A New and General

# BIOGRAPHICAL DICTIONARY;

CONTAINING

An Hiſtorical and Critical Account

OF THE

## LIVES and WRITINGS

OF THE

## Moſt Eminent Perſons

In every NATION;

Particularly the BRITISH and IRISH;

From the Earlieſt Accounts of Time to the preſent Period.

WHEREIN

Their remarkable ACTIONS or SUFFERINGS, their VIRTUES, PARTS, and LEARNING, are accurately diſplayed; with a CATALOGUE of their LITERARY PRODUCTIONS.

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MDCCLXI.

BRITISH MUSEUM

AN

# Univerſal, Hiſtorical, and Literary

# DICTIONARY.

## G.

GRAAF (REGNIER DE) a celebrated phyſician, was born at Schoonhaven, a town in Holland, where his father was the firſt architect, on the 30th of July 1641. After having laid a proper foundation in claſſical learning, he went to ſtudy phyſick at Leyden; in which ſcience he made ſo vaſt a progreſs, that in 1663 he publiſhed a treatiſe De Succo Pancreatico, which did him the higheſt honour. Two years after he went to France, and was made doctor of phyſic at Angers: but returned to Holland the year after, and ſettled at Delft, where he practiſed in his profeſſion ſo ſucceſsfully, that he drew upon himſelf the envy of his brethren. He married in 1672, and died Auguſt the 17th, 1673, when he was only thirty-two years of age. He publiſhed three pieces upon the organs of generation both in men and women, upon which ſubject he had a controverſy with Swammerdam. His works, with his life prefixed were publiſhed in 8vo. at Leyden, in 1677 and 1705; they were alſo tranſlated into Flemiſh, and publiſhed at Amſterdam in 1686.

GRABE (JOHN EARNEST), the learned editor of the Septuagint from the Alexandrian manuſcript, in the king of England's palace at St. James's, was the ſon of Martin Sylveſter Grabe, profeſſor of divinity and hiſtory, in the univerſity of Koningſberg in Pruſſia, where his ſon Earneſt was born, January 10, 1666. He had his education there, and took the degree of maſter of arts in that univerſity; after which, devoting himſelf to the ſtudy of divinity, he read the works of the fathers with the utmoſt diligence and attention. Theſe he took firſt into hand as the beſt maſters and inſtructors upon the important ſubject of religion. He was fond of their principles and cuſtoms, and that fondneſs grew into a kind of unreſerved veneration for their authority, through the pains and time he ſpent in making himſelf maſter of their language and ſentiments. Among theſe he obſerved the uninterrupted ſucceſſion of the ſacred miniſtry to be univerſally laid down as eſſential to the being of a true church, this point working continually upon his ſpirits, made by degrees ſo deep an impreſſion, that at length he thought himſelf obliged, in conſcience, to quit lutheraniſm, the eſtabliſhed religion of his country, in which he had been bred, and enter within the pale of the Roman church, where that ſucceſſion was preſerved. In this temper he ſaw likewiſe many other particulars (A) in the evangelical faith and practice, not agreeable to that of the fathers, and conſequently abſolutely erroneous if not heretical.

Whence being confirmed in his reſolution, he gave in to the electoral college at Sambia in Pruſſia, a memorial, ſetting forth his reaſons for his change in 1695, and leaving Koningſberg, ſet out in order to put it in execution in ſome catholic country. He was in the road to a place called Erfard, in this deſign, when there were preſented to him three tracts in anſwer to his memorial, from the elector of Brandenbourg, who had given immediate orders to three Ruſſian divines to write them for the purpoſe (B). Mr. Grabe was entirely diſpoſed to pay all due reſpect to this addreſs from his ſovereign, and having peruſed the tracts with ſufficient care, his reſolu-

(A) Lutheraniſm was particularly diſtinguiſhed by this title.

(B) The names of theſe divines were Philip James Spener, Bernard Van Sanden, and John William Baier. The firſt was eccleſiaſtical counſellor to the elector, and principal miniſter at Berlin; and the ſecond was principal profeſſor at Koningſberg. The three anſwers were printed the ſame year. The firſt at Berlin, the ſecond at Koningſberg, both in 4to. and the third at Jana, in 8vo.

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tion for embracing popery was a little unhinged, in ſo much that he wrote to one of the divines, whoſe name was Spener, to procure him a ſafe conduct that he might return to Berlin, to confer with him. This favour being eaſily obtained, he went to that city, where Mr. Spener prevailed upon him ſo far as to change his deſign of going among the Papiſts, for another. In England, ſays this friend, you will meet with the outward and uninterrupted ſucceſſion which you want: take then your rout thither, this ſtep will give much leſs diſſatisfaction to your friends, and at the ſame time equally ſatisfy your conſcience (C); our author yielded to the advice, and arriving in England, was received with all the reſpect due to his merit, and preſently recommended to king William in ſuch terms, that his majeſty granted him a penſion of 100 l. per annum, to enable him to purſue his ſtudies.

He had the warmeſt ſenſe of thoſe favours, and preſently ſhewed himſelf not unworthy of the royal bounty, by the many valuable books which he publiſhed in England, which, from this time, he adopted for his own country, where finding the eccleſiaſtical conſtitution ſo much to his mind, he entered into prieſt's orders in that church, and became a zealous advocate for it, as coming nearer in his opinion to the primitive pattern, than any other. In this ſpirit he publiſhed in 1698, and the following year, "Spicilegium SS. Patrum, "&c." (D), or a collection of the leſſer works and fragments, rarely to be met with, of the fathers and heretics of the three firſt centuries; induced thereto, as he expreſly declared, by the conſideration, that there could be no better expedient for healing the diviſions of the Chriſtian church, than to reflect on the practice and opinions of the primitive fathers (E). Upon the ſame motive he printed alſo Juſtin Martyr's firſt apology in 1700 (F). And the works of Irenæus

(C) Meneken's German dictionary and Pfaffii notæ in liturgiam Græcam Grabii.

(D) Both volumes were reprinted at Oxford in 1700, 8vo. To theſe the doctor deſigned to add a third volume, in order to which he had got a copy of the Didaſcalia of Clemens Romanus, and of Hippolitus, with others, tranſcribed by himſelf. Hicke's Account, &c. The doctor alſo found, among our author's MSS. many Greek fragments of Origen, particularly out of his commentaries, containing 120 ſheets 4to. and five in folio, beſides a numerous collection of other Greek fragments of the fathers, and ſome of heretics, which would make ſeveral volumes in print. Ibid.

(E) Some remarks were made upon the firſt volume, in a piece intituled, "A New and full Method of ſettling "the canonical Authority of the "New Teſtament," in two vols. by Jer. Jones, vol. ii. part 3. col. 34. Lond. 1726. 8vo.

(F) The works of this father came out in 1721. The editor whereof, in the dedication obſerves,

næus in 1702 (G). Upon the acceſſion of queen Anne to the throne this year, our author's affairs grew ſtill better. The very warm affection which that princeſs had for the eccleſiaſtical eſtabliſhment, could not but bring ſo remarkable a champion for it, into her particular favour. Beſides continuing his penſion, her majeſty ſought an occaſion of giving ſome further proofs of her ſpecial regard for him, and ſhe was not long in finding one.

The Septuagint had never been entirely printed from the Alexandrian MS. in St. James's library, partly by reaſon of the great difficulty of performing it in a manner ſuitable to its real worth, and partly becauſe that worth itſelf had been ſo much diſparaged by the advocates of the Roman copy, that it was even grown into ſome neglect. To perform this taſk, and therein to aſſert its ſuperior merit, was an honour marked out for Mr. Grabe, and when her majeſty acquainted him with it, ſhe at the ſame time preſented him with a purſe to enable him to go through with it (H). This was a prodigious undertaking, and he ſpared no pains to complete it. In the mean time he employed ſuch hours as were neceſſary for refreſhment, in other works of principal eſteem. In 1705 he gave a beautiful edition of biſhop Bull's works, in folio, with notes; for which he received the author's particular thanks (I), and he had alſo a hand in preparing for the preſs, archdeacon Gregory's pompous edition of the New Teſtament in Greek, which was printed the ſame year at Oxford (K).

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that Dr. Grabe was a good man, and not unlearned, and well verſed in the writings of the fathers: but that he was no critic, nor could be one, not being endowed with genius or judgment, or to ſpeak the truth, furniſhed with learning ſufficient for that purpoſe. Juſtini-Apologia cum notis—Styan Thirlbeil, Lond. 1722, fol. The authors of the Acta Eraditorum Lipſiæ, in their account of Dr. Thirlby's edition of Juſtin Martyr, have animadverted upon him with great ſeverity, on account of that part of his dedication, wherein he has cenſured Dr. Grabe.

(G) Several objections were made alſo to this by Rene Maſſuet, a benedictine monk, who publiſhed another edition of Irenæus, at Paris, 1710, folio. In reſpect to which, Dr. Hicks tells us, he found among our author's papers, his Ireneus, reviſed and corrected, with collections and references for a new edition, in which he deſigned to animadvert upon Rene Maſſuet, in his own defence. "Account of our Author's life, &c."

(H) The queen's purſe was 60 l. procured by Robert Harley, Eſq; and it enabled him to enlarge the prolegomenæ to the Octateuch. See thoſe prolegomenæ at the end.

(I) That learned biſhop, on all occaſions, as long as he lived, acknowledged our author's ſingular generoſity as well as learning, in publiſhing his works with ſo much improvement and advantage, to the great truths he had defended, and to the learned world. Hicks's Account, &c.

(K) He reviſed the ſcholia, which Gregory, then dead, had collected from

From his firſt arrival he had reſided a great part of his time in that univerſity, with which he was exceedingly delighted. Beſides the Bodleian library there, he met with ſeveral perſons of the firſt claſs of learning in his own way, among whom he found that freedom of converſe and communication of ſtudies, which is inſeparable from true ſcholars, whereby, together with his own induſtry and application, he was now grown into univerſal eſteem, and every where careſſed. The Alexandrian MS. was the chief object of his labour. He examined it with his uſual diligence, and comparing it with a copy from that of the vatican at Rome, he found it in ſo many places preferable thereto, that he reſolved to print it as ſoon as poſſible. In this view, in 1704, he drew up a particular account of the preferences, eſpecially in reſpect to the book of Judges, and publiſhed it, together with three ſpecimens, containing ſo many different methods of his intended edition, to be determined in his choice by the learned. This came out in 1705, with propoſals for printing it by ſubſcription, in a letter addreſſed to Dr. Mill, principal of Edmond hall, Oxford (L); and that nothing might be wanting which lay in the power of that learned body to promote the work, he was honoured with the degree of doctor of divinity, early the following year, upon which occaſion Dr. Smallridge, who then officiated as regius profeſſor, ſpoke two latin ſpeeches, containing the higheſt compliment upon his merit, expreſſed in the moſt elegant language, heightened with all that force of eloquence which ſo celebrated an author was able to give them. The ſucceſs was abundantly anſwerable to his fondeſt wiſhes; beſides the queen's bounty, he received another preſent from his own ſovereign the king of Pruſſia, and ſubſcriptions from the principal nobility, clergy, and gentry, crowded daily upon him from all parts.

In the midſt of theſe encouragements, the firſt tome of this important work came out in 1707, at Oxford, in folio and 8vo. This volume contained the Octateuch (N), and his

from curious authors, and marked the places whence they were taken. Preface to that Work.

(L) Among our author's MSS. were found, the Alexandrian texts of the New Teſtament, and of St. Clements's epiſtles, by Junius, with notes. But he never diſcovered his deſign of printing this work, which would have perfected the whole Alexandrian MS. leſt he ſhould prejudice the ſale of his friend Dr. Mill's New Teſtament. Account by Hicks, who obſerves, that had Dr. Mill ſurvived our author, he would have acknowledged to the world, as he did to Dr. Hicks and others, the many ready and generous aſſiſtances he received from him in his great work.

(N) Prolegom. ad Octateuch.

deſign was to print the reſt, according to the tenor of the MS. but for want of ſome materials to complete the hiſtorical and prophetical books, he choſe rather to break that order, and to expedite the work as much as poſſible. He ſent the fourth tome to the preſs immediately, and publiſhed it in 1709 (o). The chief materials which he waited for not yet coming to hand, he was ſenſible that the world might expect to ſee the reaſons of the delay, he therefore publiſhed a diſſertation the following year, giving a particular account of it (p).

In the mean time he met with the ſingular misfortune of having his reputation ſoiled, by the brightneſs of his own ſpendor. Mr. William Whiſton had not only in private diſcourſes, in order to ſupport his own cauſe by the ſtrength of our author's character, but alſo in public writings, plainly intimated, "that the doctor was nearly of his mind about the "conſtitution of the apoſtles," written by St. Clement, "and that he owned in general the genuine truth and apoſto-"lical antiquity of that collection." This calumny, conſidering Mr. Whiſton's cuſtom of treating others in the ſame manner, which only hurt himſelf, was neglected by our author for ſome time, till he underſtood that the ſtory gained credit, and was actually believed by ſeveral perſons who were acquainted with him. For that reaſon he thought it neceſſary to let the world know, by a public writing of his own, that his opinion of the apoſtolical conſtitutions was quite different, if not oppoſite, to Mr. Whiſton's ſentiments about them, as he did in "an Eſſay upon two Arabic Manuſcripts in the Bod-"leian Library, and that antient Book called the Doctrine "of the Apoſtles, which is ſaid to be extant in them, where-

(o) Some perſons, diſpleaſed with the preference given by the doctor, to the Alexandrian MS. above the Vatican, endeavoured to ſhew the contrary. Vide Lettre de Th. Sal. a Mr. L'Abbe, B. inſerted in the ſupplement to Journal des Scavans for December 1709.

(p) The title is, J. Earneſt Grabii Diſſertatio de variis vitiis lxx. Interpretum ante B. Origenis ævum illatis, & remediis ab ipſo Hexaplari ejuſdem verſionis additione adhibitis, deque hujus editionis reliquiis tam manuſcriptis tam prælo excuſis. The helps he wanted, as above intimated, were a Syriac MS. of the hiſtorical books of the Old Teſtament, with Origen's marks upon them. Beſides two MSS. one belonging to cardinal Chigi, and the other to the college of Lewis le Grand. He received all afterwards, and made collations from them, as alſo for a volume of Annotations upon the whole work, as well as for the prolegomena, all which requiring ſome time to digeſt into a proper method, the ſecond volume did not come out till 1709, but was followed by the third the enſuing year.

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" in Mr. Whiſton's miſtakes about both are plainly proved " (Q)."

This piece was printed at Oxford, 1711, 8vo. In the dedication, he obſerves, that it was the firſt piece which he publiſhed, in the Engliſh tongue, for the ſervice of the church, and it proved in the event to be the laſt, being prevented in the deſign he had of publiſhing many others, by his death, which happened on the 13th of November the next year, in the vigour of his age. He was interred in Weſtminſter abbey, where a marble monument, with his effigy at full length, in a ſitting poſture, and a ſuitable inſcription underneath, was erected at the expence of that patron of the Oxford muſes, the lord treaſurer, Harley, Earl of Oxford (R). He was attended in his laſt illneſs by Dr. G. Smallridge, who gave him an ample teſtimony of his ſincere piety and religion (S). He deſired, upon his death-bed, that ſomething might be made public, to declare his dying in the faith and communion of the church of England, which he thought a pure and ſound part of the Catholic church, notwithſtanding ſome defects, as he apprehended, in the reformation; and his moſt hearty wiſhes for the union of all Chriſtians, according to the primitive and perfect model. In this opinion he was a little ſcrupulous about communicating publicly in the Engliſh church, at leaſt without he could have an entire confidence in the prieſt that was to officiate (as in his own country he had) or except in the caſe of neceſſity.

(Q) Our author was aſſiſted in this piece by the reverend Mr. Gagnier, who about ten years before, had come over to the church of England from that of France, and then taught Hebrew at Oxford, and being well ſkilled in moſt of the oriental languages, had been appointed the year before by Dr. John Sharp, archbiſhop of York, to aſſiſt Dr. Grabe in peruſing theſe MSS. having engaged the doctor to write this treatiſe againſt Mr. Whiſton's notion. But as the reſult of the enquiry was, that the Arabic Didaſcalia were nothing elſe but a tranſlation of the firſt ſix entire books of the Clementine conſtitutions, with only the addition of five or ſix chapters not in the Greek, Mr. Whiſton immediately ſent out remarks upon Dr. Grabe's Eſſay, &c. Lond. 1711. Wherein he claims this MS. for a principal ſupport of his own opinions. He declares, therefore, the doctor could not have ſerved better than he had done in this eſſay. Nor has almoſt, ſays he, any diſcovery, I think, happened ſo fortunate to me, and to that ſacred cauſe I am engaged in from the beginning, as this eſſay of his before us.

(R) It ſtands againſt the weſtern wall of the ſouth croſs iſle, a good height over that of Campden.

(S) This particular teſtimony was occaſioned by an aſperſion of impiety and drunkenneſs caſt upon our author by one Caſimir Oudin. Epiſt. ad vir. clar. John Bernouilli in acad. Baſil. mathem. profeſſ. p. 8, 9. Lond. 1720, 8vo. authore John Kiell, &c.

He was very ſincere in owning, notwithſtanding this, that he had not near that eſteem for any other part of the Catholic church, as for the church of England; and as he counted himſelf under an indiſpenſable obligation of teſtifying his communion with all ſaints in the holy euchariſt; he declared, with a great deal of ſenſible ſatisfaction, that ever ſince his coming into this iſle, it had pleaſed God to grant him an opportunity of receiving the ſacrament according to his hearts deſire, in its moſt antient purity and perfection, and that he had conſequently all this while received it from ſuch only as were in holy orders, according to the reformed church of England, for the authority of whoſe prieſts and biſhops, and the validity of their orders againſt the church of Rome, he gave all poſſible teſtimony to the very laſt

Notwithſtanding his indefatigable application to his ſtudies, yet theſe did not ſo entirely engroſs his mind, as to prevent his daily attending the hours of public prayer, to which purpoſe he always choſe his lodgings near a church. However, he laid the chief ſtreſs upon the conſtant practice of the virtues of the Chriſtian life, and he was alſo a ſtrict obſerver of all the rules of the apoſtolical times, and of the Catholic ways of the firſt Chriſtians. He had ſo great a zeal for promoting the ancient government and diſcipline of the church, among all thoſe who had ſeparated themſelves from the corruptions and ſuperſtitions of the church of Rome, that he formed a plan, and made ſome advances in it, for reſtoring the epiſcopal order and office in the territories of the king of Pruſſia, his ſovereign, and he propoſed, moreover, to introduce a liturgy much after the model of the Engliſh ſervice, into that king's dominions. He recommended likewiſe, the uſe of the Engliſh liturgy itſelf, by means of ſome of his friends, to a certain neighbouring court. By theſe methods, his intention was to unite the two main bodies of proteſtants in a more perfect and apoſtolical reformation than that upon which either of them then ſtood, and thereby fortify the common cauſe of their proteſtation againſt the errors of popery, againſt which he left ſeveral MSS. finiſhed and unfiniſhed, in Latin, whereof the titles in Engliſh are to be found in Dr. Hickes's account of his MSS. Among which alſo were ſeveral letters, which he wrote with ſucceſs, to ſeveral perſons to prevent their apoſtacy to the church of Rome, when they were ready to be reconciled to it. In theſe letters he challenged the prieſts to meet him in conferences before the perſons whom they had led aſtray; but they knowing, ſays Dr. Hickes,

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the Hercules with whom they must have conflicted, wisely declined the challenge.

That however some might accuse the doctor of too much credulity, there was no man in reality further than he, from suffering himself to be determined by the opinions and dictates of any church, because established by law, or from being dazzled with worldly splendor and power. And though he was not, indeed, for an unbounded liberty of these things, yet most certain it is, from the whole process of his life and studies, that he was not for taking up any thing in matters of religion upon trust, or upon an implicit faith, but was for bringing them all to the test, and comparing them with the originals. This was the occasion to him for a good while of a good many doubts and scruples, concerning that communion of christians, wherein he was born and educated, as also concerning several other communions of them, both in the East and West; with all of which he laboured to acquaint himself, by the exactest information that could possibly be got, before he could arrive at any settlement, or be able to fix his notion of the Catholic church, and of the true communion therein, by Catholic faith and charity. That this cost him very dear, as he often complained; being tempted at sundry times, and and after sundry manners, but could by no means be prevailed on to part with the purchase which he had made, or let go the peace of his conscience.

He left a great number of MSS. behind him, which he bequeathed to Dr. Hickes for his life, and after his decease, to Dr. George Smallridge. The former of the divines, carefully performed his request of making it known, that he had died in the faith and communion of the church of England, in an account of his life, which he prefixed to a tract of our author, which he published with the following title. "Some Instances of the Defect and Omissions, in Mr. Whis-"ton's Collections of Testimonies, from the Scriptures and "the Fathers, against the true Deity of the Holy Ghost, "and of misapplying and misinterpreting diverse of them," by Dr. Grabe. "To which is premised, a Discourse, "wherein some Account is given of the learned Doctor, and "his MSS. and of this short Treatise found among his "English MSS." by George Hickes, D. D. Lond. 1712, 8vo. (T). There came out afterwards, two more of our author's

(T) This tract was also written at the request of archbishop Sharp, and was apparently finished before the essay last mentioned. But he did not then publish it, probably because, as he intimates in the second page

thor's poſthumous pieces. 1. "Liturgia Græca Johannis "Earneſti Grabii," i. e. "The Greek Liturgy of John "Earneſt Grabe." This liturgy was drawn up by our author for his own private uſe, and was publiſhed by Chriſtopher Matthew Pfaff, at the end of "Irenæi Fragmenta Anec- "dota," printed at the Hague, 1715, 8vo. 2. "De forma "Conſecrationis Euchariſtiæ, hoc eſt, Defenſio Eccleſiæ "Græcæ, &c." i. e. "A Diſcourſe concerning the Form of "Conſecration of the Euchariſt, or a Defence of the Greek "Church againſt that of Rome, in the Article of Conſe- "crating the Euchariſtical Elements," written in Latin, by John Earneſt Grabe, and now firſt publiſhed with an Engliſh verſion. To which is added, from the ſame author's MSS. ſome notes concerning the oblation of the body and blood of Chriſt, with the form and effect of the Euchariſtical conſecration, and two fragments of a preface deſigned for a new edition of the firſt liturgy of king Edward VI. with a preface of the editor, ſhewing what is the opinion of the church of England, concerning the uſe of the fathers, and of its principal members, in regard to the matter defended by Dr. Grabe in this treatiſe, Lond. 1721, 8vo.

Notwithſtanding the doctor's ſingular eſteem for the church of England, above all other reformed churches, and his declaration of dying in her faith and communion; yet he did not blame Mr. Whiſton for having freely, and yet modeſtly enough, in ſome of his writings, declared himſelf againſt ſome of the abuſes or defects of particular churches and Chriſtians in theſe latter times, either Roman Catholics or Proteſtants, or both, where he has evidently on his ſide, not only the conſent of many other Chriſtian nations in our days, but alſo of the antient church over all the world, beſides the plain teſtimonies of ſcripture, as in the three caſes mentioned in his "Advice for the Study of Divinity," p. 287; namely, baptiſm by bare ſprinkling; and the not mixing water with the wine in the cup of the Lord's ſupper; as alſo the eating of blood and things ſtrangled; of which, and the like, any Chriſtian divine may, nay ought to ſpeak or write his mind freely, as occaſion offers, or neceſſity requires. Preface to his eſſay on two Arabic MSS. &c. p. 11. neither did the doctor ever make any difficulty of telling his mind concerning the oblation of bread and wine, and the prayer of invocation to God the Father, in the conſecration to ſend down his holy Spirit upon them, that they might be unto the

page of this tract, he intended to write more obſervations, upon that account, of the faith of the two firſt centuries.

communicants,

communicants, in the myſtical ſenſe, the body and blood of his Son Jeſus Chriſt, not in ſubſtance, but in grace and virtue, as in the antient liturgies, for the remiſſion of their ſins; for their confirmation in godlineſs, for the benefit of their ſouls and bodies; for the communication of the Holy Ghoſt; for ſure truſt and confidence in God; and for the reſurrection unto eternal life. For the ſame reaſon he was never afraid to declare his mind freely for the practice of church confirmation; for anointing the ſick with oil; for confeſſion and ſacerdotal abſolution, as judicial; for prayers for the ſouls of the dead, who died in the faith and fear of God; for the ancient commemoration of ſaints in the holy Euchariſt. And as he uſed to ſpeak of the want of theſe things, as defects in the reformed churches (u), ſo it was not without ſorrow and ſome indignation, that he uſed to lament the corruption and depravation of them in the church of Rome.

This information comes from Dr. Hickes, who, with other of the nonjuring church, maintained the ſame opinions; and this agreement with them in theſe favourite doctrines, produced a ſtrong attachment of that party to our author, who thereby became faithful guardians of his fame. But this expoſed him to the cenſure of others, among whom monſieur Le Clark ſpeaks very ſlightly of his parts and learning, and ſcruples not to declare, that his books gained him the character of a laborious perſon, rather than of a judicious or ingenious critic. On the other hand Mr. Nelſon tells us, that all the learned who could beſt judge of the doctor's great talents, readily offer him that incenſe of praiſe, which is juſtly due to his profound erudition; whereby he is qualified to enlighten the dark and obſcure parts of eccleſiaſtical hiſtory, to trace the original frame and ſtate of the Chriſtian church, and to reſtore the ſacred volumes, the pillars of our faith, to their primitive perfection. Having mentioned the applauſe which he received from the greateſt men of the age, obſerves that he was not ſo exalted thereby, but that he readily condeſcended to converſe with thoſe of the loweſt underſtanding, when he could be anywiſe ſerviceable to them in their ſpiritual concerns, and that though he was juſtly eſteemed one of the greateſt divines of the age; yet the great modeſty of his

(u) Among our author's plans there was found one in Latin, intituled, Anglicanæ Eccleſiæ prerogativæ præ aliis proteſtantium cætibus in praxi & doctrina ſeriatim: and another with the titles of thoſe prerogatives in nine articles. After which was written in capitals, Deſiderata, intimating his opinion, ſays Dr. Hicks, for reſtoring the pure primitive practices and diſcipline of the Catholic churches, which continued more or leſs corrected in all churches till the reformation.

temper,

temper, and the profound humility of his mind, made him prefer others before himſelf. Dr. Hickes alſo informs us, that he found among our author's papers, and in his printed books, ſome things which ſhewed his free and communicable temper, without reſerve, imparting every thing he knew to any other perſon, for the good of the church and the benefit of the learned world (w).

(w) Among his Engliſh MSS. there was one containing remarks upon the epiſtles of Clemens Romanus, Polycarp, Ignatius, and the Shepherd of Hermes, which he communicated to Dr. Wake, afterwards archbiſhop of Canterbury, who not only in the preface to the ſecond edition of his tranſlation of thoſe apoſtolical fathers, but in a letter which he wrote for that purpoſe to the doctor, acknowledges his great obligation for them.

In his laſt will he ordered ſome few notes, which he had written upon Clemens Alexandrinus, to be ſent to Dr. Potter (the editor of that father's works) who afterwards ſucceeded Wake in the archbiſhopric, and who, together with Mr. Wanley, librarian to the earl of Oxford, had undertook and performed the taſk of comparing his copy with the Alexandrian MSS. before it went to the preſs. The doctor began alſo to write notes on Dr. Wells's paraphraſe on the epiſtles. He made likewiſe ſome remarks on the propitiatory oblation in the Euchariſt, by Mr. John Johnſon, of Cranbrook in Kent, which, Dr. Hicks ſays, he undoubtedly intended to communicate to the author. Laſtly, he left ſome emendanda and addenda to Dr. Cave's hiſt. literaria.

GRAIN (JOHN BABTIST le), a French hiſtorian, was born in July 1565, and after a liberal education, became counſellor and maſter of the requeſts to Mary de Medicis, queen of France. He frequented the court in his youth, and devoted himſelf to the ſervice of Henry IV. by whom he was much eſteemed and truſted. Being a man of probity, and no ambition, he did not employ his intereſt with Henry to obtain dignities, but ſpent the greateſt part of his life in reading and writing. Among other works which he compoſed, are "The Hiſtory of Henry IV." and "The Hiſtory of "Lewis XIII. to the Death of the Marſhal d'Ancre," in 1617; both which works were publiſhed in folio, under the title of Decades. The former he preſented to Lewis XIII. who read it over, and was infinitely charmed with the frankneſs of the author: but the Jeſuits, whoſe policy has never made them fond of free ſpeakers, found means to have this work caſtrated in ſeveral places. They ſerved the hiſtory of Lewis XIII. worſe; for Le Grain having ſpoken advantageouſly therein of the prince of Condé, his protector, they had the cunning and malice to ſuppreſs thoſe paſſages, and to inſert others, where they made him ſpeak of him very indecently.

See Article GALLIGAI.

cently. Condé was a dupe to this piece of knavery, till Le Grain had time to vindicate himſelf, by reſtoring this, as well as his former work, to their original purity. He died at Paris in July 1643, and ordered in his will, that none of his deſcendants ſhould ever truſt the education of their children to the Jeſuits; which clauſe, it is ſaid, has been punctually obſerved by his family.

GRANDIER (URBAN) curate and canon of Loudun in France, famous for his intrigues and tragical end, was the ſon of a notary royal of Sablé, and born at Bovére near Sablé; we know not in what year. He was a man of reading and good judgment, and a good preacher; for which the monks of Loudun ſoon hated him, eſpecially after he had urged the neceſſity of confeſſing ſins to the curate at Eaſter. He was an handſome man, of an agreeable converſation, neat in his dreſs, and cleanly in his perſon; which made him ſuſpected of loving the fair ſex, and of being beloved by them. In the year 1629, he was accuſed of having had a criminal converſation with ſome women, in the very church of which he was curate: and the official condemned him to reſign all his benefices, and to live in penance. He brought an appeal, this ſentence being an incroachment upon the civil power; and by a decree of the parliament of Paris, he was referred to the preſidial of Poitiers, in which he was cleared. Three years after, ſome urſuline nuns of Loudun were thought, by the vulgar, to be poſſeſſed with the devil; and Grandier's enemies, the capuchins of Loudun, charged him with being the author of the poſſeſſion, that is, with witchcraft. They thought, however, that in order to make the charge ſucceed according to their wiſhes, it was very proper to ſtrengthen themſelves with cardinal de Richelieu's powerful authority. For this purpoſe they wrote to father Joſeph, their fellow-capuchin, who had great credit with the cardinal, that Grandier was the author of the piece, intitled, La Cordonniere de Loudun; that is, "The Woman-Shoe-"maker of Loudun:" which was a ſevere ſatire upon the cardinal's perſon and family. This great miniſter, among a number of noble perfections, laboured under this defect, that he would perſecute to the utmoſt, the authors of the libels publiſhed againſt him; ſo that father Joſeph having perſuaded him, that Grandier was the author of La Cordonniere de Loudun, though no body believed him to be ſo, he wrote immediately to monſieur De Laubardemont, conſellor of ſtate, and his creature, to make a diligent enquiry into the affair

Bayle's Dict.

affair of the nuns; and gave him ſufficiently to underſtand, that he deſired to deſtroy Grandier. M. De Laubardemont had him arreſted in December 1633; and after he had thoroughly examined the affair, he went to meet the cardinal, and to take proper meaſures with him. On the 8th of July 1634, letters patent were drawn up and ſealed, to try Grandier; and were directed M. De Laubardemont, and to twelve judges choſen out of the courts in the neighbourhood of Loudun; all men of honour, indeed, but very credulous, and on that account choſen by Grandier's enemies. On the 18th of Auguſt 1634, upon the evidence of Aſtaroth, the chief of the poſſeſſing devils; of Eaſas, of Celſus, of Acaos, of Eudon, &c. that is to ſay, upon the evidence of the nuns, who aſſerted that they were poſſeſſed with thoſe devils, the commiſſaries paſſed judgment, by which Grandier was declared well and duly attainted and convicted of the crime of magic, witchcraft, and poſſeſſion, which by his means happened on the bodies of ſome urſuline nuns of Loudun, and of ſome other lay-perſons, mentioned in his trial: for which crimes he was ſentenced to make the amendé honourable, and to be burnt alive with the magical covenants and characters which were in the regiſter office, as alſo with the manuſcript wrote by him againſt the celibacy of prieſts; and his aſhes to be thrown up into the air. Grandier heard this dreadful ſentence without any emotion; and when he went to the place of execution, ſuffered his puniſhment with great firmneſs and courage.

The ſtory of this unhappy perſon ſhews, how eaſily an innocent man may be deſtroyed by the malice of a few, working upon the credulity and ſuperſtition of the many: for Grandier, though certainly a laſcivious man, was as certainly innocent of the crimes for which he ſuffered. Theophraſtus Renaudot, a famous phyſician, and the firſt author of the French Gazette, wrote Grandier's elogium, which was publiſhed at Paris in looſe ſheets. It was taken from monſieur Menage, who openly takes the curate of Loudun's part, and calls the poſſeſſion of thoſe nuns chimerical. In 1693 was publiſhed in 8vo. at Amſterdam, Hiſtoire des Diables de Loudun; that is, "The Hiſtory of the Devils at Loudun:" from which very curious account it appears, that the pretended poſſeſſion of the urſulines, was an horrible conſpiracy againſt Grandier's life. Well might Menage affirm, that Grandier "deſerves to be added to Gabriel Naude's Catalo-"gue of great Men, unjuſtly charged with Magic."

In vita Gulielmi Menagii.

Remarques ſur la vie de G. M.

As

As to the manuſcript againſt the celibacy of prieſts, mentioned above, Grandier confeſſed that he compoſed that work; and it is ſuppoſed he might write it, although he made that confeſſion upon the rack. The funeral oration of Scevola Sammarthanus, which Grandier delivered at Loudun, is printed with Sammarthanus's works.

GRANT (FRANCIS) lord Cullen, an eminent lawyer and judge in Scotland, was deſcended from a younger branch of the ancient and noble family of the Grants, of Grant in that kingdom (A); his anceſtor, in a direct line, being Sir John Grant of Grant, who married lady Margaret Stuart, daughter of the earl of Athol. He was born about 1660, and received the firſt part of his education at the univerſity of Aberdeen, but being intended for the profeſſion of the law, was ſent to finiſh his ſtudies at Leyden, under the celebrated profeſſor Voet, to whom he became ſo great a favouite, by his ſingular and ſteady application, that many years afterwards the profeſſor mentioned him to his pupils, as one that had done honour to the univerſity, and recommended his example to them. On his return to Scotland, he paſſed through the examination requiſite to his being admitted advocate, with ſuch ſingular abilities as to attract the particular notice of Sir George Mackenzie, then king's advocate, one of the moſt knowing and ingenious men, as well as one of the ableſt and moſt eminent lawyers of that age.

Being thus qualified for practiſe, he ſoon got into full employ, by the diſtinguiſhing figure which he made at the revolution in 1688. He was then only twenty-eight years of age, but, as the meaſures of the preceding reign had led him to ſtudy the conſtitutional points of law, he dicovered a maſterly knowledge therein, when the convention of eſtates met to debate that important affair concerning the vacancy of the throne, upon the departure of king James to France. Some of the old lawyers, in purſuance of the principles they had been bred up in, argued warmly againſt thoſe upon which the revolution, which had taken place in England, was founded; and particularly inſiſted on the inability of the convention of eſtates, to make any diſpoſition of the crown. Mr. Grant oppoſed theſe notions with great ſtrength and ſpirit, and about

(A) There is an account of the family of the Grants in Niobet's Heraldry, vol. i. which is copied in Biogr. Britan. vol. iv. p. 2251, & ſeq. where the author, in favour of his country, rejects Sir George Mackenzie's opinion, that the Grants of Scotland derive themſelves from thoſe of England.

that time publiſhed a treatiſe, in which he undertook, by the principles of law, to prove that a king might forfeit his crown for himſelf and his deſcendents; and that in ſuch a caſe the ſtates had a power to diſpoſe of it, and to eſtabliſh and limit a legal ſucceſſion, concluding with the warmeſt recommendations of the prince of Orange to the regal dignity.

This piece being generally read, was thought to have had conſiderable influence on the public reſolutions (B), and certainly recommended him to both parties in the way of his profeſſion. Thoſe who differed from him in opinion admired his courage, and were deſirous of making uſe of his abilities; as on the other hand, thoſe who were friends to the revolution were likewiſe ſo to him, which brought him into great buſineſs, and procured him, by ſpecial commiſſions, frequent employment from the crown. In all which he acquitted himſelf with ſo much honour, that as ſoon as the union of the two kingdoms came to be ſeriouſly conſidered in the Engliſh court, queen Ann unexpectedly, as well as without application, created him a baronet in 1705, in the view of ſecuring his intereſt towards completing that deſign; and upon the ſame principle her majeſty about a year after appointed him one of the judges, or as they are ſtiled in Scotland, one of the ſenators of the college of juſtice.

This is the ſupreme court of judicature in Scotland, and its conſtitution being very different from thoſe of England, we ſhall entertain the reader with a ſuccinct account thereof. Anciently cauſes were heard in the laſt reſort by a committee of parliament compoſed of an uncertain number, who were ſtiled lords of ſeſſion; afterwards this power devolved to the council, but in 1537 king James inſtituted a college of juſtice after the model of the parliament of Paris, which was compoſed of a preſident, and fourteen ordinary members, but the chancellor might preſide there if he pleaſed, and then the preſident ſat with the reſt.

This ſupreme court has been ſince commonly called the court of ſeſſion, the members, inſtead of ſenators of the college of juſtice, are ſtiled after their predeceſſors, lords of council and ſeſſion, and their preſident lord preſident, nine of whom make a quorum; but the king, by the original erec-

(B) While our author laboured in a civil capacity to promote the cauſe of king William in Scotland; the head of his family, Lodovic Grant, of Grant, Eſq; levied, in the ſame cauſe, a regiment of foot, which was raiſed, cloathed, and maintained at his own expence, till put upon the eſtabliſhment by king William in 1689, who gave the command of it by commiſſion, to colonel Lodovic Grant.

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tion, might name three or four peers of parliament, who are ſtiled extraordinary lords of ſeſſion. Theſe, however, make no part of the quorum, are not bound to attend, receive no ſalary, but when they are preſent, ſit and hear cauſes, and vote with the other lords. By an act paſſed in George I. the crown departed from this prerogative, and after the demiſe of the extraordinary lords then living, their places were not to be filled up. The juriſdiction and privileges of this court were ſecured by the articles of union, ſubject to an appeal from their deciſions to the houſe of peers.

The lords of ſeſſion hold their office for life, or "quamdiu "ſe bene geſſerint. On a vacancy in the college, the king is to preſent a perſon duly qualified, that is, one that has ſerved five years at leaſt as advocate or clerk of ſeſſion, or elſe ten years as a writer to the ſignet. Upon this he is allowed to ſit with the lord ordinary, while cauſes are heard before him, and he reports two or three points to the lords in the inner-houſe; he muſt alſo report a cauſe upon a hearing in their preſence in the inner-houſe, and give his opinion on every point. If the lords are ſatisfied, they admit him to the office upon his taking the oaths; but if the lords are of opinion that the perſon ſo named is not of ſufficient abilities, they are to tranſmit an account of the whole matter to the king, and if under his ſign manual his majeſty ſhall ſignify it to be his pleaſure that the perſon, notwithſtanding, be received, they are to admit and receive him accordingly. But if the king nominates another, they are to proceed to examine him as before.

One of the lords ſits in the outer parliament houſe, to hear all cauſes in the order they are ſet down in the books of enrollment. If the parties ſubmit to his deciſion, his decree is final, if not, it is interlocutory, and either of the parties may appeal to the lords who ſit together in the inner houſe, and who upon hearing the cauſe affirm reverſe, or alter the decree made in the outer houſe. Each lord ſits in his turn a week at a time in the outer houſe, and during that week is ſtiled the lord ordinary; if the cauſes are not finiſhed in a week, the ſame lord continues to ſit from nine to ten in the outer houſe every day, till the cauſes begun in his week are ended. The lord preſident, and all the other lords, ſit in the inner houſe every day in the week, except Sunday and Monday, during the time of ſeſſions, which, for the winter, begin the firſt of November, and end the laſt of February with an intermiſſion not exceeding ten days at Chriſtmas; and be-

gin the 1ſt of June, and end the laſt of July for the ſummer ſeſſions.

As to the extent of the juriſdiction of the court, all cauſes civil that are not peculiar to other courts, may be brought before them in the firſt inſtance, provided the ſum in queſtion be above 12l. ſterling; and cauſes commenced in other courts may in certain caſes be removed to, and reviewed in the court of ſeſſion; and in ſome caſes the lords may review, upon freſh matter ariſing, even in their own decrees. This court is both of law and equity, and may, where the lords ſee juſt cauſe, exerciſe the ſame powers in a great meaſure, that are exerciſed in England by the court of Chancery. Beſides this mixt juriſdiction, which they ſtile "Officium Ordinarium," this court hath alſo an extraordinary coercive power, which they call "Officium nobile," and is exerted occaſionally and diſcretionally. An inſtance will explain this to every reader's capacity.

When it was reſolved to levy the malt tax effectually, all the brewers in Edinburgh took a ſudden reſolution in one day, to deſiſt from the exerciſe of their trade; upon this the court of ſeſſion intercepted, and made an order, that every brewer ſhould give ſecurity to continue his buſineſs, to prevent any inconvenience happening to the public, on pain of impriſonment. This had its effect, the lords received the thanks of the government. This ſhews clearly, how great a truſt is repoſed in a lord of ſeſſion; what extenſive abilities, and what great attention are requiſite to the due diſcharge of the office; and therefore we need not at all wonder that men of exact probity are ſometimes ſcrupulous about taking ſo great a burthen upon their ſhoulders; and in that ſpirit it was, that though Mr. Grant's juſt title to this preferment was known to every body but himſelf, yet his high notions of the virtues and abilities requiſite in the ſtation, made him endeavour to decline it, and his acceptance at laſt was made with great reluctance.

From this time, according to the cuſtom of Scotland, he was ſtiled, from the name of his eſtate, lord Cullen, and the ſame good qualities which had recommended him to this poſt were very conſpicuous in the diſcharge of it; in which he continued for twenty years with the higheſt reputation, when a period was put to his life, by an illneſs which laſted but three days, and though no violent ſymptoms appeared, yet his phyſicians clearly diſcerned that his diſſolution was at hand. They acquainted him therewith, and he received the meſſage not only calmly but chearfully; declaring that he had

had followed the dictates of his conſcience, and was not afraid of death. He took a tender farewel of his children and friends, recommended to them earneſtly a ſteady and conſtant attachment to the faith and duty of Chriſtians, and aſſured them that true religion was the only thing that could bring a man peace at the laſt. He expired ſoon after quietly, and without any agony, March 16, 1726, in the ſixty-ſixth year of his age.

His character is drawn to great advantage in the Biographia Britanica, where it is obſerved, among other remarks to his honour; that as an advocate he was indefatigable in the management of buſineſs, but at the ſame time that he ſpared no pains, he would uſe no craft. He had ſo high an idea of the dignity of his profeſſion, that he held it equally criminal to neglect any honeſt means of coming at juſtice, or to make uſe of any arts to elude it. It might have been expected, that circumſtances which brought him early into full buſineſs, ſhould either have promoted him quickly to the firſt offices in the law, or at leaſt have enabled him to make a large eſtate; but they did neither. His temper was naturally calm and ſedate; he hated buſtle and intrigue, and, beſides, Sir James Stuart was lord advocate all the time he was at the bar; and Sir Hugh Dalrymple, ſon to the famous viſcount Stair, lord preſident, while he was on the bench; and their merit and ſervices too great for him to entertain ſo much as a thought of ſupplanting either.

In reſpect to fortune, though he was modeſt and frugal, and had a large practice, yet he was far from being avaritious. His private charities were very conſiderable, and grew in the ſame proportion with his profits. He was, beſides, very ſcrupulous in many points, he would not ſuffer a juſt cauſe to be loſt through a client's want of money. He was ſuch an enemy to oppreſſion, that he never denied his aſſiſtance to ſuch as laboured under it; and with reſpect to the clergy of all profeſſions (in Scotland) his conſcience obliged him to ſerve them without a fee. He ſaw their wrongs required aſſiſtance, and he knew their circumſtances would not admit of expence. His additions, therefore, to his paternal eſtate were much inferior to what might have been expected, and a large acceſſion of character was the principal produce of that activity and diligence by which he was diſtinguiſhed at the bar.

When his merit had raiſed him to the bench, he thought himſelf accountable to God and man for his conduct in that high office; and that deep ſenſe of his duty, at the ſame time

that it kept him ſtrictly to it, encouraged and ſupported him in the performance. The pleadings in Scotland are carried on chiefly in writing, which renders them ſometimes very prolix, ſo as to take up much of a judge's time, and to exerciſe alike his parts, and his patience, in going through and making himſelf maſter of them. In this the diligence and dexterity of lord Cullen were equally conſpicuous, he went through every thing that came into his hands very carefully, and ſifted it thoroughly, ſo that the lawyers at the bar never found themſelves too ſtrong for the bench, but on the contrary were often told many things by his lordſhip, which had either eſcaped their notice, or which the intereſt of their client had engaged them to conceal. As his attention to the pleadings guided him to the real merits of the cauſe, ſo when he was once maſter of theſe, his ſecond care was to diſpatch. He knew that in judicature, the next fault to denying, was delaying juſtice, by which families are always injured, and too often ruined. Whenever, therefore, he had provided againſt being miſtaken, he was deſirous of bringing the matter to a ſhort deciſion, and as he was very ſolicitous about the former, ſo the parties themſelves helped him not a little as to the latter. Whenever he ſat as lord ordinary, the paper of cauſes was remarkably full, for his reputation being equally eſtabliſhed for knowledge and integrity, there were none, who had a good opinion of their own pretenſions, but were deſirous of bringing them before him, and not many who did not ſit down ſatisfied with his deciſion. This prevailed, more eſpecially after it was found that few of his ſentences were reverſed, and when they were, it was commonly owing to himſelf, for if upon mature reflection, or upon new reaſons offered at the re-hearing, he ſaw any juſt ground for altering his judgment, he made no ſcruple of declaring it, being perſuaded that it was more manly, as well as more juſt, to follow truth than to ſupport opinion, and his conduct in this reſpect had a right effect, for inſtead of leſſening, it raiſed his reputation.

His experience, though it quickened his penetration, did not leſſen his diligence in the leaſt. How certain ſoever he might be of the truth of his own ſentiments, he took great care to have all the aſſiſtance that was to be received from books, and never failed to fortify his arguments, and ſupport his reaſoning by the beſt authorities. His colleagues were ſo well aware, and ſo much approved of this, that they very ſeldom decided any knotty caſe that came before them in his abſence, but rather choſe to adjourn it. We ſhall hear, ſaid

they, not only brother Cullen's own opinion, but that of all the greateſt lawyers upon this point. His labours in this reſpect, though he propoſed no other end in them than the promoting of juſtice, were attended with univerſal applauſe, and procured him a character, to which he had the faireſt title, of being one of the ableſt and deepeſt lawyers of his time.

He would not, however, with all this great ſtock of knowledge, experience, and probity, truſt himſelf in matters of blood, or venture to decide in criminal caſes on the lives of his fellow-creatures, which was the reaſon, that though often ſollicited, he could never be prevailed upon to accept of a ſeat in the juſticiary court; for though in England, the ſame judges hear civil and criminal cauſes in virtue of different commiſſions, yet it is otherwiſe in Scotland, where criminal cauſes are heard in a different court, by a certain number of lords ſelected together for that purpoſe, out of the body of the judges, and have an additional ſalary on that account.

He was ſo true a lover of learning, and was ſo much addicted to his ſtudies, that notwithſtanding the multiplicity of his buſineſs while at the bar, and his great attention to his charge when a judge, he nevertheleſs found time to write various treatiſes, on very different and important ſubjects: ſome political, which were remarkably well timed, and highly ſerviceable to the government; others of a moſt extenſive nature, ſuch as his eſſays on law, religion, and education, which were dedicated to his preſent majeſty when prince of Wales, by whoſe command, his then ſecretary, Mr. Samuel Molyneaux wrote him a letter of thanks, in which were many gracious expreſſions, as well in relation to the piece, as to its author. He compoſed beſides theſe, many diſcourſes on literary ſubjects, for the exerciſe of his own thoughts, and for the better diſcovery of truth, which went no farther than his own cloſet, and from a principle of modeſty, were not communicated even to his moſt intimate friends.

He had a very high opinion of the lord viſcount Stair's inſtitution of the law of Scotland, and often importuned that noble perſon's ſon, the lord preſident Dalrymple, to publiſh a new edition of this valuable work, which that great man declined, and preſſed the ſame taſk upon him; accordingly he proceeded ſo far toward it, as to make ſome notes in his own copy of the book, and a few occaſional collections. But the deſign has been ſince executed, with univerſal approba-

tion, by a gentleman who married one of his daughters (c).

In his lordſhip's private character he was as amiable as he was reſpectable in the public. There were certain circumſtances that determined him to part with an eſtate that was left him by his father, and it being foreſeen that he would employ the produce of it, and the money he had acquired by his profeſſion in a new purchaſe, there were many decayed families who ſollicited him to take their lands upon his own terms, relying intirely on that equity, which they conceived to be the rule of his actions. It appeared that their opinion of him was perfectly well grounded; for being at length prevailed upon to lay out his money on the eſtate of an unfortunate family, who had a debt upon it of more than it was worth, he firſt put their affairs into order, and by claſſing the different demands, and compromiſing a variety of claims, ſecured ſome thouſand pounds to the heirs, without prejudice to any, and of which they had never been poſſeſſed, but from his interpoſition and vigilance in their behalf: So far was he either from making any advantage to himſelf of their neceſſities, or of his own ſkill in his profeſſion; a circumſtance juſtly mentioned to his honour, and which is an equal proof of his candor, generoſity, and compaſſion. His piety was ſincere and unaffected, and his love for the church of Scotland was ſhewn, in his recommending moderation and charity to the clergy as well as laity, and engaging the former to inſiſt upon moral duties as the cleareſt and moſt convincing proofs of mens acting upon religious principles; and his practice, through his whole life, was the ſtrongeſt argument of his being thoroughly perſuaded of thoſe truths, which, from his love to mankind, he laboured to inculcate. He was charitable without oſtentation, diſintereſted in his friendſhips, and beneficent to all who had any thing to do with him. He was not only ſtrictly juſt, but ſo free from any ſpecies of avarice, that his lady, who was a woman of great prudence and diſcretion, finding him more intent on the buſineſs committed to him by others, than to his own, took

(c) His name is Andrew Macdonall, then an advocate, and ſince made one of the ſenators of the college of juſtice. Viſcount Stair's inſtitutes was publiſhed in 1693, and generally approved; but as the law had undergone many alterations ſince, a new edition became neceſſary, with theſe improvements. Macdonald's book came out in three volumes folio, 1751, 1752, 1753, under the title of "An Inſtitute of the Laws of "Scotland in civil Rights, with Ob"ſervations on the Agreement or Di"verſity between them and the Laws "of England." In the preface he argues warmly for the independency of Scotland.

the

the care of placing out his money upon herſelf; and to prevent his poſtponing, as he was apt to do ſuch kind of affairs, when ſecurities offer, ſhe cauſed the circumſtances of them to be ſtated in the form of caſes, and ſo procured his opinion upon his own concerns, as if they had been thoſe of a client. Theſe little circumſtances are mentioned as more expreſſive of his temper, than actions of another kind could be; becauſe, in matters of importance, men either act from habit, or from motives that the world cannot penetrate; but in things of a trivial nature are leſs upon their guard, ſhew their true diſpoſition, and ſtand confeſſed for what they are. He paſſed a long life in eaſe and honour. His ſincerity and ſteady attachment to his principles, recommended him to all parties, even to thoſe who differed from him moſt; and his charity and moderation converted this reſpect into affection, ſo that not many of his rank had more friends, and perhaps none could boaſt of having fewer enemies. He left behind him three ſons and five daughters; his eldeſt ſon Archibald Grant, Eſq; ſerved in his father's life-time for the ſhire of Aberdeen; and becoming by his demiſe Sir Archibald Grant, Bart. ſerved again for the ſame county in 1717. His ſecond ſon William, followed his father's profeſſion, was ſeveral years lord-advocate for Scotland; and in 1757, one of the lords of ſeſſion, by the title of lord Preſton-grange. Francis the third ſon is a merchant; three of the daughters are married to gentlemen of fortune; and the two youngeſt are ſtill unmarried. The arms of the family, are Gules, three antique Crowns, Or, [as deſcended from Grant of That-Ilk] within a border ermine, in quality of a Judge, ſupported with two Angels proper; Creſt, a book expanded; Motto, on a ſcrol above, Suum Cuique; and on a compartment below, Jehovah, Greek; as appears by a ſpecial warrant under his majeſty's hand, dated May 17, 1720 (D).



(D) Lord Cullen's family was not leſs diſtinguiſhed than himſelf by their loyalty, nor leſs rewarded for it. Alexander Grant, Eſq; who ſucceed his father Lodovic, mentioned in note (B), inherited his principles as well as his eſtate. He commanded a regiment of foot at the time of the union, and ſerved with great reputation in Flanders under the duke of Marlborough, was afterwards made a brigadier general and governor of Sheerneſs. Upon breaking out of the rebellion in 1715, he accompanied the duke of Argyle as a volunteer, and that general was appointed to command in the caſtle of Edinburgh. While thus employed, he diſpatched his brother, then captain Grant, with orders to raiſe his clan, which he very effectually performed, and having, with 800 men, inveſted the town of Inverneſs, he was quickly joined by the earl of Sutherland, and Duncan Forbes of Culloden, afterwards lord preſident,

preſident, by which means a great body of highlanders were ſtopt in their march to Perth, and the counties of Bamff, Nairn, Murray, and part of the ſhire of Inverneſs, protected from all levies of men and money. The brigadier did not long ſurvive theſe eminent ſervices, otherwiſe he would probably have reaped the fruits of his zeal. He was member in the Scots parliament for the ſhire of Elgin, when the union took place, and at the time of his deceaſe was lord lieutenant of the counties of Bamff and Inverneſs. He was ſucceeded by Sir James Grant, who in the 6th and 7th parliaments of Great-Britain, ſerved for the ſhire of Inverneſs. He was ſucceeded by his ſon Sir Lodovic, the preſent head of the family, who eſpouſed the lady Margaret Ogilby, daughter to the right honourable the earl of Finlater and Seafield, and was very active in ſuppreſſing the rebellion of 1745, and is at preſent member for the county of Elgin. Biogr. Brit.

GRANVILLE (GEORGE), viſcount Lanſdowne, a celebrated Engliſh poet, was deſcended of a family diſtinguiſhed in thoſe annals for their loyalty (A); being ſecond ſon of Bernard Granville, Eſq; brother to the firſt earl of Bath of this name, who had a principal ſhare in bringing about the Reſtoration of king Charles II. and ſon of the loyal Sir Bevil Greenville, who loſt his life fighting for king Charles I. at Lanſdowne in 1643 (B); and whoſe ſpirit was in ſome meaſure revived by the birth of his grandſon George, which happened about the year 1667. In his infancy he was ſent to France, under the tuition of Sir William Ellys, a gentleman who had been bred up under Dr. Buſby, and has been ſince eminent in many public ſtations. From this excellent tutor he not only imbibed a true taſte of claſſical learning, but by his care was at the ſame time inſtructed in all other accompliſhments ſuitable to his birth and family. Nature indeed had been very liberal to him, and endowed him with a genius worthy of all the advantages that could be given it by education; wherein he made ſo quick a proficiency, that after he had diſtinguiſhed himſelf above all the youths of France (C) in martial exerciſes, he was ſent to Trinity-college in Cambridge at eleven years of age, and before he was twelve ſpoke a fine copy of verſes of his own compoſing to the ducheſs of York, afterwards queen-conſort to king James II. who made a viſit to that univerſity in 1679 (D). On account of his extraordinary merit he was created maſter of arts at the age of thirteen, and leaving Cambridge two

(A) See an account of it in Collin's Peerage.

(B) Clarendon's Hiſt. of the Rebellion, and our author's Vindication of general Monk.

(C) See Mrs. Higgons's Ode in note (X).

(D) They are inſerted in his works, near the beginning of vol. i.

years

years afterwards, was put to the academy to perfect him in external accompliſhments; thus his education was cultivated with the ſame care in every article.

The truth is, his martial ſpirit glowed with an ardor equal to that of his poetical flame. In the firſt ſtage of his life, he ſeems rather to have made his muſe ſubſervient to his ambition and thirſt after military glory, which was inſpired by his acceſſion to the throne, wherein at the ſame time there appeared ſuch a force of genius, as being ſeen in ſo early a plant, raiſed the admiration of Mr. Waller, who excelled in panegyric (E). But his ambition ſhewed itſelf intirely unveiled ſhortly after, on the duke of Monmouth's rebellion, which happened the ſame year, an opportunity he could by no means let ſlip. He applied expreſly and earneſtly to his father to let him arm in defence of his ſovereign; but here he received a check which did not a little mortify him. He had not yet left the academy, and being only eighteen years of age, was thought too young to be hazarded. It was not without extreme reluctance that he ſubmitted to the tenderneſs of this paternal reſtraint, which was brooked the worſe, as his uncle the earl of Bath, had on this occaſion raiſed a regiment of foot, for the king's ſervice, with the behaviour and diſcipline of which his majeſty was ſo well pleaſed, that on reviewing them at Hounſlow, as a public mark of his approbation, he conferred the honour of knighthood upon our author's elder brother Bevil, who was a captain therein, at the head of the regiment (F). Thus forbid to handle his pike in aſſiſting to cruſh that rebellion, he took up his pen after it was cruſhed, and addreſſed ſome congratulatory lines to the king, cloſing with a compliment as high-ſtrained as his military zeal (G).

In the mean time he particularly marked the objection to that, and perſuading himſelf that he had out-lived the force of it, when the prince of Orange declared his intended ex-

(E) Ibid. vol. i. p. 9, 10, 11.

(F) Hiſtory of England, vol iii. p. 439.

(G) No idea can be formed of this extravagance but from his own words, which are;

So the world's Saviour like a mortal dreſt,
Altho' by daily miracles confeſt,
Accuſed of evil doctrine by the Jews,
The giddy crowd their rightful prince refuſe.
But when they ſaw ſuch terror in the ſkies,
The temple rent, their king in glory riſe;
Seiz'd with amaze, they own'd their lawful Lord,
And ſtruck with guilt, bow'd, humbl'd and ador'd.

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pedition to England, our young hero made a freſh application in the moſt importunate terms, to let him approve his loyalty (H). But the danger was now increaſed in propor-

(x) As the letter ſets this part of our author's character in the ſtrongeſt light, we ſhall inſert it, as follows:

To the honourable Mr. Bernard Granville at the Earl of Bath's at St. James's.

Mar, near Doncaſter,
Oct. 6, 1688.

"SIR,

"YOur having no proſpect of obtaining a commiſſion for me, can no way alter nor cool my deſire at this important juncture, to venture my life in ſome manner or other for my king and my country.

"I cannot bear living under the reproach of lying obſcure and idle in a country retirement, when every man who has the leaſt ſenſe of honour, ſhould be preparing for the field.

"You may remember, Sir, with what reluctance I ſubmitted to your commands in Monmouth's Rebellion, when no importunity could prevail with you to permit me to leave the academy. I was too young to be hazarded. But give me leave to ſay, it is glorious at any age to die for one's country, and the ſooner the nobler ſacrifice. I am now older by three years. My uncle Bath was not ſo old when he was left among the ſlain at the battle of Newbury. Nor you yourſelf, Sir, when you made your eſcape from your tutors, to join your brother at the defence of Scilly. The ſame cauſe is now come round about again. The king has been miſled. Let thoſe who have miſled him be anſwerable for it. Nobody can deny but that he is ſacred in his perſon, and it is every honeſt man's duty to defend it.

"You are pleaſed to ſay, it is yet doubtful if the Hollanders are raſh enough to make ſuch an attempt, but be that as it will, I beg leave to inſiſt upon it, that I may be preſented to his majeſty as one whoſe utmoſt ambition it is to devote his life to his ſervice and my country's, after the example of all my anceſtors.

"The gentry aſſembled at York, to agree upon the choice of Repreſentatives for the county, have prepared an addreſs to aſſure his majeſty, they are ready to ſacrifice their lives and fortunes for him, upon this and all other occaſions; but at the ſame time they humbly beſeech him to give them ſuch magiſtrates, as may be agreeable to the law of the land, for at preſent there is no authority to which they can legally ſubmit.

"They have been beating for volunteers at York, and the towns adjacent to ſupply the regiments at Hull, but no body will liſt.

"By what I can hear every body wiſhes well to the king, but they would be glad his miniſters were hanged.

"The winds continue ſo contrary, that no landing can be ſo ſoon as was apprehended, therefore, I may hope with your leave and aſſiſtance, to be in readineſs before any action can begin. I beſeech you, Sir, moſt humbly and moſt earneſtly to add this one act of indulgence more, to ſo many other teſtimonies which I have conſtantly received of your goodneſs, and be pleaſed to believe me always, with the utmoſt duty and ſubmiſſion, Sir,

"Your moſt dutiful ſon,
"and moſt obedient ſervant,
GEORGE GRANVILLE."

Lanſdowne's Works, vol. i. p. 429. et ſeq.

tion

tion much more than his age. The king's affairs were become desperate, he was therefore kept from engaging at a juncture, when the attempt could evidently serve no purpose so surely, as that of involving him in his royal master's ruin. Broken with this last denial, he sat down a quiet spectator of the Revolution; in which most of his family acquiesced (1).

But he was far from being pleased with the change; he saw no prospect of receiving any favours from the new administration, and resolving to lay aside all thoughts of pushing his fortune, either in the court, or the camp, he diverted that chagrin and melancholy (which naturally attends disappointed ambition), in the company and conversation of the softer sex. The design was natural at his age, and with his accomplishments easy to execute, and might have been pursued too with safety enough, by one that carried a breast less sensible than his was to the impressions of beauty. But in Mr. Granville's composition the tender had at least an equal share with the terrible, and as the present situation of his mind, in regard to the latter quality, disposed him to give a full indulgence to the former, it could be no surprize to any body

(1) All except the dean of Durham, to whom he was nephew. His uncle, the earl of Bath, was very little less concerned in the Revolution than he had been in the Restoration. His lordship at that time was lord lieutenant of Devonshire and Cornwall, and governor of Plymouth, where there was thirteen companies of foot, most of them belonging to the regiment of the earl of Huntingdon, many of the officers, and most of the soldiers, Papists. When the prince of Orange with his fleet, by some accident passed Dartmouth and Torbay; the earl would not undertake to admit him into Plymouth, under pretence that he was managing the garrison, and that as yet the point was not in his power. But on the night between the 10th and 11th of December, he surprized the citadel, and seizing the earl of Huntingdon, and those officers upon whom that earl most depended, turned all in whom he could not confide out of the garrison, and having declared for the prince of Orange, and caused his declaration to be proclaimed, he immediately admitted part of the Dutch fleet into the harbour; which the writers of those times acknowledge to be a point decisive in favour of the Revolution. He also sent his own regiment, under the command of his nephew Sir Bevil Granville, our author's brother, to secure Jersey, where the king had a popish governor and a garrison, wholly devoted to him. Birch's Hist. of Illustrious Men. Collins's Supplement to the Peerage, vol. v. Thus we see both his uncle and his brother were active in the Revolution. His cousin, the earl of Bath's eldest son, Charles, was envoy extraordinary from king James in Spain, when the Revolution happened. He returned through France, where he delivered back his letters credential to king James at St. Germains; and he was no sooner at home than he was called up by writ to the House of Lords, by the title and with the precedency of his father's barony. Lives of Illustrious Men, p. 342, 343. The earl's second son, and our author's father, will be mentioned hereafter.

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that he preſently became a conqueſt of the counteſs of Newbourg.

Poetry is the handmaid of love; he exerted all the powers of verſe in ſinging the force of his enchantreſs's charms, and the ſweets of his own captivity. But he ſung in vain, hapleſs like Waller in his paſſion, while his poetry raiſed Myra to the ſame immortality, as had been conferred by that rival poet on Sachariſſa. In the mean time, ſome of his friends were much grieved at this conduct in retiring from buſineſs, as unbecoming himſelf and diſgraceful to his family. One of theſe in particular, a relation of the female ſex, took the liberty to ſend him an expoſtulary ode upon it in 1690, in hopes of ſhaming him out of his enchantment (x), but he ſtood impregnable: the addreſs only ſerved him with an opportunity

(x) The lady's name is Mrs. Elizabeth Higgons, probably ſiſter to Bevil Higgons, Eſq; and ſince the ode contains ſome particulars of our author's life, not mentioned elſewhere, and beſides is an admirable piece in the poetical way, we ſhall give it a place here:

Why Granville is thy life to ſhades confin'd,
Thoſe whom the Gods deſign'd,
In public to do credit to mankind:
Why ſleeps the noble ardor of thy blood,
Which from thy anceſtors ſo many ages paſt,
From Roll's down to Bevil flow'd,
And then appear'd again at laſt
In thee, when thy victorious lance,
Bore the diſputed prize from all the youths of France.

In the firſt trials which are made for fame,
Thoſe to whom fate ſucceſs denies,
If taking counſel from their ſhame,
They modeſtly retreat, are wiſe.
But why ſhould you who ſtill ſucceed,
Whether with graceful art you lead
The fiery barb, or with as graceful motion tread,
In ſhining balls, where all agree,
To give the higheſt place to thee?
Such harmony in every motion's found,
As art could n'er expreſs by any ſound.
So loud, and prais'd, whom all admire,
Why, why, ſhould you from courts and camps retire.

If Myra is unkind, if it can be,
That any nymph can be unkind to thee,
If penſive made by love you thus retire,
Awake your muſe, and ſtring your lyre;
Your tender ſong and your melodious ſtrain,
Can never be addreſſed in vain,
She needs muſt love, and we ſhall have you back again.

To

portunity of aſſerting the unalterableneſs of his reſolution, not to tread the public ſtage as a courtier, together with the happineſs of his condition as a lover.

In this temper he paſſed the courſe of king William's reign in private life, enjoying the company of his muſe, which he employed in celebrating the reigning beauties of that age, as Mr. Waller, whom he ſtrove to imitate, had done thoſe of the preceding. We have alſo ſeveral dramatic pieces wrote in this early part of life, of which the Britiſh Enchanters, he tells us himſelf, was the firſt eſſay of a very infant muſe, being written at his firſt entrance into his teens, and attempted rather as a taſk of ſuch hours as were free from other exerciſes, than any way meant for public entertainment. But, Mr. Betterton the famous actor, having had a caſual ſight of it many years after it was written, begged it for the ſtage, where it found ſo favourable a reception, as to have an uninterrupted run of at leaſt forty days (L). His other pieces for the ſtage were all well received, and we are aſſured they owed, that reception to their own merit, as much as to the general eſteem and reſpect, that all the polite world profeſſed for their author (M). Wit and learning know no party; and Mr. Addiſon joined with Dryden in ſounding out Granville's praiſes (N).

To this his lordſhip's anſwer begins thus:

Ceaſe tempting Syren, ceaſe thy flattering ſtrain,
Sweet is thy charming ſong, but ſung in vain;
Early and vain into the world I came,
Big with falſe hopes and eager after fame;
Till looking round me e'er the race began,
Madmen and fools, I ſaw, were all that ran, &c.

And he concludes thus:

Farewell then cities, courts, and camps, farewell,
Welcome ye groves, here let me ever dwell,
From cares, from buſineſs, and mankind remov'd,
All but the muſes and inſpiring love.

(L) The ſeparation of the principal actors, which ſoon followed, and the introduction of the Italian opera, put a ſtop to its further appearance.

(M) Gildon's Supplement to Langbaine's account of the Dramatic Poets.

(N) The former in the Epilogue to the Britiſh Enchanters, and the latter in a copy of verſes addreſſed to him upon his Tragedy of Heroic Love, which begins thus:

"Auſpicious poet, wer't thou not my friend,
"How could I envy what I muſt commend;
"But ſince 'tis nature's law in love and wit,
"That youth ſhould reign, and withering age ſubmit;
"With leſs regret thoſe laurels I reſign,
"Which dying on my brow, revive on thine, &c."

Thus

Thus debarred as we have ſeen he was from thoſe paſſages to fame, in which the martial diſpoſition of his family would have inclined him to tread, he ſtruck out a road untrodden by any of his anceſtors, wherein he reached the temple of honour, and that too, much ſooner than moſt of his contemporaries. So that upon the acceſſion of queen Anne, he ſtood as fair in the general eſteem as any man of his years, which were about five and thirty. He had always entertained the greateſt veneration for the queen, and he made his court to her in the politeſt manner (o). He entered heartily into the meaſures for carrying on the war againſt France, and in the view of exerting a proper ſpirit in the nation, he tranſlated the ſecond Olynthian of Demoſthenes in 1702. This new ſpecimen of his literature gained him many friends, at the ſame time that it added highly to his reputation; and when the deſign upon Cadiz was projected the ſame year, he preſented to Mr. Harley, afterwards earl of Oxford, an authentic journal of the lord viſcount Wimbledon's expedition thither in 1625, with a view that by avoiding the errors committed in a former attempt upon the ſame place, a more ſucceſsful plan might be formed. A true patriot ſpirit this! and not the leſs ſo, notwithſtanding, as he obſerves, it may be reaſonably taken for granted, that little attention was given to it, ſince, inſtead of avoiding, the very ſame miſtakes happened, and the very ſame diſappointment was the conſequence, with this difference only, that my lord of Ormond had an opportunity to take his revenge at Vigo, and to return with glory, which was not the lord Wimbledon's good fortune.

See theſe two pieces in his works.

Our patriot alſo ſtood now upon a better footing in point of his finances than hitherto. His father who was juſt dead (p), had made ſome proviſion for him, which was encreaſed

(o) This was in Urganda's prophecy ſpoken by way of Epilogue at the firſt repreſentation of the Britiſh Enchanters, where he introduces a ſcene repreſenting the queen, and the ſeveral triumphs of her majeſty's reign.

(p) This gentleman, the third ſon of Sir Bevil Greenville, was born in 1631, and being educated in the country, remained under the care of his father's friends till he was about twenty, when he ſecretly withdrew to join his brother, Sir John Greenville, afterwards earl of Bath, in the iſland of Scilly. He had there the benefit of the capitulation, and returned with his brother into the weſt, was very active in the king's ſervice, and eſcaped very narrowly with his life on ſeveral occaſions. He had afterwards a ſhare in the reſtoration of king Charles II. For being introduced by his brother to Monk, that general intruſted him with his anſwer of April 24, 1660, to the king's letter from Bruſſels, and upon giving him his final inſtructions told him, that there were other meſſengers going over at the ſame

creaſed by a ſmall annuity left him by his uncle the earl of Bath, who died not long after (Q). Theſe advantages, added to the favours which his couſin John Greenville had received from her majeſty, in being raiſed to the peerage by the title of lord Granville of Potheridge (R), and his brother being made governor of Barbadoes, with a fixed ſalary of two thouſand pounds the ſame year (S), engaged him to come into the parliament, and he was accordingly choſen for Fowey in Cornwall, in the firſt parliament of the queen, with John Hicks, Eſq; In 1706, his fortune was improved farther by a very unwelcome accident in the loſs of his eldeſt brother, Sir Bevil, who died September the 5th that year, in his paſſage from Barbadoes in the flower of his age, unmarried, and univerſally lamented (T). Hence our younger brother ſtood now at

ſame time in the ſame ſhip, from Sir Anthony Aſhley Cooper, and others, with letters directed to the chancellor; that he ſhould take care not to be ſuſpected of any more than a common paſſenger, nor charged with any buſineſs. Above all, to uſe ſuch diligence as to get firſt to the king, that his majeſty might not be ſurprized or perplexed by any uneaſy importunities, or diſagreeable demands, but be prepared in what manner to receive and content them with general anſwers. He accordingly arrived the firſt by two or three hours to the king, who was at ſupper. Upon ſending in his name, his majeſty immediately roſe from table, and came to him in another room, and had no ſooner read the general's letter, but he embraced the bearer, and told him, "That never man was "more welcome to him: he could "now ſay he was a king, and not a "doge." Mr. Granville was gentleman of the bedchamber to the duke of Glouceſter during his exile, and after the Reſtoration, gentleman of the horſe, and one of the grooms of the bedchamber to king Charles II. He was in all the parliaments, in that and the two ſucceeding reigns, to the time of his death, which happened June 14, 1701. He was interred at Lambeth in Surry, as was alſo his lady, who died September the 20th following: ſhe was ſole daughter and heir of Cuthbert Morley, of Normanby in Cleveland in Yorkſhire, Eſq; by his wife lady Katharine Leake, daughter to Francis earl Scarſdale, by whom he had iſſue three ſons, Bevil, George and Bernard, and two daughters, Anne, married to Sir John Stanley, Bart. and Elizabeth. Collins's Peerage. Lord Lanſdowne's Vindication of General Monk. Monumental Inſcriptions in Aubrey's Surry, and Willis's notitia Parliament.

(Q) He died Auguſt 22, 1701, and was buried at Kilkampton in Cornwall.

(R) He was ſecond ſon of the earl of Bath. Collins.

(S) Britiſh Empire in America, vol. ii. p. 63.

(T) We have already mentioned his being knighted in 1636, and ſent afterward to ſecure the iſland for the prince of Orange. He was lieutenant colonel of the earl of Bath's regiment at the Revolution, and at length made major general; behaving upon all occaſions with equal ſteadineſs and courage, and ſignalized himſelf particularly at the battle of Steenkirk, fought Auguſt 3, 1692. He was extremely welcome to the inhabitants on his firſt arrival at Barbadoes, but there ariſing ſome diſputes, which were carried by degrees

at the head of this branch of his family, and he ſtill held his ſeat in the houſe of commons, both in the ſecond and third parliaments of the queen (w). But the adminiſtration being taken out of the hands of his friends, with whom he remained ſteadily connected in the ſame principles, he was cut off from any proſpect of being preferred at court.

In this ſituation he diverted himſelf among his brother poets; and in that humour we find at this time introducing Mr. Wycherly and Mr. Pope, to the acquaintance of Henry St. John, Eſq; afterwards lord viſcount Bolingbroke (x). This friend, then diſplaced, having formed a deſign of celebrating ſuch of the poets of that age, as he thought deſerved any notice, had applied for a character of the former to our author, who in return, having done juſtice to Mr. Wycherly's merit, concludes his letter thus, "In ſhort, Sir, I'll have "you judge for yourſelf. I am not ſatisfied with this im-"perfect ſketch, name your day, and I will bring you to-"gether; I ſhall have both your thanks, let it be at my "lodging. I can give you no Falernian that has out-lived "twenty conſulſhips, but I can promiſe you a bottle of good "claret, that has ſeen two reigns. Horatian wit will not be "wanting when you two meet. He ſhall bring with him, "if you will, a young poet newly inſpired in the neigh-"bourhood of Cooper's-hill, whom he and Walſh have "taken under their wing. His name is Pope, he is not "above ſeventeen or eighteen years of age, and promiſes "miracles. If he goes on as he has begun in the paſtoral "way, as Virgil firſt tried his ſtrength, we may hope to ſee "Engliſh poetry vie with the Roman, and this Swan of "Windſor ſing as ſweetly as the Mantuan. I expect your "anſwer" (y).

Dr. Sacheverel's trial, which happened not long after, brought on that remarkable change in the miniſtry in 1710; when Mr. Granville's friends came again into power. He was elected for the borough of Holſton, but being returned too for the county of Cornwall, he choſe to repreſent the

grees to a great height; this, in conjunction with the climate, ſo much prejudiced his health, that he ſollicited his recall, and having obtained it, went unluckily on board an infected ſhip, and died as above-mentioned. Birch's Lives of Illuſtrious Men, p. 150. He ſerved in parliament for Fowey in Cornwal in king James's reign, and was elected for Leſtwithiel under that of king William.

(w) Willis's notitia Parliament.

(x) His lordſhip, then Henry St. John, Eſq; had wrote the prologue to his friend's Tragedy of Heroic Love.

(y) Lanſdowne's Works, vol. I. p. 434.

latter

latter in this parliament, which was called September the 20th that year. And on Michaelmas-day he was declared ſecretary at war, in the room of the late earl of Orford, then Robert Walpole, Eſq. He continued in this office for ſome time, and diſcharged it with reputation; and, towards the cloſe of the next year, he eſpouſed the lady Mary, daughter of Edward Villiers, earl of Jerſey, at that time poſſeſſed of a conſiderable jointure, as widow of Thomas Thynne, Eſq; by whom ſhe was mother of the late lord viſcount Weymouth. Mr. Granville had juſt before ſucceeded to the eſtate of the elder branch of his family at Stowe, by the death of his couſin William Henry, earl of Bath, May 17, 1711 (z); and on the 31ſt of December, he was created a peer of Great-Britain, by the title of lord Lanſdowne, baron of Biddeford in the county of Devon.

It is true, he was one of the twelve peers who were all created at the ſame time; a ſtep taken to ſerve the purpoſe of this party. So numerous a creation being unprecedented

(z) This nephew was the ſon of Charles, who ſucceeded his father in the honour and eſtate, and having early a ſtrong turn to a military life, his father conſented to his making a campaign in Hungary againſt the Infidels. On his return to England, king James II. appointed him envoy extraordinary to the court of Spain, and on his return thence he was created by king William, baron of Kilkhampton and Biddeford, to deſcend to his general iſſue in the right line. In 1690, he was very ſerviceable in defending the coaſts againſt the French, after the earl of Torrington's misfortune at ſea. His lordſhip, however, voted along with his father in the houſe of lords, which gave credit to a report, that he ſtood upon indifferent terms with king William, occaſioned by a warm expreſſion of his lordſhip, upon the following occaſion; he had applied for the arrears due to him as miniſter in Spain, and meeting with delays at the treaſury board, he addreſſed himſelf to king William in perſon, and receiving an anſwer he did not expect, he replied with ſome warmth. "What does it ſhock your majeſty "to do juſtice?" His end was very ſudden, occaſioned by the following accident. He had a cuſtom of cleaning his piſtols himſelf before he went a journey, and deſigning to attend his father's remains into Cornwal, was thus employed on the 4th of September, when the piſtol, of which he was drawing the charge, went ſuddenly off, and ſhot him through the head, ſo that his corps was carried down to Kilkhampton, together with his father's. He left an only ſon, William Henry, earl of Bath, lord Lanſdowne's couſin, who was born January 30, 1691-2, and educated under the inſpection of his grand-mother, the old lady Auverquerque, and being excited by the martial ardor natural to his family, made two campaigns in the army of the High Allies, before he was twenty years of age, whither his couſin, then ſecretary of war, ſent him a very affectionate letter, directed to him at the camp in Flanders, September 4, 1710. He was ſeized with the ſmall-pox the ſucceeding year, and died in the 21ſt year of his age unmarried, he was interred in Weſtminſter-abbey. Birch's Lives of Illuſtrious Men, p. 347.

made a great noiſe, but none gave leſs offence than this: His lordſhip was now the next male-iſſue in that noble family, wherein two peerages had been extinguiſhed almoſt together (A): His perſonal merit was univerſally allowed; and with regard to his political ſentiments, thoſe who thought him moſt miſtaken, allowed him to be open, candid, and uniform. He ſtood always high in the favour of queen Anne, and with great reaſon, having upon every occaſion teſtified the greateſt zeal for her government, and the moſt profound reſpect for her perſon. It is no wonder, therefore, that in the ſucceeding year, we find him on the 8th of Auguſt, ſworn of her majeſty's privy-council, made comptroller of her houſhold, and about that time twelve-month, advanced to the poſt of treaſurer, in the ſame office. His lordſhip continued in this poſt till the deceaſe of his beloved miſtreſs, when he kept company with his friends in falling a ſacrifice to party-violence, being removed from his treaſurer's place by king George I. October 11, 1714.

His lordſhip ſtill continued ſteady to his former connections, and in that ſpirit entered his proteſt with them againſt the bills for attainting lord Bolingbroke and the duke of Ormond in 1715. He even entered deeply into the ſcheme for raiſing an inſurrection in the Weſt of England, and was at the head of it, if we may believe lord Bolingbroke, who repreſents him poſſeſſed now with the ſame political fire and

(A) The laſt note mentions one of theſe in the perſon of William Henry, earl of Bath, and the other was that of baron Greenville of Potheridge, in the perſon of John, ſecond ſon to the firſt earl of Bath of this name; who having ſignalized himſelf by his courage both by land and ſea, particularly at the ſiege of Cork, roſe to be a colonel in the guards, captain of a firſt rate man of war, and governor of Deal; from all which he was removed, for vindicating the conduct of the earl of Torrington. His character was not leſs conſpicuous as a ſenator, having conſtantly ſat in parliament from the firſt of James II. to the firſt of queen Anne, and was a very able and eloquent ſpeaker. He was created a peer, by the title juſt-mentioned, March 9, 1703, being then knight of the Shire for Cornwall. He was now conſtituted lord lieutenant of that county, lord warden of the Stanneries, during the minority of his nephew, and lieutenant general of the ordnance. But about two years afterwards was removed from the two former employments, to make way for the lord Rialton, and his father the earl of Godolphin. He married Rebecca, the daughter of Sir Joſiah Child, and widow of Charles marquis of Worceſter, by whom he had no iſſue. So that deceaſing December 3, 1707, the title of lord Greenville of Potheridge became extinct. But the eſtate, which was very conſiderable, fell to his nephew William Henry, earl of Bath, who was alſo the laſt Greenville that bore that title. Birch's Lives of Illuſtrious Men, p. 349.

frenzy

frenzy for the pretender, as he had ſhewn in his youth for the father. It is worth while to ſee that lord's account of this matter, which is drawn up in the following conciſe and elegant ſtile. It is in that part of his letter to Sir William Wyndham, where he is repreſenting his own ſituation at this critical juncture, when, as he ſays, he had received advices of lord Marr's being actually gone to begin the rebellion in Scotland. "Impatient," continues he, "that we heard no-"thing from England, when we expected every moment to "hear that the war was begun in Scotland; the duke of Or-"mond and I reſolved to ſend a perſon of confidence to "London. We intruſted him to repeat to you, the former "accounts which we had ſent over, to let you know how "deſtitute the Chevalier was, either of actual ſupport, or "even of reaſonable hopes, and to deſire that you ſhould "determine, whether he ſhould go to Scotland, or throw "himſelf on ſome part of the Engliſh coaſt. This perſon "was further inſtructed to tell you, that the chevalier being "ready to take any reſolution at a moment's warning, you "might depend on his ſetting out the inſtant he received "your anſwer: and therefore, that to ſave time, if your in-"tention was to riſe, you would do well to act immediately, "on the aſſurance that the plan you preſcribed, be it what "it would, ſhould be exactly complied with. We took "this reſolution the rather, becauſe one of the packets, "which had been prepared in cypher to give you an account "of things, which had been put above three weeks before "into Mr. de Torcy's hands, and which by conſequence "we thought to be in yours, was by this time ſent back to "me by this miniſter, I think open; with an excuſe that he "durſt not take upon him to forward it. The perſon diſ-"patched to London returned very ſoon to us, and the an-"ſwer he brought was," 'That ſince affairs grew daily 'worſe, and could not mend by delay, our friends had re-'ſolved to declare immediately, and that they would be ready 'to join the Chevalier on his landing: that his perſon would 'be as ſafe there as in Scotland, and that in every other re-'ſpect it was better that he ſhould land in England; that 'they had uſed their utmoſt endeavours, and that they hoped 'the weſtern counties were in a good poſture to receive him. 'To this was added, a general indication of the place he 'ſhould come to, as near to Plymouth as poſſible.' "You "muſt agree, that this was not the anſwer of men, who "knew what they were about: a little more preciſion was "neceſſary, in dictating a meſſage which was to have ſuch "conſequences,

Mr. Ezechiel Hamilton, who got all the papers by heart.

Lanſdowne gave this anſwer in the name of all the perſons privy to the ſecret.

"conſequences, and eſpecially, ſince the gentleman could "not fail to acquaint the perſons he ſpoke with, that the "Chevalier was not able to carry men enough to ſecure him "from being taken up, even by the firſt conſtable. Not-"withſtanding this, the duke of Ormond ſet out from Paris, "and the Chevalier from Bar on the coaſt of "France; and before his embarkation the duke heard, that "ſeveral of our principal friends had been ſeized, imme-"diately after the perſon who came laſt from them had left "London, that the others were all diſperſed, and that the "conſternation was univerſal."

Accordingly, we find lord Lanſdowne was ſeized as a ſuſpected perſon, September 26, 1715, and committed priſoner to the tower of London, where he continued a long time. At this unfortunate juncture, the well-intended officiouſneſs of one of his ſervants, deprived the world of ſeveral excellent pieces that had fallen from his pen, by haſtily committing to the flames ſome papers, of which he had obſerved his lord to be particularly careful. The loſs was irreparable, for his lordſhip being tender of the productions of his youth, ſuffered no copies to be taken, till by repeated corrections and improvements he had reconciled them to his maturer judgment.

He was at length ſet free from his impriſonment, February 8, 1717, when all dangers were over: however, ſenſible he might be at this time of the miſtake in his conduct, which had deprived him of his liberty, yet he was far from running into the other extreme. He ſeems, indeed, to be one of thoſe Tories, who are ſaid to be drove by the violent perſecutions againſt that party into Jacobitiſm, and returned to their former principles as ſoon as that violence ceaſed. Hence we find him in 1719, as warm as ever in defence of thoſe principles, the firſt time of his ſpeaking in the houſe of lords, in the debates about repealing the act againſt occaſional conformity. He does not ſcruple openly to charge the late rebellion in 1715, upon the miſconduct of the adminiſtration at that time in the following terms. Having told their lordſhips, "That he always underſtood the Act of Tolera-"tion, to be meant as an indulgence for tender conſciences, "not a licence for hardened ones, and that the act to pre-"vent Occaſional Conformity was deſigned only to correct "a particular crime, of particular men, in which no ſect of "Diſſenters was included, but thoſe followers of Judas, "who came to the Lord's ſupper for no other end but to "ſell and betray him. It is very ſurprizing (continues he)

"to

" to hear the merit of Diſſenters ſo highly extolled and " magnified within theſe walls: who is there among us, but " can tell of ſome anceſtor either ſequeſtered or murdered " by them? Who voted the Lords uſeleſs? The Diſſenters. " Who aboliſhed Epiſcopacy? The Diſſenters. Who de- " ſtroyed freedom of Parliaments? The Diſſenters. Who " introduced governing by ſtanding armies? The Diſſenters. " Who waſhed their hands in the blood of their martyred " Sovereign? The Diſſenters. Have they repented? No: " They glory in their wickedneſs at this day." He proceeds to remark the turbulency of the Diſſenters from king Charles I. to the reign of queen Anne, and with regard to the then preſent reign, he obſerves, " That they have re- " mained, as has been ſaid, not only quiet, but appeared " zealous in ſupporting the preſent eſtabliſhment is no won- " der: For who but themſelves, or their favourers have been " thought worthy of countenance? If there be an univerſal " diſcontent among the people at this time, the reaſon is " plain, is flagrant, is notorious; the early impatience and " preſumption of the Diſſenters. Their inſolent and un- " diſſembled expectations. Their open inſults of the clergy. " Their affixing bills upon our very church-doors with this " ſcandalous inſcription, A HOUSE TO BE LETT.—Their " public vindications of the murder of king Charles I. and " their vile reflections upon the memory of queen Anne, " for ever dear to the people of England. Beſides many " other indecent and arrogant provocations too many to enu- " merate, was too much to bear. The violences that enſued " let the aggreſſors anſwer for. Their acting all this, not " only with impunity, but with reward out of the public " treaſure, was more than ſufficient reaſon for jealouſy. A " jealouſy, for which this new attempt to break down all the " fences and boundaries of the church at once, will indeed " be no remedy."

The Occaſional Conformity-Bill, Schiſm-Bill and Teſt-Act.

His lordſhip continued ſteady in the ſame ſentiments, which were ſo oppoſite to thoſe of the court, and inconſiſtent with the meaſures taken by the adminiſtration, that he muſt needs be ſenſible a watchful eye was kept ever upon him. Accordingly, when the flame broke out againſt his friends, on account of what is ſometimes called Atterbury's plot in 1722. His lordſhip apparently to avoid a ſecond impriſonment in the Tower, withdrew to France. He had been at Paris but a little while, when the firſt volume of biſhop Burnet's Hiſtory of his own Times was publiſhed. Great expectations had been raiſed of this work, ſo that his lordſhip peruſed it with

attention, and finding the characters of the duke of Albemarle and the earl of Bath, treated in a manner he thought they did not deserve; he formed the design of doing them justice. This led him to consider what had been said by other historians concerning his family, and as the earl of Clarendon and Mr. Eachard, had treated his great-uncle, Sir Richard Granville, more roughly, his lordship being possessed of memoirs, where his conduct might be set in a fairer light, he resolved to follow the dictates of his duty and inclination, by publishing his sentiments upon these heads (B).

His lordship continued abroad at Paris almost the space of ten years, and being sensible, that many juvenilities had escaped his pen in his poetical pieces, made use of the opportunity furnished by this retirement, to revise and correct them, in order to a republication. Accordingly, at his return to England in 1732, he published these, together with a vindication of his kinsman just mentioned, in two volumes 4to. The late queen Caroline having honoured him with their protection, the last verses he wrote, were to inscribe two copies of his poems, one of which was presented to her majesty, and the other to the princess royal Anne, late princess-dowager of Orange (C). The remaining years of his life were passed in privacy and retirement, to the day of his death, which happened at his house near Hanover-square, January 30, 1735 (D), in the 68th year of his age. Having lost his lady a few days before (E), by whom having no male issue (F), the title of Lansdowne became in him extinct: but she brought him four daughters, Anne, Mary, Grace, and Elizabeth; of whom, Mary was married, March 14, 1729-30, to William Graham of Platten, near Drogheda in Ireland, who died in November, the same year with her father; Grace married, March 29, 1740, to Thomas Foley, junior, Esq; member of parliament for Hereford (G).

(B) These pieces are printed in his works, under the titles of "A "Vindication of General Monk, &c. "and A Vindication of Sir Richard "Greenville, general of the West to "king Charles I. &c." They were answered by Mr. Oldmixon, in a piece intituled, Reflections historical and polite, &c. 1732, 4to; and by judge Burnet, Remarks, &c. a pamphlet. His lordship replied, in A Letter to the Author of the Reflections, &c. 1732, 4to; and the spring following, there came out also an answer in defence of Mr. Eachard, by Dr. Colbatch, intituled, An Examination of Echard's Account of the Marriage Treaty, &c.

(C) See his Works, vol. iii. p. 263, 264.

(D) Lond. Magaz. vol. iv. p. 99.

(E) Hist. Regist. vol. xx. p. 10.

(F) Gentleman's Magaz. vol. v. p. 68.

(G) Collins's Peerage.

His

His lordſhip's character in reſpect to public life appears ſufficiently in the courſe of this memoir, and the reſt has been touched in a dedication to his lordſhip, of the Lives of the Poets by Mr. Jacob; where the gentleneſs of his nature, in liſtening to every application that was made to him in every ſtation of life, his willingneſs to oblige to the utmoſt of his power, and his condeſcenſion on ſome occaſions, which added luſtre to his good nature, are particularly celebrated, and the teſtimony ſupported by various inſtances; to which muſt be added, that of his friendſhip and generoſity to the beſt poet, and the beſt actor in his time, Dryden and Betterton, to whom he gave the profits of his plays. His affection and reſpect for Mr. Wycherly, expreſſed in the letter already mentioned, ſhew his true ſenſe of merit, and his zeal in bringing Mr. Pope with that credit on the public theatre, which is ſo neceſſary to give ſpirit and courage to a riſing genius (n), ought ever to be remembered to his lordſhip's honour. It is ſaid, he choſe to be known to poſterity in his literary character. However, to ſpeak impartially, he ſtands ſeverely cenſured in that reſpect by a very good judge, who was no ſtranger to him, as guilty of a degree of indolence, which was the greateſt enemy to his fame.

(n) That poet, then young, dedicated his Windſor Forest to his lordſhip.

(1) Duke of Buckingham in his Sermon of the Poets, where having taken notice that a laureat peer was unprecedented, and therefore, againſt a law in the poetical court, has this ſtanza:

Notwithſtanding this law, yet Lanſdowne was nam'd,
But Apollo with kindneſs his indolence blam'd;
And ſaid he would chooſe him, but that he ſhould fear,
An employment of trouble he never could bear.

BUCKINGHAM's Works, vol. I. p. 191.

GRATIUS, an eminent Latin poet, is ſuppoſed to have been contemporary with Ovid, and pointed out by him in the laſt elegy of the fourth book De Ponto:—aptaque venanti Gratius arma dedit.—We have a poem of his, intitled, Cynegeticon, or, "The art of hunting with dogs:" but it is imperfect towards the end, ſo that in ſtrictneſs it can only be called a fragment. The ſtile of this poem is reckoned pure, but without elevation; the poet, having been more ſolicitous to inſtruct, than to pleaſe his reader. He is alſo cenſured by the critics, as dwelling too long on fables; and as he is counted much ſuperior to Nemeſianus, who has treated the ſame ſubject, ſo he is reckoned in all points inferior to the

Greek poet Oppian, who wrote his Cynegetics and Halicutics under Severus and Caracalla, to whom he preſented them, and who is ſaid to have rewarded the poet very magnificently. The Cynegetica, were publiſhed at Leyden 1645, in 12mo. with the learned notes of Janus Ulitius; and afterwards with Nemeſianus at London 1699, in 8vo. cum notis perpetuis Thomæ Jonſon, A. M. The lateſt edition is that of Leyden 1728, in 4to. in which Nemeſianus, and the other writers, rei venaticæ, are publiſhed with him.

GRAVINA (JOHN VINCENT), an eminent ſcholar, and illuſtrious lawyer of Italy, was born of gentile parents at Roggiano, upon the 18th of February 1664: Gregory Calopreſe, a famous philoſopher of that time, and withal his couſin-german, had the care of his education; and under him Gravina made a great progreſs in claſſical learning and philoſophy. He went to Naples at ſixteen years of age, and there applied himſelf to Latin eloquence, to the Greek language, and to civil law: which application, however, did not make him neglect to cultivate with the utmoſt exactneſs his own native tongue. He was ſo fond of ſtudy, that he purſued it ten or twelve hours a day, to the very laſt years of his life; and when his friends remonſtrated againſt this unneceſſary labour, he uſed to tell them, that he knew of nothing, which could afford him more pleaſure. He went to Rome in the year 1689, and ſome years after was made profeſſor of canon law in the college of Sapienzi, by pope Innocent XI. who eſteemed him much; which employment he held as long as he lived. He does not ſeem to have been of an amiable caſt: at leaſt, he had not the art of making himſelf beloved. The free manner in which he ſpoke of all mankind, and the contempt with which he treated the greateſt part of the learned, raiſed him up many enemies; and among others the famous Settano, who has made him the ſubject of ſome of his ſatires. When the academy of the Arcadians was eſtabliſhed at Rome in the year 1690, he was one of the founders under the name of Opico Erimanteo: but twenty-one years after, he formed a ſchiſm, in conjunction with ſome Arcadians who were his friends, and would have founded a new academy, with a view of being himſelf at the head of it, to which he would have given the name of Anti-Arcadia. His project however failed; and himſelf and his confederates were ſtruck out of the liſt of Arcadians. Many univerſities of Germany would have drawn Gravina to them, and made propoſals to him for that purpoſe; but nothing

Niceron, &c.

nothing was able to ſtir him from Rome. That of Turin offered him the firſt profeſſorſhip of law, at the very time that he was attacked by the diſtemper, of which he died, and which ſeems to have been a mortification in his bowels. He was troubled with pains in thoſe parts for many years before: but they did not prove fatal to him, till the 6th of January 1718. He had made his will in April 1715, in which he ordered his body to be opened and embalmed.

We ſhall now proceed to give an account of his works; in which we ſhall be more than ordinarily particular, they being all very curious, and ſome extremely uſeful. His firſt publication was a piece, intitled, 1. Priſci Cenſorini Phoſſtici Hydra Myſtica; ſive, de corrupta morali doctrina dialogus. Coloniæ, 1691, in 4to; but really printed at Naples. This was without a name, and is very ſcarce; the author having printed only fifty copies, which he diſtributed among his friends. 2. L'Endimione di Erilo Cleoneo, Paſtore Arcade, con un diſcorſo di Bione Crateo. In Roma, 1692, in 12mo. The Endymion is Alexander Guidi's, who, in the academy of the Arcadians, went under the name of Erilo Cleoneo; and the diſcourſe annexed, which illuſtrates the beauties of this paſtoral, is Gravina's, who conceals himſelf under that of Bione Crateo. 3. Delle Antiche Favole. In Roma, 1696, in 12mo. 4. A collection of pieces under the name of Opuſcula, at Rome in 1696, 12mo; containing, firſt, "An Eſſay upon an ancient Law;" ſecondly, "A Dialogue concerning the excellence of the Latin tongue;" thirdly, "A Diſcourſe of the change, which has happened "in the Sciences, particularly in Italy;" fourthly, "A "Treatiſe upon the contempt of Death;" fifthly, "Upon "Moderation in mourning;" ſixthly, "The Laws of the "Arcadians."

But the greateſt of all his works, and for which he will be ever memorable; is, 5. His three books, De ortu & progreſſu juris civilis; the firſt of which was printed at Naples in 1701, 8vo. and at Leipſic in 1704, 8vo. Gravina afterwards ſent the two other books of this work to John Burchard Mencken, librarian at Leipſic, who had publiſhed the firſt there, and who publiſhed theſe alſo in 1708, together with it, in one volume 4to. They were publiſhed alſo again at Naples in 1713, in two volumes 4to, with the addition of a book, De Romano Imperio; and dedicated to pope Clement XI. who was much the author's friend. This is reckoned the beſt edition of this famous work; for, when it was reprinted at Leipſic with the Opuſcula above-mentioned

in

in 1717, it was thought expedient to call it in the title-page, editio noviſſima ad nuperam Neapolitanam emendata & aucta. Gravina's view in this hiſtory of Ancient Law, was to induce the Roman youth to ſtudy it in its original records; in the Pandects, the Inſtitutes, and the Code; and not to content themſelves, as he often complained they did, with learning it from modern abridgments, drawn up with great confuſion, and in very barbarous Latin. Such knowledge and ſuch language, he ſaid, might do well enough for the bar, where a facility of ſpeaking often ſupplied the place of learning and good ſenſe, before judges, who had no extraordinary ſhare of either; but were what a real lawyer ſhould be greatly above. As to the piece, De Romano Imperio, Mr. Le Clerc pronounces it to be a work, in which Gravina has ſhewn the greateſt judgment and knowledge of Roman antiquity. Bibl. Arc. & Mod. tom. ix.

The next performance we find in the liſt of his works is, 6. Acta Conſiſtorialia creationis Emin. & Rev. Cardinalium inſtitutæ a S. D. N. Clemente XI. P. M. diebus 17 Maij et 7. Junij anno ſalutis 1706. Acceſſit eorundem Cardinalium brevis delineatio. Coloniæ, 1707, in 4to. 7. Della Ragione Poetica libri due. In Roma, 1708, in 4to. 8. Tragedie cinque. In Napoli 1712, in 8vo. Theſe five Tragedies are, Il Palamede, L'Andromeda, L'Appio Claudio, Il Papiniano, Il Servio Tullio. Gravina ſaid, that he compoſed theſe tragedies in three months, without interrupting his lectures; yet declares in his preface, that he ſhould look upon all thoſe as either ignorant or envious, who ſhould ſcruple to prefer them, to what Taſſo, Bonarelli, Triſſino, and others, had compoſed of the ſame kind. Not having the volume before us, we take this upon Niceron's authority; and if it be true, it ſhews, that Gravina, great as his talents were, had yet too high an opinion of them. 9. Orationes. Neap. 1712, in 12mo. Theſe have been reprinted more than once, and are to be found with his Opuſcula in the edition of Origines Juris Civilis, printed at Leipſic in 1717. 10. Della Tragedia libro uno. In Napoli 1715, in 4to. This work, his two books della Ragione Poetica, his diſcourſe upon the Endymion of Alexander Guidi, and ſome other pieces, were printed together at Venice in 1731, 4to.

There is an edition of Gravina's works, printed at Leipſic in 1737, in 4to. with the notes of Maſcovius, which the author of the Dictionaire Hiſtorique Portatif calls the beſt. If it compriſes all his works, for we have not ſeen it, it muſt needs be the beſt, ſince it is the only one that does.

GRA-

GRAVINA (PETER), an eminent Italian poet, was born at Catana in Sicily, became a canon of Naples, and died at Rome in the year 1528, aged ſeventy-four. A collection of his poems was printed at Naples in 1532, in 4to. from which it appears, that the author was a negligent writer, and even affectedly ſo. Sannazarius, however, who was not much given to commend other people, preferred him for an Epigram before all the poets of his time; and Paul Jovius has obſerved, that there is a great deal of genius and tenderneſs in his Elegies. Baillet, tom. iv. Paul. Jov. Elog. 74.

GRAUNT (JOHN) the celebrated author of the "Obſervations on the Bills of Mortality," was the ſon of Henry Graunt of Hampſhire, who being afterwards ſettled in Birchen-Lane, London, had there this child born, April 24, 1620; being a rigid puritan he bred him up in all the ſtrictneſs of thoſe principles, and deſigning him for a trade, gave him no more education than was barely neceſſary for that purpoſe; ſo that, with the ordinary qualifications of reading, writing, and arithmetic, without any grammar learning, he was put apprentice to a haberdaſher of ſmall wares in the city, which trade he afterwards followed (but he was free of the drapers company).

He came early into buſineſs, and in a ſhort time grew ſo much into the eſteem of his fellow citizens, that he was frequently choſen arbitrator for compoſing differences between neighbours, and preventing law-ſuits. With this reputation he paſſed through all the offices of his ward, as far as that of a common council man, which he held two years, and was firſt captain, and then major of the train bands. Theſe diſtinctions were the ordinary effects of a great ſhare of good ſenſe and exact probity, rendered amiable by a mild and friendly diſpoſition, and this was all that could be expected from a tradeſman of no great birth, and of ſmall breeding. But Mr. Graunt's genius was far from being confined within thoſe limits. This broke through all the diſadvantages of his ſlender education, and enabled him to form a new and noble deſign, and to execute it with as much ſpirit, as there appeared ſagacity in forming it.

We don't know the exact time when he firſt begun to collect and conſider the bills of mortality, but he tells us himſelf (A), that he had turned his thoughts that way ſeveral

(A) In the preface to his obſervations.

years

years before he had any deſign of publiſhing the diſcoveries he had made. As his character muſt have been at a very high pitch in 1650, when, though not above thirty years of age, his intereſt was ſo extenſive, as to procure the muſic profeſſor's chair at Greſham, for his friend doctor (afterwards Sir William) Petty (B), ſo it is more than probable, that his acquaintance and friendſhip with that extraordinary virtuoſo, was the conſequence of a ſimilarity of genius, and that our author had then communicated ſome of his thoughts upon this ſubject to that friend, who, on his part, is likewiſe ſaid to have repaid the generous confidence, with ſome uſeful hints towards compoſing his book (C). This piece, which contained a new and accurate theſis of policy, built upon a more certain reaſoning than was before that time known, was firſt preſented to the public in 1661, 4to. and met with ſuch an extraordinary reception as made way for another edition the next year.

In ſhort, our author's fame ſpread, together with the admirable uſefulneſs of his book, both at home and abroad: immediately after the publication of it, Lewis XIV. of France, or his miniſters, provided, by a law, for the moſt exact regiſter of births and burials, that is any where in Europe; and at home king Charles II. conceived ſo high an eſteem of his abilities, that ſoon after the inſtitution of the royal ſociety, his majeſty recommended him to their choice for a member, with this charge; that if they found any more ſuch tradeſmen, they ſhould be ſure to admit them all. He had dedicated the work to Sir Robert Moray, preſident of the royal ſociety, and had ſent fifty copies to be diſperſed among their members, when he was propoſed February 5, (though a ſhopkeeper) and he was accordingly admitted into the ſociety, February 26, 1661-2 (D), and an order of council paſſed, June 20, 1665, for publiſhing the third edition, which was executed by the ſociety's printer (E), and came out that ſame year. After receiving this honour, Mr. Graunt did not long continue a ſhopkeeper. He left off his buſineſs, and September 25, the following year 1666, became a truſtee for the management of the New River, for one of the

(B) Ward's lives, &c. p. 219.

(C) Mr. Wood calls it aſſiſting and putting him into a way, an expreſſion that is far enough from importing that he was ſo aſſiſted as not to have been able to proceed without this friend's help, as is ſuppoſed by the writer of his article, in the Biogr. Brit. who under that imagination has taken great pains to demoliſh a monſter of his own creating.

(D) Birch's hiſtory of the Royal Society, vol. I.

(E) The order is prefixed to this edition, which contained large additions.

ſhares

ſhares belonging to Sir William Backhouſe, who dying in 1669, his relict dame Flower Backhouſe, afterwards counteſs of Clarendon, became poſſeſſed of nine of his ſhares, and on the 12th of November, the ſame year, ſhe appointed Mr. Graunt one of her truſtees in the ſaid company.

This account of the time of our author's admiſſion into the government of the New-River, is taken from the minute books or regiſter, of the general court of that company, and ſufficiently clears him from an imputation thrown upon his memory by biſhop Burnet, who having obſerved that the New-River was brought to a head at Iſlington, where there is a great room full of pipes that conveys it through the ſtreets of London, and that the conſtant order was to ſet all the pipes a running on Saturday night, that ſo the ciſterns might be all full on Sunday morning, there being a more than ordinary conſumption of water on that day, relates the following ſtory, which he ſays was told him by Dr. Lloyd (afterwards biſhop of Worceſter) and the counteſs of Clarendon. "There was (ſays he) one Graunt a papiſt, who under Sir "William Petty publiſhed his obſervations on the bills of "mortality. He had ſome time before applied himſelf to "Lloyd, who had great credit with the counteſs of Claren-"don, and ſaid he could raiſe that eſtate conſiderably, if "ſhe would make him a truſtee for her. His ſchemes were "probable, and he was made one of the board that governed "that matter, and by that he had a right to come as often "as he pleaſed to view their works at Iſlington. He went "thither the Saturday before the fire broke out, and called "for the key where the heads of the pipes were, and turned "all the cocks of the pipes that were then open, ſtopt the "water, and went away and carried the keys with him, ſo "when the fire broke out next morning they opened the "pipes in the ſtreets to find water, but there was none. "And ſome hours were loſt in ſending to Iſlington, where "the door was broke open and the cocks turned, and it "was long before the water got to London. Graunt, in-"deed, denied that he had turned the cocks; but the officer "of the works affirmed, that he had, according to order, "ſet them all a running, and that no perſon had got the "keys from him beſides Graunt, who confeſſed he had car-"ried away the keys, but ſaid he did it without deſign "(F)."

This, indeed, as the right reverend ſtory-teller obſerves, is but a preſumption, and if he had had the ſame thirſt after

(F) Burnet's hiſtory of his own times, vol. i. p. 23.

ſearching

ſearching out the truth, as he had for extraordinary ſtory-telling, he would have added that it is a groundleſs calumny; ſince it is evident from the above account, that Mr. Graunt was not admitted into the government of the New-River company, till twenty-three days after the breaking out of the fire of London. To which may be added, that the parliament met on the 18th of September 1666, and on the very day that Mr. Graunt was admitted a member of the New-River company, they appointed a committee to enquire into the cauſes of the fire.

The report made by Sir Robert Brooke, chairman of that committee, contains abundance of extraordinary relations, but not one word of the cocks being ſtopped, or any ſuſpicions of Mr. Graunt (G). 'Tis true, indeed, that he changed his religion, and was reconciled to the church of Rome ſome time before his death, but it is more than probable he was no papiſt at this juncture, ſince the additions to his book in 1665, ſpeak him then otherwiſe, being in the title page ſtiled captain; and Mr. Wood informs us, that he had been two or three years a major when he made this change; whence it follows that this change in his religion could not happen before 1667 or 1668 at ſooneſt. However, the circumſtances of the counteſs of Clarendon's ſaying he was her truſtee, makes it plain that the ſtory was not invented till ſome years after the fire, when Mr. Graunt was known to be a papiſt (H).

(G) See a true and faithful account of the ſeveral informations exhibited to the honourable committee, appointed by the parliament to enquire into the late dreadful burning of the city of London, printed in 1667.

(H) It was apparently not coined till after his death. The firſt time of its appearance in public, ſeems to have been in Echard's hiſtory of England, p. 833. And according to biſhop Burnet's account, the ſtory could not be told to him till after the year 1667, when Mr Graunt was appointed truſtee for the counteſs of Clarendon. N. B. This lady was daughter and ſole heir of William Backhouſe of Swallowfield in Berkſhire, Eſq; and her nine ſhares deſcended to her from Sir John Backhouſe, alderman of London, who was concerned with Sir Hugh Middleton in the original undertaking. Dugdale's baronage, vol. ii. p. 479. and Aſhmole's antiquities of Berkſhire, vol. ii. p. 375. After her firſt huſband, Sir William Backhouſe's death, ſhe married Henry lord Cornbury, eldeſt ſon to the famous earl of Clarendon, who by his lady's right was firſt admitted a member of the New-river company, November 10, 1670, and afterwards as earl of Clarendon, November 9, 1676, being the firſt of that family that was concerned in the company. Maitland's hiſtory of London, p. 291. This is mentioned as it corroborates our remark upon biſhop Burnet's ſtory.

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At all events it will hardly be denied that he was too ſeverely mulcted for that revolt by ſo injurious a ſlander; a ſlander which had this peculiar virulence in it, that like a two edged ſword it was ſo forged as to cut both ways, ſince the great and juſt fame, which he had acquired by his extraordinary ſagacity in diſcovering the ſureſt methods for the preſervation and welfare of the city (1), muſt needs be totally conſumed in thoſe flames, which received their power of effectuating its deſtruction, from the ſagacity of his ſole contrivance. And whatever was the cauſe of the unhappy change he made in his religion (K), the conſequences of it, through bitterneſs of party rage, was rendered cruel almoſt beyond example.

Happy it was, for the good of the public, that it never reached his ears, and ſo could not diſturb him in the proſecution of his ſtudies, which he carried on after this change with the ſame aſſiduity as before, and made ſome conſiderable obſervations within two years of his death, which happened April 18, 1674, in the vigour of his age, having not quite completed his fifty-fourth year. He was interred on the 22d of the ſame month in St. Dunſtan's church in Fleet-ſtreet, (L), the corps being attended by many of the moſt ingenious and learned perſons of the time, and particularly by Sir William Petty, who paid his laſt tribute with tears to his memory: He left his papers to this friend, who took care to adjuſt and inſert them in a fifth edition of his work, which he publiſhed in 1676, 8vo. and that with ſo much care and ſo much improved, that he frequently cites it as his own, and which probably gave occaſion to biſhop Burnet's miſtake, who, as we have ſeen, called it Sir William's book, publiſhed under Graunt's name, it's evident, however, that his obſervations were the elements of that uſeful ſcience, which was afterwards happily ſtiled, "Political Arithmetic," and greatly advanced under that title by this friend. In a word, Mr. Graunt muſt have the honour of being the firſt founder of this ſcience, and whatever merit may be aſcribed to Sir Peter

(1) This appears from the title page of his book, which runs thus, Natural and Political Obſervations, &c. by John Graunt, citizen of London; with reference to the Government, Religion, Trade, Growth, Air, and Diſeaſes of the ſeveral Changes of the ſaid City.

(K) 'Tis not impoſſible that his good ſenſe might be diſguſted with the demureneſs and ſtiffneſs of the puritans, among whom he had been bred. Mr. Wood informs us, that he profeſſed himſelf a ſocinian, before he embraced popery, ſo that he was manifeſtly in that unſettled ſtate in point of religion, which the emiſſaries of the Roman church never fail to make their advantage of.

(L) Under the pews towards the gallery on the north ſide.

Pet,

Pet, Mr. Daniel King, Dr. Davenant and others (M), upon the ſubject, it is all originally derived from the firſt author of the "Obſervations on the Bills of Mortality."

Beſides what has been obſerved in relation to his character, in the courſe of this memoir, Mr. Wood tells us, that he was a faithful friend, a great peace-maker, and generally beloved; to which may be added, that his modeſty run parallel with his genius and abilities; in reſpect of his genius, nothing gives a more exalted idea of its peculiar excellence, than the likeneſs it bore to that of the great Sir Iſaac Newton. The theory of light and colours was not raiſed from materials more common to the obſervations of all men, than was The theory of policy; which has this advantage over the other, that it is of incomparably more importance to mankind, and in the compariſon between the inventors, the advantages lie on the ſide of Mr. Graunt, who, as has been obſerved, had not the aſſiſtance of a liberal education, which has ſo much influence in opening the faculties and powers of the mind, and enlarging the thoughts: notwithſtanding which he kept even pace too with that rival in fame with reſpect to his modeſty.

After a declaration ſo much to our author's honour, it will be expected that ſome proof be produced for the truth of it, and the moſt ſanguine expectation will be fully gratified, by peruſing the concluſion of his book; wherein, having very clearly and conciſely pointed out the principal heads, which, in the courſe of his obſervations, are inveſtigated, and thereby ſhewn what a prodigious ſtructure he has raiſed with materials, upon which none had ever attempted to build; he points out to what great and weighty ſubjects they may be applied, ſo as in the hands of able and judicious ſtateſmen to turn to very great account, and enable them to render the government they adminiſter powerful, and the people who live under it happy. To theſe, therefore, he recommends it as a proper object of their ſtudy, and well becoming their high and important ſtations; his modeſty declining the proſecution of ſuch enquiries in their full extent, as ſeeming to

(M) Among the reſt, our author's reaſoning in defence of a particular providence, from the conſtant proportion that is kept up between the number of males and females, is puſhed to the utmoſt by the late Dr. John Arburthnot; who, by an excellent ſkill in calculation, has demonſtrated that it is forty-eight millions of millions of millions of millions to one, that the proportion ſhould not conſtantly come ſo near the ſame as experience ſhews it to be, if it depended on chance. Phil. Trans. No. 328. But the moſt extraordinary, as well as the moſt extenſively uſeful improvement that has hitherto appeared of our author's remarks, was made by Dr. Halley, for which we muſt refer to his article.

be above the reach, and out of the road of a private man. But this will be more ſatisfactory in his own words. "I "conclude," ſays he, "that a clear knowledge of all theſe "particulars, and many more, whereat I have ſhot but at "rovers, is neceſſary; in order to good, certain, and eaſy "government, and even to ballance parties and factions, "both in church and ſtate. But whether the knowlege of "it be neceſſary to many, or fit for others than the ſove-"reign and his miniſters, I leave to conſideration." Upon the whole, all his obſervations in general are ſo curious, as well as uſeful, that they are juſtly deemed a rich treaſure in the literary ſtorehouſe. But thoſe upon polygamy have been judged to be particularly ſtrong and concluſive. And as this is a very delicate and difficult ſubject, we ſhall not do full juſtice to the real worth of his character, without entering into the detail of them. Having eſtabliſhed the matter of fact, that more males are born than females, in a certain proportion, he concludes from thence, that the Chriſtian religion, in prohibiting polygamy, is more agreeable to the law of nature, that is the law of God, than the Mahometan, and others that allow it. For one man's having many women or wives by law, ſignifies nothing, unleſs there were many women to one man in nature alſo; and as to the overplus of men, which he makes to be about a thirteenth part; this he obſerves, is a fund, by which proviſion is made for the greater decreaſe of men more than women, by violent deaths, as being ſlain in the wars, drowned at ſea, and other accidents; ſo that, notwithſtanding that reduction, every woman may have a huſband without the allowance of polygamy. He alſo further ſhews, that the reſtraining of one to one in each ſex is ordered by nature, to promote encreaſe, and multiplication; ſince experience ſhews that the promiſcuous copulation, for inſtance, of twenty males with twenty females, will produce little or no conception in any of the latter. This is ſo much the truth, that in other animals, where there may perhaps too be an overplus of males, as in ſheep, oxen, and horſes, it is found neceſſary, in the view of promoting that encreaſe, to reduce the number of the males by caſtration, even below that of the females, and prevent promiſcuous copulation. And at the ſame time the overplus of the males is a fund for meliorating the fleſh of ſheep and oxen by caſtration, which fund becomes ſo much larger in thoſe animals, as one male, a ram, for inſtance, is found by experience to ſerve at leaſt twenty

ewes in the way of procreation. Hence appears the reaſon why the law is, and ought to be ſo ſtrict againſt fornication and adultery, ſince if there were univerſal liberty, the encreaſe of mankind would be at beſt but like foxes, which by reaſon of promiſcuous copulation is not equal to that of ſheep, notwithſtanding ſo many thouſands of theſe are daily butchered. He further remarks, that this overplus of males to females is a bleſſing to mankind, as it is a natural bar to polygamy, ſince in ſuch a ſtate, women could not live in that parity and equality of expence with their huſbands as now and here they do. The reaſon whereof is, not that the huſband cannot maintain as ſpendidly three as one, for he might, having three wives, live himſelf upon a quarter of his income, that is in a parity with all three, as well as having but one, live in a parity with her alone; but rather becauſe, that to keep them all quiet with each other, and himſelf, he muſt keep them all in greater awe and leſs ſplendor, which power he having, he will probably uſe to keep them all as he pleaſes, and at no more coſt than makes for his own pleaſure; the pooreſt ſubjects (ſuch as this plurality of wives muſt be) being moſt eaſily governed.

GREAVES (JOHN), an eminent mathematician and antiquary, was eldeſt ſon of John Greaves, rector of Colmore, near Alresford in Hampſhire, where this ſon was born to him in 1602, and probably inſtructed in grammar learning by himſelf, as he was the moſt celebrated ſchool-maſter in that country. At fifteen years of age our author was ſent to Baliol college in Oxford, where he proceeded A. B. July 6, 1621. Three years after which, his ſuperiority in claſſical learning procured him the firſt place of five, in an election to a fellowſhip of Merton college. June 25, 1628, he commenced A. M. and being made complete fellow, was more at liberty to purſue the bent of his inclination, which leading him chiefly to oriental learning, and the mathematics, he quickly diſtinguiſhed himſelf in each of theſe ſtudies; and his eminent ſkill in the latter procured him the geometry lecture in Greſham, into which he was choſen, February 22, 1630, in the room of Mr. Peter Turner, who being ſenior fellow of Merton, was very much our author's friend, and not only joined in recommending him at Greſham, but afterwards introduced him to archbiſhop Laud, to whom he became a great favourite.

At this time he had not only read over the writings of Copernicus, Regiomontanus, Purbach, Tycho Brahe, and Kepler, with other celebrated aſtronomers of that and the preceding age, but had made the antient Greek, Arabian, and Perſian authors, familiar to him, having before gained an accurate ſkill in the oriental languages; but he was far from being ſatisfied; the acquiſitions he had already made ſerved to create a thirſt for more. This ambition prompted him to travel abroad. In which ſpirit he croſſed the ſea to Holland in 1635, and having attended for ſome time, the lectures of James Golius, the famous profeſſor of Arabic at Leyden, he proceeded to Paris, where he converſed with the learned Claudius Hardy, about the Perſian language, but finding little or no aſſiſtance there, he continued his journey to Rome, in order to view the antiquities of that city. He alſo viſited other parts of Italy, and before his departure, meeting with the earl of Arundel, was offered 200 l. a year to live with his lordſhip, and attend him as a companion in his travels to Greece (A); my lord alſo promiſed all other acts of friendſhip that ſhould lie in his power. This was a very advantageous propoſal, and would have been eagerly accepted by Mr. Greaves, as being highly agreeable to his inclination in general, but he had now formed another and greater deſign, which ſoon brought him back to England, in order to furniſh himſelf with every thing proper to complete the execution of it. This was a voyage to Egypt.

Immediately after his return, he acquainted his patron, archbiſhop Laud, with his intentions, and being encouraged by his grace, he ſet about making preparations for it. His primary view was to meaſure the pyramids with all proper exactneſs; and, withal, to make aſtronomical and geographical obſervations, as opportunities offered, for the improvement of thoſe ſciences. A large apparatus of proper mathematical inſtruments was conſequently to be provided, and as the expence of purchaſing theſe would be conſiderable, he applied for aſſiſtance to the city of London, but met with an abſolute denial, which he reſented to that degree, that in relating the generoſity of his brothers upon his own money falling ſhort, he obſerves, "That they had ſtrained their

(A) The propoſal was managed by one Mr. Petty, who afterwards diſcourſing with our author upon the ſubject of his voyage to Egypt, adviſed him to go, by archbiſhop Laud's means, conſul to Aleppo, and procure leave of the grand ſeignor to have a conſular power at Alexandria, as often as he ſhould go thither. Twell's life of Dr. Pococke, p. 10. edition 1740.

" own occaſions, to enable him, in deſpite of the city, to " go on with his deſigns." He had been greatly diſappointed in his hopes of meeting with curious books in Italy, he therefore propoſed to make that another principal part of his buſineſs, and to compaſs it in the eaſieſt manner, he bought ſeveral books before his departure, in order to exchange them with others in the Eaſt. Beſides his brothers, he had probably ſome help from archbiſhop Laud, from whom he received a general diſcretionary commiſſion to purchaſe for him, Arabic and other MSS. and likewiſe ſuch coins and medals as he could procure. His grace alſo gave him a letter of recommendation to Sir Peter Wyche, the Engliſh ambaſſador at Conſtantinople.

Thus furniſhed, he embarked in the river Thames for Leghorn, about the beginning of June 1637, in company with his particular friend Mr. Pococke, whom he had earneſtly ſollicited to that voyage (B). After a ſhort ſtay in Italy, he arrived at Conſtantinople before Michaelmas. Here he met with a kind reception from Sir Peter Wyche, and became acquainted with the venerable Cyril Lucaris, the Greek patriarch, by whom he was much aſſiſted in purchaſing Greek MSS. He promiſed Mr. Greaves to recommend him to the monks of Mount Athos, where he would have had the liberty of entering into all the libraries, and of collecting a catalogue of ſuch books as either were not printed,

(B) Our author's generoſity on this occaſion, deſerves a particular mention. In a letter to this friend, dated at Greſham, December 23, 1636, he writes thus. " I ſhall deſire your favour in ſending up to " me, by my brother Thomas, Ulug " Beig's aſtronomical tables, of which " I purpoſe to make this uſe. The " next week I will ſhew them to my " lord's grace [Laud] and highly " commend your care in procuring " of thoſe tables, being the moſt " accurate that ever were extant; " then will I diſcover my intention " of having them printed and dedi- " cated to his grace; but becauſe I " preſume that there are many " things which in theſe parts cannot " perfectly be underſtood, I ſhall ac- " quaint my lord with my deſire of " taking a journey into thoſe coun- " tries, for the more emendate edi- " tion of them; afterwards, by de- " grees, fall down upon the buſineſs " of the conſulſhip, and how ho- " nourable a thing it would be if you " were ſent out a ſecond time, as " Golius, in the Low Countries, was " by the States, after he had been " once there before. If my lord " ſhall be pleaſed to reſolve and com- " paſs the buſineſs, I ſhall like it " well; if not, I ſhall procure 300 l. " for you and myſelf, beſides getting " a diſpenſation for the allowances " of our places in our abſence, and " by God's bleſſing, in three years, " diſpatch the whole journey. It " ſhall go hard but I will too get " ſome citizen in, as a benefactor to " the deſign; if not, 300 l. of mine, " whereof I give you the half, to- " gether with the return of our ſti- " pends, will, in a plentiful manner, " if I be not deceived, in Turkey " maintain us." Biogr. Britan. vol. iv. p. 2268.

or

or elſe by the help of ſome there, might have been more correctly ſet out. Theſe, by diſpenſing with the Anathemas, which former patriarchs had laid upon all Greek libraries, to preſerve the books from the Latins, Cyril propoſed to preſent to archbiſhop Laud, for the better proſecution of his grace's honourable deſigns in the edition of Greek authors; but this likewiſe was fruſtrated by the cruel death of that patriarch, who was barbarouſly ſtrangled on the 27th of June 1638, by expreſs command from the grand ſeignior, on pretence of holding a correſpondence with the emperor of Moſcovy.

Nor was this the only loſs which our traveller ſuſtained by Cyril's death; for having procured, out of a blind and ignorant monaſtery, which depended on the patriarch, fourteen good MSS. of the fathers, he was forced privately to reſtore the books and loſe the money, to avoid a worſe inconvenience. Thus Conſtantinople was no longer agreeable to him, and the leſs ſo, becauſe he had not been able to perfect himſelf in the Arabic tongue for want of ſufficient maſters, which he had made no doubt of finding there. In theſe circumſtances, parting with his fellow traveller, Dr. Pococke, he embraced the opportunity then offered, of paſſing in company with the annual Turkiſh fleet to Alexandria, where, having in his way touched at Rhodes, he arrived before the end of September 1638. This was the boundary of his intended progreſs. The country afforded a large field for the exerciſe of his curious and inquiſitive genius, and he omitted no opportunity of remarking whatever the heavens, earth, or ſubterraneous parts offered, that ſeemed any ways uſeful and worthy of notice; but in his aſtronomical obſervations, he was too often interrupted by the rains, which, contrary to the received opinion, he found to be frequent and violent, eſpecially in the middle of winter. He was alſo much diſappointed here in his expectations of purchaſing books, finding very few of theſe, and for learned men none at all. But the grand purpoſe of his coming here, being to take an accurate ſurvey of the pyramids, he went twice to the deſarts near grand Cairo where they ſtand, and having executed his undertaking entirely to his ſatisfaction, embarked at Alexandria in April 1639. And arriving in two months at Leghorn, made the tower of Italy a ſecond time, in order to examine more accurately into the true ſtate of the Roman weights and meaſures, now that he was furniſhed with proper inſtruments for that purpoſe, made by the beſt hands.

From Leghorn he proceeded to Florence, where he was received with particular marks of eſteem, by the great duke of Tuſcany, Ferdinand II. to whom he had inſcribed a Latin poem from Alexandria, in which he exhorted that prince to clear thoſe ſeas of pirates, with whom they were extremely infeſted (C). Here alſo he contracted an intimacy with Robert Dudley, generally ſtiled in Italy duke of Northumberland (D). He obtained likewiſe, admittance into the Medicean library, which had been denied to him as a ſtranger, when he was here before in his former tour (E). From Florence he went to Rome, and took moſt exact meaſurements of all the antique curioſities in that city and neighbourhood, after which he turned to Leghorn, where taking his paſſage, in a veſſel called the Golden Fleece, at the end of March, he arrived at London before Midſummer 1640, with a rich cargo, conſiſting of a curious collection of Arabic, Perſio, and Greek MSS. together with a great number of gems, coins, and other valuable antiquities; having ſpent full three years in this agreeable tour.

But upon his return, he met with a different ſcene at home from what he had left at his departure, and the enſuing national troubles proved greatly detrimental to his private affairs, in which he ſuffered much by his loyalty to the king, and his gratitude to archbiſhop Laud. After a ſhort ſtay at Greſham college, which was no longer agreeable to him, he went to Oxford, and ſet about digeſting his papers, and preparing ſuch of them as might be moſt uſeful for the preſs. In this buſineſs he was aſſiſted by archbiſhop Uſher, to whom he had been long known, and now he drew a map of the Leſſer Aſia at his grace's requeſt, who was writing his diſſertation of that country, printed in 1641. Archbiſhop Laud having the ſame year preſented a ſecond collection of medals to the univerſity, the care of the whole was committed to our author (F), who placed them in ſuch order as was entirely agreeable to his patron.

All this while he gave himſelf no concern about his Greſham lecture, whereupon he was removed from it November

(C) This poem is printed among his miſcellaneous works mentioned hereafter.

(D) This perſon was well ſkilled in many ſciences, and particularly aſtronomy. See ſome account of him in Biogr. Brit. vol. iv. under the article Harriot.

(E) The reader, who is curious in ſuch matters, will find the dates of his progreſs in this Eaſtern tour, better adjuſted than had been done before, in Biogr. Brit. vol. iv. p. 2269. remark (r).

(F) See the preface to a catalogue of the ancient coins in the Bodleian archives, publiſhed in Latin by Dr. Wiſe. Oxon 1750, fol.

15, 1643. But this loſs had been more than abundantly compenſated by the Savilian profeſſorſhip of Aſtronomy, to which he was choſen the day before, in the room of Dr. Bainbridge lately deceaſed, and he had a diſpenſation from the king, to hold his fellowſhip at Merton college, becauſe the ſtipend was much impaired by means of the civil wars, and the lectures being alſo impracticable on the ſame account, he was at full leiſure to continue his attention to his papers; and accordingly we find, he had made conſiderable progreſs in it, by September the following year; ſome particulars whereof may be ſeen, in a letter of that date to archbiſhop Uſher (G). Among other things it appears, that he had made ſeveral extracts from them concerning the true length of the year, and happening, in 1645, to fall in diſcourſe with ſome perſons of figure at the court then at Oxford, with whom he was much in company, about amending the kalendar, he propoſed a method of doing it by omitting the intercalary day in the leap-year, for forty years, and to render it conformable to the Gregorian (H); and he drew up a ſcheme for that purpoſe, which was approved by the king and council; but the ſtate of the times would not permit the execution of it. The publication of his "Pyramidographia," and the "Deſcrip-"tion of the Roman Foot and Denarius," employed our author the two ſubſequent years (I): he determined to begin with theſe, as they contained the fruit of his labours, in the primary view of his travels, and he was not in a condition to proceed any further at preſent.

Hitherto he had been able, in a good meaſure, to weather his difficulties, there being ſtill left ſome members in the houſe of commons, who had a good regard for learning,

(G) Par's life of that archbiſhop, p. 509, and Biogr. Brit. under our author's article, remark (Q).

(H) The ſame method had been propoſed to pope Gregory, who rejected it, as Mr. Greaves ſays, that he might have the honour of doing it at once, and thereby of calling that year Annus Gregorianus, which our author did not doubt might juſtly be called Annus confuſionis, as the ancients called that year, in which Julius Cæſar corrected the calendar by a ſubſtraction of days, after the ſame manner. But we have lately ſeen this method of doing it at once put in practice, without any ill conſequence at all. This piece of Mr. Greaves is in the Phil. Tranſ. No. 257.

(I) Theſe are the moſt generally uſeful part of his works. The latter is ranked among the claſſics, and is nearly allied to the former, the exactneſs of which is put beyond all doubt in a piece of Sir Iſaac Newton, publiſhed along with the moſt correct edition of it in 1737, 8vo. Mr. Greaves took care to preſerve, to the lateſt times, the preſent ſtandard of the meaſures uſed in all nations, by taking the dimenſions of the inſide of the largeſt pyramid with the Engliſh foot.

among whom Mr. Selden made the greateſt figure; that gentleman was burgeſs for the univerſity of Oxford, and being well known to our author before his travels, he dedicated his Roman Foot to him, under the character of his noble and learned friend; and his friendſhip was very ſerviceable to Mr. Greaves, in a proſecution in the parliament in 1647, occaſioned by his executorſhip to Dr. Bainbridge. This truſt had involved him in law-ſuits ſo much that his deſign of going to Leyden to conſult ſome Perſian MSS. there, neceſſary for publiſhing ſome treatiſes in that language, was entirely fruſtrated thereby. And upon the coming of the parliament's commiſſioners to Oxford, ſeveral complaints were made to them againſt him on the ſame account, which being ſent by them to the committee of the houſe of commons, our author, probably by the intereſt of Mr. Selden (who was a member of that committee) was there cleared. After which he applied to the court of aldermen, and the committee of Camden houſe, for reſtitution. But though he weathered this further difficulty, by the aſſiſtance of ſome powerful friends, yet his reſpite was but ſhort; however, he made uſe of that time in publiſhing a piece, begun by Dr. Bainbridge, and completed by himſelf. This was printed at Oxford in 1648, under the title of Johannes Bainbriggii Canicularia, &c. He dedicated this piece to doctor (afterwards Sir George) Ent, with whom he had commenced an acquaintance at Padua in Italy, and that gentleman gave many proofs of his ſincere friendſhip to our author, as well as to Dr. Pococke, in theſe times.

But the violence of the parliamentary viſitors was now grown above all reſtraint, and a freſh charge was drawn up againſt Mr. Greaves, containing theſe articles. 1. That he betrayed the college in diſcovering to the king's agents 400l. in the treaſury, which thereupon was taken away for the king's uſe. 2. That contrary to his oath, he had conveyed away a conſiderable part of the college goods without the conſent of the ſociety, and thereby gratified courtiers with them in other houſes. 3. That he feaſted the queen's confeſſors, and ſent divers preſents to them, among which was a holy throne, and that he was more familiar with them than any true proteſtants uſed to be. 4. That he was the occaſion of ejecting Sir Nathaniel Brent from his wardenſhip, for adhering to the parliament, and bringing in Dr. Harvey to his place. 5. That he was the occaſion why Mr. Edward Corbet, and Mr. Ralph Button, were turned out of their reſpective offices and chambers in the college, becauſe they

abode

abode in the parliament's quarters. 6. That he gave leave to father Philips, the queen's confeſſor, and Wyat (de Veat, a Frenchman) one of her chaplains, to come into the library and ſtudy there, and that he put Mr. French, a fellow, out of his chamber in Merton college, and put them into it. Our author, in all likelihood, was not able to diſprove the charge (K), and therefore refuſed to put in any anſwer, by which he incurred an ejectment from both his places at Oxford, and was obliged to quit the univerſity on the 9th of November this year. Before his departure he had packed up his papers, &c. in ſome cheſts, in order to be carried after him to London. But theſe cheſts were broken open by the ſoldiers, and his MSS. taken out, part of which were loſt, and the reſt recovered by means of his friend Mr. Selden.

Dr. Walter Pope informs us, that conſidering the violence of the viſitors, Mr. Greaves ſaw it would be of no ſervice to him to make any defence, and finding it impoſſible to keep his profeſſorſhip, made it his buſineſs to procure an able and worthy perſon to ſucceed him, and by the advice of Dr. Charles Scarborough the phyſician, having pitched upon Mr. Seth Ward, he opened the matter to that gentleman, whom he ſoon met with there, and at the ſame time propoſed a method of compaſſing it, by which means Mr. Ward did not only obtain the place, but the full arrears of the ſtipend, amounting to 500l. due to Mr. Greaves, and deſigned him a conſiderable part of his ſallery. The king's death, which happened ſoon after, was a great ſhock to Mr. Greaves, and lamented by him in the moſt mournful terms: in a letter to Dr. Pococke, "O "my good friend, ſays he, my good friend, never was ſor-"row like our ſorrow; excuſe me now if I am not able to "write to you, and to anſwer your queſtions. O Lord "God, avert this great ſin, and thy judgments from this "nation."

However, he bore up againſt his own injuries with admirable fortitude, and fixing his reſidence in London he married, and living upon his patrimonial eſtate, he went on as before employing the preſs, which produced ſome moſt curious Arabic and Perſic treatiſes, tranſlated by him with notes, every year (L). Beſides which, he had prepared ſeveral others for the public view (M), and was meditating more when he was ſeized

(K) See the reaſons for this remark in Biogr. Brit. ubi ſupra, remark (X).

(L) See a liſt, together with ſome account of them in Birch's life of our author, and the Biogr. Brit.

(M) Some of theſe were printed in Phil. Tranſ. No. 137, 173, 178. Others

ſeized by a fatal diſorder, which put a period to his life, Oct. 8, 1652, before he was full fifty years of age. He was interred in the church of St. Bennet Sherehog in London. His loſs was much lamented by his friends, to whom he was particularly endeared, by joining the gentleman to the ſcholar.

He had the happineſs to be endowed with great firmneſs of mind, and zeal in the intereſt which he eſpouſed, (and ſteadineſs in his friendſhip; though, as he declares himſelf, not at all inclined to contention. "There is no man, ſays he, deſires more to be at quiet than myſelf, or to promote learning and honeſt purpoſes; but I know not how, it is my fortune to find enemies where I have leaſt deſerved, and friends where I could no way have merited." He was highly eſteemed by the learned in foreign parts, with many of whom he correſponded by letters. Nor was he leſs valued at home by all who were judges of his great worth and abilities.

He had no iſſue by his wife, to whom he bequeathed his eſtate for her life, and having left his cabinet of coins to his friend Sir John Marſham, author of the Canon Chronicus, he appointed the eldeſt of his three younger brothers (N), (Dr. Nicolas Greaves) his executor, who by will beſtowed our author's aſtronomical inſtruments to the Savilian library at Oxford, where they are repoſited, together with ſeveral of his papers; but a great many of theſe were ſold by his widow to a bookſeller, and loſt or diſperſed.

Others in Dr. Hudſon's third vol. of collections, intituled, "Geographiæ veteris ſcriptores Græci minores," and more in our author's miſcellaneous works in two vols. 8vo. 1737, by Dr. Birch, who prefixed an account of his life, to which we have been obliged in this memoir.

(N) Their names were Nicolas, Thomas, and Edward. They were all men of diſtinguiſhed learning. Some account of them is given in the Biogr. Brit.

GREATRAKES (VALENTINE), famous in the laſt century for curing various diſorders, by ſtroaking the part affected with his hands, was the ſon of William Greatrakes, Eſq; and born at Affane in the county of Waterford in Ireland, on the 14th of February (St. Valentine's day) 1628. He was bred a Proteſtant in the free ſchool at Liſmore, till he was thirteen years of age, when his friends deſigned to remove him to the college of Dublin: but the rebellion breaking out in that nation, he was forced with his mother to fly for refuge into England, where he was kindly entertained by his great-uncle, Edmund Harris, brother to Sir Edward Harris,

Harris, knight, his grand-father by the mother's ſide. After the uncle's death, his mother to compleat his education committed him to the care of John Daniel Getſius, a High-German, miniſter of Stoke-Gabriel in Devonſhire, with whom he ſpent ſome years in ſtudying humanity and divinity, being treated with great kindneſs and affection by his preceptor.

After an abſence of five or ſix years ſpent in theſe improvements, he returned to his native country, at that time in a moſt miſerable and deplorable ſtate, which made him retire to the caſtle of Caperquin, where he ſpent a year's time in contemplation, and ſaw ſo much of the madneſs and wickedneſs of the world, as he ſays, that his life became a burden to him, and his ſoul was as weary of this habitation of clay, as ever was galley-ſlave of the oar, which brought his life even to the threſhold of death, ſo that his legs had hardly ſtrength to carry his enfeebled body about, &c.

However, about the year 1649, he entered into the parliament-ſervice, and became a lieutenant in the regiment of Roger lord Broghill, then acting in Munſter againſt the Iriſh papiſts and others, as rebels to the then government. He continued in the army till 1656, when a great part of the Engliſh being diſbanded, our author retired to his native country of Affane, and by the favour of the governor there, was made clerk of the peace for the county of Cork, regiſter for tranſplantation, and juſtice of the peace. After the reſtoration of king Charles II. being removed from his places, he grew thereupon, as it is ſaid, diſcontented.

In this diſpoſition, being out of all employ, about the year 1662, he felt an impulſe, or a ſtrange perſuaſion in his mind (of which he was not able to give any rational account to another) which did very frequently ſuggeſt, that there was beſtowed on him the gift of curing the king's-evil. This was ſo extraordinary, however, in his own conception, that conſidering what ſort of entertainment the ſtory was likely to meet with, he thought fit to conceal it for ſome time. But growing every day more ſtrongly poſſeſſed therewith, at length, he communicated it to his wife (whom he had married, it ſeems, ſome time before), telling her, that he did verily believe that God had given him the bleſſing of curing the ſaid evil, for whether he were in private or public, ſleeping or waking, ſtill he had the ſame impulſe. Mrs. Greatrakes looked on it as no better than an idle fancy, but the matter was cleared up in a few days after. One William Maker, of Salterbridge in the pariſh of Liſmore, having a ſon grievouſly afflicted with the king's-evil, both in the eyes, cheek

cheek and throat, brought him to the houſe, deſiring his wife, who was always ready to afford her charity to her neighbours, according to the little ſkill ſhe had in ſurgery, to do ſomething for him. She preſently acquainted her huſband with it, who thereupon told her, that ſhe ſhould now ſee whether this was a meer fancy, as ſhe thought it, or the dictates of God's ſpirit in his heart: and laying his hands on the places affected, he prayed to God, for Jeſus ſake, to heal him. This done, he bid the parent bring the child to him again in two or three days; which being complied with, he then ſaw the eye was almoſt quite whole, the node, which was almoſt as big as a pullet's egg, being ſuppurated, and the throat ſtrangely amended, ſo that in a month's time he was perfectly healed. Then there came to him one Margaret Mack-ſhane, of Ballineſly in the pariſh of Liſmore, who had had the evil ſeven years and upwards, far worſe than the former, whom he cured to the wonder of all. And ſoon after, his fame encreaſing, he cured the ſame diſeaſe in many other people for three years following; not meddling with any other diſtempers, till about the end of thoſe three years, when he cured ſome that were troubled with agues; all done by ſtroaking with his hands.

Afterwards he had the like impulſe on him, that he had imparted to him the gift of healing all kinds of diſeaſes. This impulſe he felt on the Sunday after Eaſter, April 2, 1665, early in the morning, and the next morning he acquainted his wife with it, who ſtill remained incredulous as before; but on Wedneſday following going to one Mr. Dean's houſe at Liſmore, there came into the houſe to him a poor man, that with a pain in his loins and flank, went almoſt double, and had five ulcers in his leg, who begged his aſſiſtance: whereupon he put his hands on the man's loins and flank, and immediately ſtroked the pain out of him, ſo that he was releaſed, and could ſtand upright without the leaſt trouble; then he put his hands on the ulcerous leg, which forthwith changed colour from black and became red, and three of the five ulcers cloſed up, and the reſt within a few hours afterwards; ſo that he went out well, that could hardly by the help of his ſtaff crawl in, and in two days after fell to work at his trade, which was that of a maſon. After this our doctor cured many diſeaſes of all ſorts by ſtroaking, and his name was wonderfully cried up.

In the mean time, as he pretended to have ſome extraordinary aſſiſtance from the Holy Ghoſt in working theſe cures, the clergy thought proper to take cognizance of the matter,

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and being cited into the biſhop's-court, he was prohibited from proceeding any further in that courſe. Upon this he came to England in January 1665, where he was engaged by Edward lord Conway, to go to his ſeat at Ragley in Warwickſhire, to try the force of his ſtroking faculty upon his lady, who for many years had laboured under a moſt violent head-ach, but here the obſtinacy of the diſorder baffled his utmoſt endeavours; yet, continuing there three weeks, he cured innumerable people in thoſe parts: inſomuch, that Dr. Henry Stubbe, who then practiſed phyſic at Stratford upon Avon, and was daily at Ragley, and an eye-witneſs of the cures, publiſhed a piece in his defence, intituled, "The "miraculous Conformiſt; or an account of ſeveral marvel-"lous cures performed by the ſtroaking of the hands of Mr. "Valentine Greatrakes," Oxon. 1666, 4to. The doctor afterwards received the royal commands, to wait upon his majeſty at Whitehall, where he performed ſeveral cures, as he did alſo in and about London. But he was not always ſucceſsful, on the contrary, March 7th, this year, being employed by one Mr. J. Creſſet in Charter-houſe-ſquare, his ſtroaking had a very bad effect, whereupon there came out, "Wonders no miracles: or Mr. Valentine Greatrakes gift "of healing examined, &c." Lond. 1666, 4to. This piece was written by David Lloyd, reader to the Charter-houſe, who reflected much on Mr. Greatrakes, repreſenting him as little better than a cheat. In anſwer to it he publiſhed, "A "brief account of Mr. Valentine Greatrakes, and diverſe of "his ſtrange cures by him lately performed, &c." Lond. 1666, 4to. To the end was annexed, the teſtimonies of ſeveral eminent and worthy perſons of the chief matters of fact therein related; and the whole was drawn up in the form of a letter to the honourable Robert Boyle, Eſq; who was a patron of our ſtroaker, as was alſo Dr. Henry More (A), and ſeveral other members of the Royal Society, before whom Mr. Greatrakes was examined (B).

The materials of the preſent article, are extracted from this account.

He had the character among many of a very pious and extraordinary perſon (C). However, his own account of him-

(A) The doctor, however, aſcribed the cures to an extraordinary refined and purified ſtate of the blood in Greatrakes, whence he thought might iſſue a ſanative, as well as there did a malignant contagion in a contrary ſtate, which was univerſally maintained. See Dr. More's article in Biog. Brit.

(B) See Birch's Hiſt. of the Royal Society, vol. ii. and a letter to Mr. Boyle from H. Oldenburg their ſecretary, in the General Dictionary, vol. viii. p. 21. notes a, b.

(C) Life of Dr. Henry More, by Ward, p. 124. Lond. 1710. 8vo.

ſelf

ſelf puts it beyond a doubt that he was an enthuſiaſt. Upon the whole, he was undeniably a kind of comet, that for the time of it's appearance, ſurprized and puzzled all the world.

GREENHILL (JOHN), a very ingenious Engliſh painter, was deſcended from a good family in Saliſbury, where he was born. He was the moſt excellent of all the diſciples of Sir Peter Lely, who is ſaid to have conſidered him ſo much as a rival, that he never ſuffered him to ſee him paint. Greenhill, however, prevailed with Sir Peter to draw his wife's picture, and took the opportunity of obſerving, how he managed his pencil: which was the great point aimed at. This gentleman was finely qualified by nature, for both the ſiſter-arts of painting and poetry: but death, taking advantage of his looſe and unguarded manner of living, ſnatched him away betimes; and only ſuffered him juſt to leave enough of his hand, to make us wiſh he had been more careful of a life, ſo likely to do great honour to his country. This painter won ſo much on the celebrated Mrs. Behn, that ſhe endeavoured to perpetuate his memory by an Elegy, to be found among her works. We know not the year either of his birth or death.

GREGORY, ſirnamed the GREAT, was born of a patrician family, equally conſpicuous for its virtue and nobility at Rome, where his father Gordian (A), was a ſenator, and extremely rich, and marrying a lady of diſtinction, called Sylvia (B), had by her this ſon, about 544, who ſoon gave convincing proofs of his ability. From his earlieſt years he diſcovered a genius and judgement ripe for ſtudy, and applying himſelf with great attention to the apophthegms of the ancients, he fixed every thing worth notice in his memory, where it was faithfully preſerved as in a ſtore-houſe; he alſo improved himſelf by the converſation of old men, in which he took great delight. By theſe methods he made a great progreſs in the ſciences, and there was not a man in Rome, who ſurpaſſed him in Grammar, Logic and Rhetoric, nor can it be doubted but he had early inſtructions in the Civil Law, in which his letters prove him to be well verſed (C). Theſe accompliſhments in a young nobleman,

(A) Mill's Hiſtory of the Popes, Lond. 1757, 4to. under Gregory, in the beginning, yet the ſame tranſlator in the cloſe, gives his name Gregory.

(B) She is annually honoured as a ſaint, on the 3d day of November. Ibid.

(C) Yet he was intirely ignorant of the Greek language. Ibid.

procured him several senatorial dignities, which he filled with great reputation; and he was afterwards appointed praefect of the city by the emperor Justin the Younger. But being much inclined to a monastic life, he quitted that post, and retired to the monastery of St. Andrew, which he himself had founded at Rome in his father's house, and put it under the government of an abbot, called Valentius. Besides this, he founded six other convents in Sicily; and selling all the rest of his possessions, he gave the purchase money to the poor.

However, he had not enjoyed his solitude in St. Andrew's long, when he was fetched out of it by pope Pelagius II. who made him his seventh deacon, and sent him as his nuncio to the emperor Tiberius at Constantinople, to demand succours against the Lombards. The pope could not have chosen a man better qualified than Gregory, for so delicate a negociation, the particulars of it, however, are not known. In the mean time, he was not wanting in exerting his zeal for religion. While he was in this metropolis he opposed Eutychius the patriarch, who had advanced an opinion bordering on Origenism, and maintaining, that after the resurrection the body is not palpable, but more subtile than air. In executing the business of his embassy, he contracted a friendship with some great men, and gained the esteem of the whole court, by the sweetness of his behaviour, insomuch, that the emperor Maurice chose him for a godfather to a son of his, born in the year 583. Soon after this he was recalled to Rome, and was made secretary to the pope; [a] but after sometime obtained leave to retire again into his monastery, of which he had been chosen abbot.

Here he had fed himself with the hopes of gratifying his wish, in the enjoyment of a solitary and unruffled life, when Pelagius II. dying on February 8, 590, he was elected pope by the clergy, the senate, and the people of Rome, to whom he had become very dear by his charity to the poor, whom the overflowing of the Tiber, and a violent plague, had left perishing with hunger. This promotion was so very disagreeable to him, that he employed all possible methods to avoid it: he wrote a very pressing letter to the emperor, conjuring him not to confirm his election, and to give orders for the choice of a person who had greater capacity, more vigour, and better health than he could boast; and hearing his letter was intercepted by the governor of Rome, and that his election would be confirmed by the imperial court, he fled and hid himself in the most solitary part of a

forest,

foreſt, in a cave; firmly reſolved to ſpend his days there, till another pope ſhould be elected. But the people deſpairing to find him, a new election enſued. In ſuch caſes, the eccleſiaſtics of that church, never ſlip the opportunity of introducing miracles: accordingly, we are told, that Gregory would never accept the papal chair, till he had manifeſtly found, by ſome celeſtial ſigns, that God called him to it. It is pretended, that a dove flying before thoſe who ſought for him, ſhewed them the way they were to go, or that a miraculous light appearing on a pillar of fire over his cavern, pointed out to them the place of his retreat (D).

However that be, it is almoſt as certain that his reluctance was ſincere (E), as it is that he at length accepted the dignity, and was enthroned pope, September 3, 590. And it appeared by his conduct, that they could not have elected a perſon more worthy of this exalted ſtation; for beſides his great learning, the pains he took to inſtruct the church, both by preaching and writing; he had a very happy talent to win over princes, in favour of the temporal as well as ſpiritual intereſt of religion. It would be tedious to run over all the particulars of his conduct on theſe occaſions; and his converting the Engliſh to Chriſtianity, a remarkable fact in our hiſtory, is thereby vulgarly known (F); but, there is one circumſtance in it worth noting. It is obſervable, that Gregory owed his ſucceſs to the aſſiſtance of a woman. The queen [Ethelberga] had a great ſhare in theſe converſions,

(D) St. Gregory, fond and credulous as he was of miracles, ſays nothing of theſe.

(E) His famous paſtoral is alledged on the ſide of his ſincerity. Gregory wrote it in anſwer to John, biſhop of Ravenna, who had given him a friendly reproof for hiding himſelf, in order to avoid the pontificate. This conduct is aſcribed, and not undeſervedly, to his humility, and after his promotion, he gave another evidence of his ſincerity, in conſtantly declaring his diſlike of the appellation, "Your Beatitude, &c." which had been given to his predeceſſors. Mr. Bayle, in viewing his ſubſequent conduct in this poſt, obſerves, that thoſe who forced him into the papal chair, knew him better than he knew himſelf. That they ſaw in him a fund of all the cunning and ſuppleneſs, that is requiſite to acquire great protectors, and bring upon the church the bleſſings of the earth. Critical Dict. under our pope's article.

(F) He firſt ſet out on this miſſion himſelf, while he was a monk only, and was advanced three days journey, when Pelagius, then pope, recalled him to Rome at the inſtigation of the people, who even clamorouſly preſſed him to it. N. B. Mr. Mills, ſpeaking of this firſt attempt, has the following note:

"Rapin ſays, Gregory was archdeacon, but, I believe, he was miſtaken."

A rhiming poetical diſtich, unluckily not obſerved. Hiſt. of the Popes, vol. i. p. 358. note (z).

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ſince ſhe not only prompted the king [Ethelbert] her conſort, to treat the pope's miſſionaries kindly, but alſo to become himſelf a convert. This has given riſe to a remark, that there have been few revolutions in religion, whether of a good or ill kind, but have been chiefly influenced by women. To ſupport this remark, it has been affirmed, that as the devil made uſe formerly of the artifices of three empreſſes, who were the wives of Licinius, Conſtantius, and Valerius, to eſtabliſh the Arian hereſy in the Eaſt: ſo God to attack the enemy with his own weapon, would alſo employ three illuſtrious queens, Clotida, wife of Clovis, Ingonda, wife of St. Erminigilde, and Theodilinda, wife of Agilulphus, to ſanctify the Weſt, by converting the French from heatheniſm, and by extirpating Arianiſm out of Spain and Italy, through the converſion of the Viſigoths and Lombards (G).

Our new pope, according to cuſtom, held a ſynod at Rome, in February the ſame year 591; whence he ſent letters to the four patriarchs of the Eaſt, with a confeſſion of his faith, declaring his reverence to the four general councils, and the fifth too, as well as the four Goſpels. In this modeſty he was not followed by his ſucceſſors, and he even exceeded ſome of his predeceſſors in that and other virtues, which for many ages paſt have not approached the pretended chair of St. Peter.

As he had governed his monaſtery with a ſeverity unparalleled in thoſe times; ſo now, he was particularly careful to regulate his houſe and perſon according to St. Paul's directions to Timothy, Epiſt. i. chap. 3. ver. 5. Even in performing divine worſhip, he uſed ornaments of but a moderate price, and his common garments were ſtill more ſimple. Nothing was more decent than the furniture of his houſe, and he retained none but clerks and religious in his ſervice. By this means his palace became a kind of monaſtery, in which there were no uſeleſs people, every thing in his houſe had the appearance of an angelic life, and his charity ſurpaſſed all deſcription. He employed the revenues of the church entirely for the relief of the poor; he was a conſtant and indefatigable preacher, and devoted all his talents for the inſtruction of his flock.

In the mean time, he extended his care to the other churches under his pontifical juriſdiction, and eſpecially thoſe of Sicily, for whom he had a particular reſpect; he put an end

(G) Maimbourg's Hiſt. de St. Gregoire, p. 69.

to the ſchiſm in the church of Iberia the ſame year: this was affected by the gentle methods of perſuaſion, to which, however, he had not recourſe, till after he had been hindered from uſing violence. Upon this account he is cenſured as an intolerant, and it is certain, his maxims on that head were a little inconſiſtent. He did not, for inſtance, approve of forcing the Jews to receive baptiſm, and yet he approved of compelling heretics to return to the church: In ſome of his letters too he exclaims againſt violence in the method of making converts by compulſion and neceſſity, and at the ſame time he was for laying heavier taxes on ſuch as would not be converted by perſuaſive means: And in 593, he ſent a nuncio to Conſtantinople, and wrote a letter the ſame year to the emperor Maurice, declaring his humility and ſubmiſſion to that ſovereign; he alſo ſhewed the ſame reſpect to the kings of Italy, even though they were heretics.

The ſame year he compoſed his dialogues, a work filled with fabulous miracles and incredible ſtories, the ſtile is alſo low, and the narration coarſe; however, they were received with aſtoniſhing applauſe, and Theodilinda, queen of the Lombards, having converted her ſpouſe to the catholic faith, our pope was exceedingly rejoiced at it, and ſent his Dialogues, compoſed the following year to that princeſs, who is thought to have made uſe of his book at this time for the converſion of that people, who were the fitteſt in the world to be wrought upon by ſuch pious fooleries, as are the fabulous miracles and incredible old wives ſtories, with which that piece is filled. And for the ſame reaſon, pope Zachary, about 150 years after, tranſlated it into Greek, for the uſe of thoſe people, who were ſo delighted with it, that they gave St. Gregory, the ſir-name of Dialogiſt. In 594, he excommunicated and ſuſpended the biſhop of Salona, the metropolis of Dalmatia, who, however, paid no regard to the exerciſe of his power in theſe cenſures. The ſame year he laboured to convert the infidels in Sardinia, by gentle methods, according to his ſyſtem, which was to puniſh heretics, eſpecially at their firſt riſe, as rebels and traytors, but to compel the infidels only indirectly, that is treating the obſtinate with ſome rigour, and perſuading them as much by promiſes, threats, and gentle ſeverities, as by argument and reaſon. This was the diſtinction he made in treating with the Manichees and Pagans (H). In

(H) His reaſon for this conduct is, that if the converſation of ſome was by this means feigned and hypocritical, yet the church would be a gainer in

In 595, he refuſed to ſend the empreſs Conſtantia any relics of St. Paul, which ſhe had requeſted, deſiring to look at the body of that apoſtle: he thereupon relates ſeveral miraculous puniſhments for ſuch a raſh attempt, all as ſimply deviſed as thoſe in his Dialogues. The ſame year he warmly oppoſed John Patriarch of Conſtantinople, for aſſuming the title œcumenical or univerſal, which he himſelf diſclaimed, as having no right to reduce the other biſhops to be his ſubſtitutes, which he looked on as a heinous crime, and afterwards forbad his nuncio there to communicate with that patriarch, till he ſhould renounce the title. His humility, however, did not keep him from reſenting an affront put upon his underſtanding, as he thought, by the emperor for propoſing terms of peace to the Lombards, who beſieged Rome this year; and the ſame year he ſent the famous miſſion into England, and as Brunehaut, queen of France, had been very ſerviceable therein, he wrote a letter of thanks to her on the occaſion. This princeſs is repreſented as a very profligate woman, but very liberal to the eccleſiaſtics, founded churches and convents, and even ſuing to the pope for relics. This was a kind of piety, which particularly pleaſed our pope, and accordingly, he wrote to the queen ſeveral letters, highly commending her conduct in that reſpect, and carried his complaiſance ſo far, as to declare the French happy above all other nations in having ſuch a ſovereign (1). In 598, at the requeſt of the chriſtian people at Caprita, a ſmall iſland at the bottom of the gulf of Venice, our pope ordered another biſhop to be ordained for that place, in the room of the preſent prelate, who adhered to the Iſtrian ſchiſm. This was done contrary to the orders of the emperor Maurice, againſt taking any violent meaſures with ſchiſmatics.

in the end, becauſe their children, at leaſt, would be good catholics. The inconſiſtency of our pope's maxims with regard to intolerancy, which he is obſerved to touch cautiouſly, is urged with great warmth, to prove him a violent perſecutor at the bottom of his heart, by Mr. Bayle, who on the other hand is obſerved to employ both art and zeal in behalf of Manicheiſm.

(1) Greg. Epiſt. lib. xi. epiſt. 8. On this occaſion, Mr. Bayle cites the following pleaſant ſtory from Philip de Comines. "The body of Jean "Galeas," ſays that hiſtorian, "a "great and wicked tyrant, lies at "the Carthuſians in Paris, near the "park, higher than the great altar, "and to which we go up by a ladders "the Carthuſians ſhewed it me, at "leaſt his bones, which ſmell no "otherwiſe, than is natural. A "native of Burges, gave him the "title of ſaint, when aſking him "ſoftly his reaſon, (as he could ſee "painted round him the arms of "ſeveral cities, which he had uſurped without any right) the perſon whiſpered in his ear, we give "the title of ſaint in this country, "to all from whom we receive any "benefactions." Comines Mem. book vii.

In 599, he wrote a letter to Serenus biſhop of Marſellles in Gaul, commending his zeal, in breaking in pieces ſome images, which the people had been obſerved to worſhip, and throwing them out of the church: and the ſame year he wrote a circular letter to the principal biſhops of Gaul, condemning ſimoniacal ordinations, and the promotions of laymen to biſhoprics; he likewiſe forbids clerks in holy orders, to live with women, except ſuch as are allowed by the canons; and recommends the frequent holding aſſemblies to regulate the affairs of the church. The ſame year 599, he refuſed, on account of ſome foreſeen oppoſition, to take cognizance of a crime alledged againſt the primate of Byzacena, a province in Africa. About the ſame time he wrote an important letter to the biſhop of Syracuſe, concerning ceremonies, wherein he ſays, "That the church of Rome followed that of Conſtantinople, in the uſe of ceremonies, and declares that "ſee to be undoubtedly ſubject to Rome, as was conſtantly "teſtified by the emperor and the biſhop of that city."

He had already this year reformed the office of the church, which is one of the moſt remarkable actions of his pontificate. In this reform, as it is called, he introduced ſeveral new cuſtoms and ſuperſtitions, among the reſt, Purgatory was one of the greateſt, and the moſt abſurd ſince his time. He ordered Pagan temples to be conſecrated by ſprinkling holy water, and an annual feaſt to be kept, ſince called Wakes in England, on that day; in the view of gaining the Pagans in England to the church ſervice.

Beſides other leſs important ceremonies, added to the public forms of prayer, he made it his chief care to reform the pſalmody, of which he was exceſſively fond. Of this kind he compoſed the Antiphone (K), and ſuch tunes as beſt ſuited the

(K) It is to this pope, that we owe the invention, uſed to this day, of expreſſing muſical ſounds by the ſeven firſt letters of the alphabet. Indeed the Greeks made uſe of the letters of their alphabet to the like purpoſe: but in their ſcale they wanted more ſigns, or marks, than there were letters, which were ſupplied out of the ſame alphabet, by making the ſame letter expreſs different notes, as it was placed upright, or reverſed, or otherwiſe put out of the common poſition, alſo making them imperfect by cutting off ſomething, or by doubling ſome ſtrokes. For example, the letter Pi expreſſes different notes in all theſe poſitions and forms, ㄇ ㄩ ㄈ ㄖ ㄇ &c. They who are ſkilled in muſic, need not be told what a taſk the ſcholar had in this method to learn. In Boethius's time the Romans eaſed themſelves of this difficulty as unneceſſary, by making uſe only of the firſt fifteen letters of their alphabet. But afterwards, this pope Gregory the Great, conſidering that the octave was the ſame in effect with the firſt note, and that the order of degrees was the

the Pſalms, the Hymns, the Prayers, the Verſes, the Canticles, the Leſſons, the Epiſtles, the Goſpels, the Prefaces, and the Lord's Prayer. He likewiſe inſtituted an academy for chanters for all the clerks, as far as the deacons exclusively; he gave them leſſons himſelf, and the bed which he continued to chant in the midſt of his laſt illneſs, was preſerved with great veneration in the palace of St. John Lateran for a long time, together with the whip, with which he uſed to threaten the young clerks and ſinging boys, when they ſung out of tune. He was ſo rigid in regard to the chaſtity of eccleſiaſtics, that he was not for admitting a man to the prieſthood, who had loſt his virginity, and had the candidates queſtioned on that head. Widowers were excepted, if they had obſerved a ſtate of continency for ſome conſiderable time.

At this time, as well as the next year 600, he was confined to his bed by the gout in his feet, which laſted for three years, yet he celebrated maſs on holidays, with much pain all the time. This brought on a painful burning heat all over his body, which tormented him in 601. His behaviour in this ſickneſs was very exemplary. It made him feel for others, whom he compaſſionated, exhorting them to make the right uſe of their infirmities, both for advancing in virtue, and forſaking vice. He was always extremely watchful over his flock, and careful to preſerve diſcipline, and while he allowed, that the misfortunes of the times obliged the biſhops to interfere in worldly matters, as he himſelf did, he conſtantly exhorted them not to be too intent on temporal affairs. This year he held a council at Rome, which made the Monks quite independant by the dangerous privileges which he granted them. Gregory forbad the biſhops to diminiſh in any ſhape the goods, lands, and revenues, or titles of monaſteries, and took from them the juriſdiction they ought naturally to have over the converts in their dioceſes. But many of his letters ſhew that though he favoured the Monks in ſome reſpects, he nevertheleſs, knew how to ſubject them to all the ſeverity of their rules, by which means he prevented thoſe ſcandalous diſorders which now diſgrace the monaſtic ſtate. The ſame year he ſent a ſecond miſſion into England, and in

the ſame in the upper and lower octave of the diagram, introduced the uſe of ſeven letters, which were repeated in a different character. Malcolm on Muſic, chap. xiv. §. 4. N. B. Platina ſays, that Gregory was the inventor of the whole church-office; and it is certain he introduced many new ceremonies, calculated to ſtrike the beholders with their pomp and magnificence, and thereby make them converts.

anſwer to the biſhop of Iberia, declared the validity of the baptiſm by the Neſtorians, as being performed in the name of the Trinity.

The diſpute about the title of univerſal biſhop, and the equality of the two ſees of Rome and Conſtantinople ſtill ſubſiſted, and the emperor Maurice having declared for the latter, our pope ſaw the murder of him and his family without any concern by Phocas; and this uſurper ſending his picture to Rome 603, Gregory received it with great reſpect, and placed it with that of the empreſs his conſort, [Leontia] in the oratory of St. Cæſarius in the palace, and in June following, congratulated Phocas's acceſſion to the throne. There are three letters written by the holy pontiff on this occaſion, ſtill extant, wherein he expreſſes his joy, and returns thanks to God for that execrable parricide's acceſſion to the crown, as the greateſt bleſſing that could befal the empire, and he praiſes God, that after ſuffering under a heavy galling yoke, his ſubjects begin once more to enjoy the ſweets of liberty under his empire. Flatteries unworthy a man of honour and eſpecially a pope (L); but Gregory thought himſelf in conſcience obliged to aſſert the ſuperiority of his ſee, above that of Conſtantinople, and he exerted himſelf much to ſecure it.

In general he had the preheminence of the holy ſee much at heart, accordingly this ſame year, one Stephen, a Spaniſh biſhop, having complained to him of our unjuſt deprivation from his biſhopric, the pope ſent a delegate to judge the matter upon the ſpot, giving him a memorial of his inſtructions, wherein among other particulars he orders thus: "If it be "ſaid, that biſhop Stephen, had neither metropolitan, or "patriarch; you muſt anſwer, that he ought to be tried, "as he requeſted, by the holy ſee; which is the chief of all "churches."

It was in the ſame ſpirit of preſerving the dignity of his pontificate, that he reſolved to repair the celebrated churches of St. Peter and St. Paul; in which view, he gave orders this year to the ſubdeacon Sabinian (afterwards his ſucceſſor in the popedom), to have felled all the timber neceſſary for that purpoſe in the country of the Brutii, and ſhipt for Rome: he wrote ſeveral other letters on this occaſion, which are ſo many proofs of his zeal for carrying on the work (M).

But

(L) His hiſtorian Maimbourg, though a Jeſuit, condemns him on this occaſion.

(M) Lib. x. epiſt. 24, 25, 26, 27. It is obſervable, that our pope built no new churches, but took care of the

But while he was thus intent in repairing the miſchiefs occaſioned by the late war, he ſaw it break out again in Italy, and ſtill to the diſadvantage of the empire, the affairs of which were in a very bad ſituation, not only in the provinces of the Weſt, but every where elſe. Gregory was much afflicted with the calamities of this laſt war, and at the ſame time his illneſs increaſed, and the pains which he ſuffered from the gout were grown intolerable. The Lombards made a truce in November 603, which was to continue in force till April 1, 605.

Sometime after, the pope received letters from queen Theodilinda, with the news of the birth and baptiſm of her ſon Adoaldus. She ſent him alſo ſome writings of the abbot Secundinus upon the fifth council, and deſired him to anſwer them. St. Gregory, "congratulates her "on having cauſed the young prince, deſtined to reign over "the Lombards, to be baptized in the Catholic Church." And as to Secundinus, he excuſes himſelf on account of his illneſs: "I am afflicted with the gout," ſays he, "to ſuch a "degree, that I am not able even to ſpeak, as your envoys "know, they found me ill when they arrived here, and left "me in great danger when they departed. If God reſtores "my health, I will return an exact anſwer to all that the "abbot Secundinus has written to me. In the mean time, "I ſend you the council held under the emperor Juſtinian, "that by reading it, he may ſee the falſity of all that he has "heard againſt the holy ſee, any the catholic church. God "forbid that we ſhould receive the opinions of any heretic, "or depart in any reſpect from the letter of St. Leo, and the "four councils:" he adds, "I ſend to the prince Adoaldus, "your ſon, a croſs, containing ſome of the wood of the "true croſs, and a book of the Goſpel in a Perſian box; "and to your daughter three rings, deſiring you to give "them theſe things with your own hand, to enhance the "value of the preſent. I likewiſe beg of you, to return my "thanks to the king, your conſort, for the peace he has "made for us, and engage him to maintain it, as you have "already done (N)."

This letter written in January 604, is the laſt of St. Gregory's, that has any date to it; he died on the 12th of March following, worn out with fatigue, and violent and almoſt

the old ones. For inſtance, he made a ſilver Ciborium in the church of St. Peter, that is, a canopy to hang over the altar, and another in the church of St. Paul. He alſo appropriated ſeveral adjacent lands to ſupply this church with lights. Greg. Epiſt. book xii. epiſt. 9.

(N) Ibid. book. xii. epiſt. 7.

inceſſant illneſs. His remains were interred in a private manner, near the old ſacriſty of St. Peter's church, at the end of the great portico in the ſame place, with thoſe of ſome preceeding popes. It is thought he was not above ſixty years of age. His pall was preſerved, together with his body, and the caſe of relics which he wore about his neck, and his girdle. He had his own picture drawn in the monaſtery of St. Andrew, with thoſe of his father Gregory, and his mother Sylvia, from which a deſcription of his perſon may be ſeen, from the piece cited below (o), and his character is ſeen in the courſe of this memoir.

We ſhall only add one particular relating to our own country. Auguſtin the miſſionary, having followed the rule approved by former popes, in dividing the revenues of all the Engliſh churches into four parts, the firſt for the biſhop, the ſecond for the clergy, the third for the poor, and the fourth for repairing the church; this diviſion was confirmed by Gregory, who directed further, that the biſhop's ſhare ſhould be not only for himſelf, but likewiſe for all his neceſſary attendants, and to keep up hoſpitality.

We muſt not conclude this memoir, without obſerving in juſtice to our pope, that the charge of his cauſing the noble monuments of the antient ſplendor of the Romans to be deſtroyed, in order to prevent thoſe who went to Rome, from paying more attention to the triumphal arches, &c. than to things ſacred, is rejected by Platina as a calumny. Nor is the ſtory, though credited by ſeveral learned authors, of his reducing to aſhes the Palatine library, founded by Auguſtus, and the burning an infinite number of Pagan books, particularly Livy, abſolutely certain. However, it is undeniable he had a prodigious averſion to all ſuch books, which he carried to that exceſs, that he flew in a violent paſſion with Didier, archbiſhop of Venice, for no other reaſon, than becauſe he ſuffered grammar to be taught in his dioceſe. In this he followed the apoſtolical conſtitutions: the compiler whereof, ſeems alſo to have copied from Gregory Nazianzen, who thought reading Pagan books would turn the minds of youth in favour of their idolatry; and we have ſeen in our days, the ſame practice zealouſly defended, and upon the ſame principle too by Mr. Tillemont. Notwithſtanding, Julian the apoſtate, is charged with making uſe of the ſame prohibition, as a good device to effect the ruin of Chriſtianity, by rendering the profeſſors contemptible on account of their

(o) Johan. Diacon, de vita Gregor. 1^mi. lib. iv. chap. 8.

ignorance.

ignorance. Upon the whole, Mr. Bayle ſcruples not, all things conſidered, to pronounce our pope to have juſtly merited the title of Great.

We have more of his writings left than of any other pope, and they were held in ſuch eſteem in his life time, as occaſioned ſome miſapplication of them, that troubled him (P); they have gone through no leſs than ſeventeen editions, the laſt of which was printed at Paris in 1675. Du Pin ſays, that his genius was well ſuited to morality, and he had acquired an inexhauſtable fund of ſpiritual ideas, which he expreſſed nobly enough, generally in periods, rather than ſentences; his compoſition was laboured, and his language unaccurate, but eaſy, well connected, and always equally ſupported. In ſhort, his works contain many good things, but nothing extraordinary and ſtriking (Q), and, I believe, are little read in England at this time. Bayle's Dict. Mill's Hiſt. of the Popes.

(P) Epiſt. book x. epiſt. 22.
(Q) Nouvelle Bibliotheque des Auteurs Eccleſiaſt. tom. iv. p. 240.

GREGORY (JAMES), an eminent mathematical genius in Scotland, was born in 1639, at Aberdeen, and being educated at that univerſity, made a good progreſs in claſſical learning, but was more delighted with philoſophical reſearches, into which, a new door had been lately opened by the Key of the Mathematics. Kepler and Des Cartes, were the great maſters of this new method, their works, therefore, Mr. Gregory made his principal ſtudy, and began early to make improvements upon their diſcoveries in optics. The firſt of theſe improvements was the invention of the reflecting teleſcope, which ſtill bears his name, and which was ſo happy a thought, that it has given occaſion to the moſt conſiderable improvements made in optics, ſince the invention of the teleſcope.

He publiſhed the conſtruction of this inſtrument in 1663, at the age of four and twenty, and coming next year, or the year after that to London, he became acquainted with Mr. John Collins, who recommended him to the beſt optic-glaſs-grinders there, in order to have it executed. But as this could not be done, for want of ſkill in the artiſts to grind a plate of metal for the object ſpeculum, into a true parabolic concave, which the deſign required, he was much diſcouraged thereby, and after a few imperfect trials made, with an ill poliſhed ſpherical one, which did not ſucceed to his wiſh, he dropt the purſuit, and reſolved to make the tour of Italy, then

then the mart of mathematical learning, in the view of proſecuting his favourite ſtudy with greater advantage.

And he had not been long abroad, when the ſame inventive genius which had before ſhewed itſelf in practical Mathematics, carried him to ſome new improvements in the ſpeculative part. The ſublime Geometry on the doctrine of curves, was then hardly paſſed its infant ſtate, and the famed problem of ſquaring the circle, ſtill continued a reproach to it. When our author diſcovered a new analytical method of ſumming up an infinite converging ſeries, whereby, the area of the hyperbola, as well as the circle, may be computed to any degree of exactneſs. He was then at Padua, and getting a few copies of his invention printed there in 1667, he ſent one to his friend Mr. Collins, who communicated it to the Royal Society, where it met with the commendations of lord Brounker and Dr. Wallis. Our author reprinted it at Venice, and publiſhed it the following year 1668, together with another piece, wherein he firſt of any one entertained the public, with a method for the transformation of curves; an account of this piece was alſo read by Mr. Collins, before the Royal Society, of which, Mr. Gregory being returned from his travels, was choſen a member, admitted the 14th of January this year (A), and communicated to them an account of the controverſy in Italy about the motion of the earth, which was denied by the famous aſtronomer Riccoli, and his followers.

The ſame year his Quadrature of the circle, being attacked by the celebrated Mr. Huygens, a controverſy aroſe between thoſe two eminent mathematicians, in which our author produced ſome improvements of his Series. But in this diſpute, it happened as it generally does in moſt others, that the antagoniſts, though ſetting out with temper enough, yet grow too much heated in the combat. This was the caſe here, eſpecially on the ſide of Mr. Gregory, whoſe defence, being at his own requeſt, inſerted in the Philoſophical Tranſactions. The publiſher of theſe papers, Mr. Oldenburgh, inſerted his laſt letter, in N° 44. for February 1668-9, with the following preamble: "The firſt occaſion of the letters on this "ſubject, was given in the Journal des Sçavans, of July the "2d, to which a civil return was made in N° 37, of theſe "tracts, which having been *judiciouſly* animadverted

(A) Birch's Hiſt. of the Royal Society, vol. ii. where it appears, that he was propoſed by Mr. Collins, Jan. 4th, elected and admitted the 14th, and excuſed from the payments on the 17th of that month.

" on, in another Journal des Sçavans, of November 12, " 1668. It was thought agreeable here, to make public " what Mr. Gregory hath ſince imparted therein, out of a " deſire expreſſed by him, further to elucidate that contro- " verſy, which how ſatisfactory it is, we leave the intelli- " gent reader to judge." The intimations here given in favour of his antagoniſt, did not fail to kindle Mr. Gregory's reſentment, who having been farther diſturbed on this occaſion, opened his mind freely to his friend, Mr. Collins, in a letter, January 6, 1670. " In April laſt," ſays he, " I had an anſwer to Mr. Oldenburgh's Queries, from Mr. " Bruce, but being accidentally at Edinburgh at that time, " and ſeeing the Philoſophical Tranſaction, N° 44, of " February laſt, I was altogether diſcouraged by the lines " prefixed to my anſwer to Huygens, from entertaining any " ſuch correſpondence. I have ſince received an anſwer to " the ſame Queries from one Mr. Gordon, but am not ſo " much a Chriſtian, as to help thoſe that hurt me. I don't " know (neither do I deſire to know), who calleth in that " preface Huygens's Animadverſions of November 12, 1668, " Judicious; but I would earneſtly deſire, that he would par- " ticularize (if he be not an ignorant) in what my anſwer, " which is contradictory to Huygens's Animadverſions, is " faulty: for in geometrical matters, if any thing be judi- " cious, its contrary muſt be nonſenſe. I do not know what " need there was for any apology for inſerting my anſwer, " but to compliment Huygens, and violently, if it be poſſi- " ble, to bear down the truth, I imagine ſuch actions below " the meaneſt of the Royal Society: however, I hope I " may have permiſſion to call to an account in print, the " penners of that preface."

It does not appear that Mr. Gregory, ever put that threat in execution; and he might, perhaps, be diverted from it, by the account he received from Mr. Collins, about this time, of the ſeries invented by Sir Iſaac Newton, who therein had actually effected, that which our author was ſtifly contending againſt Mr. Huygens, to be utterly impoſſible, that is the ratio of the diameter of a circle to the circumference, expreſſed in a ſeries of ſimple terms, independent of each other, and entirely freed from the magic vinculum of ſurds, in which they had till then been indiſſolubly held. It muſt be confeſſed, that our author had not the better in this diſpute (B). However,

(B) His method was true, but ſo involved and tedious, as not to be eaſily underſtood, and beſides, was abſolutely irreducible to ordinary practice.

However, he was in ſo great eſteem with the Royal Academy at Paris, that in the beginning of the year 1671, it was reſolved by that academy, to recommend him to their grand monarch for a penſion. And the deſign was approved even by Mr. Huygens, though he ſaid, he had reaſon to think himſelf diſobliged by Mr. Gregory, on account of the controverſy between them. Accordingly, ſeveral members of that academy wrote to Mr. Oldenburg, deſiring him to acquaint the council of the Royal Society with their propoſal, acquainting him likewiſe, that the king of France was willing to allow penſions to one or two learned Engliſhmen, whom they ſhould recommend. But no anſwer was ever made to that propoſal, and our author with reſpect to this particular, looked upon it as nothing more than a compliment. "I have "not," ſays he, in a letter to Mr. Collins, who had informed him of the affair, "ſo much vanity as to perſuade myſelf "that you are ſerious, having never heard any thing relating "to that before. I have had ſufficient experience of the uncertainty of things of that nature before now, which "maketh me ſince I came to Scotland, however mean and "deſpicable my condition may be, to reſt contented, and "ſatisfy myſelf with this, that I am at home in a ſettled con"dition by which I can live. I have known many learned "men, far above me on every account, with whom I would "not change my condition." This letter is dated May 17, 1671, at St. Andrews, of which univerſity our author had been appointed mathematical profeſſor upon his return from his travels.

In 1672, Sir Iſaac Newton, on his wonderful diſcoveries in the nature of light, having contrived a new reflecting teleſcope, and made ſeveral objections to Mr. Gregory's, this gave birth to a diſpute between thoſe two philoſophers, which was carried on this and the following year, in the moſt amicable manner on each ſide; Mr. Gregory defending his own conſtruction, ſo far, as to give his antagoniſt the whole honour of having made the Catoptric Teleſcopes, preferable to the Dioptric, ſhewing, that the imperfections in theſe inſtruments, were not ſo much owing to a defect in the object Speculum, as to the different refrangibility of the rays of light. In the courſe of this diſpute, our author deſcribed a burning concave mirrour, which was approved by Sir Iſaac, and is ſtill in good eſteem.

practice. However, he made the beſt uſe of the controverſy, in contriving ſeveral improvements of his method.

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All this while he attended the proper buſineſs of his profeſſorſhip with great diligence, which taking up the greateſt part of his time, eſpecially in the winter ſeaſon, hindered him in the purſuit of his proper ſtudies (c). Theſe, however, led him to farther improvements in the invention of Infinite Series, which he occaſionally communicated to his intimate friend and correſpondent, Mr. Collins, who might have had the pleaſure of receiving many more, had not our profeſſor's life been cut ſhort by a fever in December 1675, at the age of thirty-ſix years.

He poſſeſſed one, and that the moſt diſtinguiſhing as well as the moſt amiable quality in the character of a true philoſopher, he was content with his fortune in his profeſſorſhip, very moderate, and without ambitioning more, reſolved to make that agreeable by giving a reliſh to ſuch enjoyments as lay within his reach, a pleaſant inſtance of which we have in a ſmall treatiſe, publiſhed by him in 1672, with the title of "The great and new Art of weighing Vanity, or a diſcovery "of the ignorance and arrogance of the great new Artiſt, "in his pſeudo-philoſophical writings, to which are annexed "ſome Tentamina de motu Penduli et Projectorum:" i. e. Of the Motion of the Pendulum, and of Projectiles, by Patrick Mather, Archbedel of the Univerſity of St. Andrews. That was the name aſſumed by our author on this occaſion, an account whereof he ſent to Mr. Collins in theſe words; "There is (ſays he) one maſter Sinclare, that writ the 'Ars magna et nova,' [the great and new art] a pitiful "ignorant fellow, who hath lately written horrid nonſenſe "in hydroſtatics, and againſt Mr. Boyle, for weighing water "in water, and hath in print abuſed Mr. Sanders, a maſter "in the univerſity here, a perſon very knowing in the Ma"thematics, and who reſolved to get the bedel of the uni"verſity to write againſt him, and upon this account hath "deſired me to write to you for Stevinus's Mathematics, "which I intreat you to ſend. We reſolve to make excel"lent ſport with him.

But the moſt ſhining part of Mr. Gregory's character, is that of his mathematical genius as an inventor. In this

(c) In a letter dated May 17, 1671, he complains to Mr. Collins, that he was then much taken up, and had been all the winter ſeaſon, both with his public lectures, which he had twice a week, and in reſolving doubts, which any gentleman may propoſe, and muſt be complied with, though he was often troubled with great impertinencies, ſo that, continues he, I have little time to ſpare for thoſe ſtudies my genius leads me to.

view, particularly, he merits a place in these memoirs, and therefore, we shall conclude this article, with a list of the most remarkable of his inventions. His reflecting Telescope; burning Concave Mirrour; his Quadrature of the Circle, by an infinite converging series; and his method for transformation of curves have been already mentioned. Besides these, he first of any one gave a geometrical demonstration of lord Brounker's series for squaring the Hyperbola, as it had been explained by Mercator, in his Logarithmotechnia. He was likewise the first who demonstrated the Meridian Line, to be analogous to a scale of Logarithmic Tangents, of the half compliment of Latitude (D); he also invented and demonstrated geometrically, by the help of the Hyperbola a very swift converging series for making the Logarithms, and therefore, recommended by Dr. Halley, as very proper for practice. He also sent to Mr. Collins, the solution of the famous Keplerian Problem, by an Infinite Series. He found out a method of drawing Tangents to Curves geometrically, without any previous calculations. He gave a rule for the direct and inverse method of Tangents, which stands upon the same principal [of exhaustions] with that of Fluxions, and differs not much from it in the manner of application. He likewise gave a series for the length of the Arc of a Circle from the Tangent, and vice versa; as also for the secant and logarithmic Tangent and Secant, and vice versa. These, with others, for certifying, or measuring the length of the Elliptic and Hyperbolic Curves, were sent to Mr. Collins, in return for some received from him of Sir Isaac Newton's, and their elegancy being admirable, and above whatever he had produced before, and after the manner of Sir Isaac, gave room to think he had improved himself greatly by that master, whose example he followed, in delivering his series in simple terms, independent on each other (E).

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(D) This invention is of great use in navigation; and his just merit as the first inventor of the demonstration of it, was afterwards asserted by Dr. Halley, who, however, at the same time observes, that it was performed, not without a long train of consequences, and complications of proportions, whereby the evidence of the demonstration was in a great measure lost, and the reader wearied before he attains it. Miscel. Curio. vol. ii. 1727. The truth is, complication, tediousness, and intricacy, were faults complained of in all his series before he had learned to improve them, by a sight of those of Sir Isaac Newton. Commerc. Epistol. No. LIII.

(E) We shall here give a list of his works, which contain these several inventions. (1) Optica Promota, &c. edit. 1663, 4to. contains the construction of his telescope. 2. Vera circuli & hyperbolæ quadratura, Padua 1667. It was pulished in such

We are aſſured, that at his death he was in purſuit of a general method of Quadrature, by Infinite Series, like that of Sir Iſaac. This appeared by his papers, which came into the hands of his nephew, Dr. David Gregory, who publiſhed ſeveral of them; and he himſelf aſſured Mr. Collins, he had found out the method of making Sir Iſaac's Series; who thereupon, concluded he muſt have wrote a treatiſe upon it. This encouraged Mr. Stewart, profeſſor of Mathematics in Aberdeen, to take the trouble of examining his papers, then in the hands of Dr. David Gregory, the preſent dean of Chriſt-Church, Oxford: but no ſuch treatiſe could be found, nor any traces of it, and the ſame had been declared before by Dr. David Gregory, whence it happens that it is ſtill unknown, what his method was of making thoſe ſerieſes. However, Mr. Stewart affirms, that in turning over his papers, he ſaw ſeveral curious ones upon particular ſubjects, not yet printed. On the contrary, ſome letters which he ſaw, confirmed Dr. David Gregory's remark, and made it evident, that our author had never compiled any treatiſe, containing the foundations of this general method, a very ſhort time before his death, ſo that all that can be known about his method, can only be collected from his letters, publiſhed in the ſhort hiſtory of his Mathematical Diſcoveries, compiled by Mr. Collins, and his letters to that gentleman in the Commercium Epiſtolicum; and from theſe it appears, that in the beginning of the year 1670, when Mr. Collins ſent him Sir Iſaac Newton's ſeries, for ſquaring the Circular Zone, it was then ſo much above every thing he comprehended in this way, that after having endeavoured in vain, by comparing it with ſeveral of his own, and combining them together, to diſcover the method of it, he concluded it to be no legitimate ſeries; till being aſſured of his miſtake by his friend, he went again to work, and after almoſt a whole year's indefatigable pains, as he acknowledges, ſpent therein, he diſcovered at laſt, that it might be deduced from one of his own, upon the ſubject of the Logarithms, wherein he had given a method for finding the power to any given Logarithm, or of

ſuch haſte, that he found it neceſſary for his reputation, to quicken as much as poſſible the publication, with a preface, of his third piece, Geometriæ pars univerſalis, &c. 1667, 4to. containing his method of transforming curves. The reſt of his inventions make the ſubject of ſeveral letters, and papers, printed either in the Phil. Tranſ. the Commerc. Epiſtol. Joh. Collins & alior. 1715, 8vo. and in the Appendix to the Engliſh edition of Dr. David Gregory's Elements of Optics, 1735, 8vo. by Dr. Deſaguliers.

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turning the root of any pure power into an infinite ſeries: and in the ſame manner, viz. by comparing and combining his own ſeries together, or elſe by deduction therefrom, he fell upon ſeveral more of Sir Iſaac's, as well as others like t m, in which he muſt needs become daily more ready by co tinual practice: and this ſeems to have been the utmoſt he ever actually attained to, in the progreſs towards the diſcovering any univerſal method for thoſe ſeries. For to ſpeak ingeniouſly, he was not of a temper to conceal thoſe diſcoveries, as is evident from the hurry he was in to print his treatiſe, De vera Circuli & Hyperbolæ Quadratura, even before he had well reviſed it.

Biogr. Britan.

GREGORY (DAVID), nephew of the preceeding, was born June 24, 1661, at the ſame place, where he alſo received the firſt grounds of his learning, but was afterwards removed to Edinburgh, and took his degree of maſter of arts in that univerſity. The great advantage of his uncle's papers, induced his friends to recommend the Mathematics to him, and he had a natural ſubtilty of genius which particularly fitted him for that ſtudy, to which he applied with indefatigable induſtry, and ſucceeded ſo well that he was advanced to the mathematical chair at Edinburgh, at the age of three and twenty, and the ſame year he publiſhed a treatiſe, entitled, Exercitatio Geometrica, de dimenſione figurarum, Edinb. 1684, 4to. Wherein aſſuming the doctrine of indiviſibility, and the Arithmetic of infinites, as already known, he explained a method which not only ſuited his uncle's examples, left by him without any way of finding them, but diſcovered others, whereby an infinite number of curve-lines, and the areas contained between them and right-lines (ſuch as no other method then known extended to) might be meaſured.

He had already ſeen ſome hints of his uncle's papers concerning Sir Iſaac Newton's method, of which he made the beſt uſe he could (A), and the advantage he found thereby,

(A) In his Latin Treatiſe of Practical Geometry, there is a ſeries of his uncle's, which he recommends for ſquaring the Circle, though it converges ſo ſlow, as to be utterly of no uſe in practice, without ſome further artifice. This is obſerved by Mr. Maclaurin, who publiſhed an Engliſh tranſlation of it in 1745, 8vo. with additions, and the ſecond edition was printed Edinburgh 1751, 8vo. However, Mr. Maclaurin's remark ſhews our author's ſkill in Infinite Series to be very imperfect, at the time of reading thoſe lectures, from which the tract was compiled after his death; and Mr. Cotes of Cambridge, ſpoke ſlightly of his abilities in that doctrine. Gen. Dict. vol. iv. p. 444.

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raiſed an ardent deſire in him to ſee that method publiſhed. Under this impatient expectation, the Principia was no ſooner out in 1687, but our author took it in hand, and preſently made himſelf ſo much maſter of it (B), as to be able to read his profeſſorial lectures upon the philoſophy contained in it, and cauſing his ſcholars to perform their exerciſes for their degrees upon ſeveral branches of it, became its firſt introducer into the ſchools.

He continued at Edinburgh till the year 1691, when hearing the news of Dr. Bernard's intention to reſign the Savilian profeſſorſhip of Aſtronomy at Oxford, he left Scotland, and coming to London, was admitted a member of the Royal Society; and made his addreſſes to Sir Iſaac Newton, who took the firſt opportunity of recommending him to Mr. Flamſtead [maſter of the mathematical ſchool in Chriſt's Hoſpital, London,] with a letter, wherein he ſets his mathematical merit above all exception in theſe terms: "Sir, it is almoſt "a fortnight ſince I intended, with Mr. Paget and another "friend or two, to have given you a viſit at Greenwich, "but ſending to the Temple Coffee-houſe, I underſtood you "had not been in London of two or three weeks before, "which made me think you were retired to your living for a "time. The bearer hereof, Mr. Gregory, mathematic "profeſſor of Edinburgh college in Scotland, intended to "have given you a viſit with us. You will find him a very "ingenious perſon, and a good mathematician, worth your "acquaintance." In proceeding, he mentions our author as a fit perſon, in caſe of Mr. Flamſtead's death, to carry on his aſtronomical views (C). Thus recommended, the royal aſtronomer uſed his beſt intereſt to procure him ſucceſs (D) at Oxford, where he was elected aſtronomy-profeſſor this year, having been firſt admitted of Baliol-college, and incorporated maſter of arts, on the 8th of February, and he was created doctor of phyſic on the 18th of the ſame month. He had no reliſh for the technical part of his profeſſion, and was ſeldom ſeen in the obſervatory. His genius lay more to Geo-

(B) Among his papers there was found a commentary upon it, and we learn from Mr. Flamſtead, that his countryman gave out he had found a great many errors therein. Gen. Dict. in Dr. John Wallis's article.

(C) The whole letter is under our author's article. Ibid.

(D) Sir Iſaac's recommendation no doubt had its due weight with Mr. Flamſtead; but the royal aſtronomer, had alſo another motive, which prompted him to eſpouſe Mr. Gregory's intereſt. He was particularly urged thereto by a peak he had conceived againſt Dr. Halley, who was Mr. Gregory's competitor. See Dr. Halley's article in Biogr. Brit. Rem. (rr).

metry, and in that way he ſucceeded very well, both in his Elements of Optics (E), and of Phyſical and Geometrical Aſtronomy. This laſt is reckoned his maſterpiece, and having finiſhed it in 1702 (F), he immediately engaged in carrying on the noble deſign of his predeceſſor, Dr. Bernard, to print all the works of the ancient mathematicians, the firſt fruits of which appeared in an edition of Euclid's Works in Greek and Latin, in folio the following year; and in the ſame deſign, he afterwards joined with his colleague, Dr. Halley, in preparing an edition of Apollonius's Conics Dr. Bernard had left materials for the four firſt books, which our author undertook to complete, but was prevented by his death, which happened October 16, 1710. He died at a country retirement at Maidenhead in Berkſhire, and there is a handſome marble monument erected to his memory, in St. Mary's church at Oxford (G), by his wife, whom he left a widow with ſeveral children. His eldeſt ſon, David Gregory, was bred at Chriſt-church in Oxford, and appointed regius profeſſor of Modern Hiſtory in that univerſity, at the inſtitution thereof by king George I. he afterwards commenced doctor of divinity, and ſucceeded to a canonry, and is now [1758] dean of that church.

Our profeſſor's genius lay chiefly in inventing new and elegant demonſtrations of the diſcoveries made by others. For inſtance, he gave the firſt demonſtration of that Curve, which is well known ſince by the name of Catenaria, or the Curve that is formed by a Chain faſtened at each end, and firſt diſcovered that this Curve inverted, gave the form of a true and legitimate Arch, all the parts ſupporting each other (H). There are ſeveral other papers of his in the Philoſophical Tranſactions, a liſt of which, with ſome account of the moſt conſiderable, may be ſeen in Biographia Britan-

(E) It was publiſhed in 1695, in Latin, entitled, Catoptricæ & Dioptricæ Sphericæ Elementa, Oxon. 8vo. and was compiled from his lectures, read at Edinburgh in 1684. In it he gives the preference to Sir Iſaac Newton's reflecting Teleſcope, above that of his uncle James Gregory. It was much eſteemed for the neatneſs and eaſineſs of the demonſtrations, and a ſecond edition in Engliſh came out in 1705, by Dr. Browne; and a third in 1735, by Dr. Deſagulier's, who added an Appendix, containing the hiſtory of the two reflecting Teleſcopes, with their ſeveral improvements at that time.

(F) It was publiſhed that year in folio; it was afterwards reprinted in quarto at Geneva; and laſtly, in Engliſh by Mr. Stone, 1726, at Lond. 8vo.

(G) The inſcription may be ſeen in Biogr. Brit.

(H) This is printed in Phil. Tranſ. No. 231. He obſerves, that Arches of all other forms, in ſtone, brick, and the like, are only ſupported by including ſome catenary curve, within the breadth of their forming ſtones.

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nica under his article. His explication of Sir Iſaac Newton's method, to conſtruct the Orbit of a Comet by three accurate obſervations is commended by Dr. Halley.

GREGORY (JOHN), a very learned divine of the Engliſh church, was born November 10, 1607, at Agmondeſham in Buckinghamſhire. There appeared in his infancy ſuch a ſtrong inclination to learning, as recommended him to the notice of ſome perſons of the beſt rank in the town, and his parents being well reſpected for their piety and honeſty, it was reſolved to give him a liberal education at the univerſity, the expence of which they were not able to ſupport. To this purpoſe, he was choſen at the age of fifteen by Dr. Crook, to go with Sir William Drake to Chriſt-church in Oxford, whom he attended in the ſtation of a ſervitor, and he was ſoon after retained by Sir Robert Crook in the ſame capacity: Dr. George Morley, afterwards biſhop of Wincheſter, was their tutor. Mr. Gregory made the beſt uſe of this favour, and applied ſo cloſely to his ſtudies, that he became almoſt a prodigy for learning. He took his firſt degree in arts in 1628, and commenced maſter in 1671; about which time entering into holy orders, the dean, Dr. Brian Duppa, gave him a chaplain's place in that cathedral. In 1634, he publiſhed a ſecond edition of Sir Thomas Ridley's (A) View of the Civil and Eccleſiaſtical Law with notes; this piece was well received, and brought our author's merit into the knowledge of the world: the notes ſhewing him well verſed in the hiſtorical, eccleſiaſtical, ritual, and oriental learning, and a conſiderable maſter in the Saxon, French, Italian, Spaniſh, and all the eaſtern languages. All theſe acquiſitions were the pure fruit of his own induſtry, for he had no aſſiſtance, only for the Hebrew tongue, wherein Mr. John Dod, the decalogiſt (B), gave him ſome directions. His merit engaged the further kindneſs of Dr. Duppa, and when that prelate was promoted to the biſhopric of Chicheſter in 1638, he made Mr. Gregory his domeſtic chaplain, and ſome time after gave him a prebend in that church. His patron alſo continued his favours after his tranſlation to the ſee of Saliſbury in 1641, when he ſeated him in a ſtall in that cathedral.

(A) Thomas Ridley was bred at King's-college, Cambridge, became thence maſter of Eton-ſchool, afterwards one of the maſters in Chancery, chancellor to the biſhop of Wincheſter, and vicar-general to archbiſhop Abbot. He died January 23, 1628.

(B) So called from an Expoſition wrote by him, together with Robert Cleaver, another Puritan miniſter, on the Ten Commandments.

But he did not enjoy the benefit of theſe preferments long; being a firm loyaliſt, as well as his patron, he was deprived of both by the iniquity of the times, whence he was reduced ſome years before his death to great diſtreſs. In theſe circumſtances, he was taken into the houſe of one Sutton, to whoſe ſon he had been tutor; this was an obſcure ale-houſe on Kidlington-green near Oxford, where he lived in great retiredneſs till his death, which happened March 13, 1646: occaſioned by an hereditary gout, with which he had been troubled for above twenty years, and which at laſt ſeized his ſtomach. His corps was carried to Oxford, and interred, at the expence of ſome friends, in that cathedral. He was honoured with the acquaintance and favour of the greateſt men of the age, and held a correſpondence with ſeveral eminent perſons abroad, as well Jews and Jeſuits, as others. We ſhall give a liſt of his other works below (c).

Wood's Athen. Oxon. and Faſti, vol. ii. Life of J. Gregory, prefixed to his poſthumous works.

(c) Theſe are, 1. Notes and obſervations on ſome paſſages of Scripture, publiſhed a little before his death in 1646, 4to. It was reprinted in 1660. 1665. 1671. 1683. in 4to. and tranſlated into Latin, and inſerted in the Critici Sacri. 2. Gregorii Poſthuma; or certain learned tracts written by John Gregory, &c. Lond. 1650; and again in 1664. 1671. 1683, 4to.

GREGORY (NAZIANZEN), was born in the year 324, about the time of the great Nicene Council, in a country-houſe of his father's at Azi nzum, an obſcure village belonging to Nazianzum, a town of the ſecond Cappadocia, ſituated in a poor, barren, unpleaſant, and unhealthy country. His parents were perſons of the better rank, and no leſs eminent for their virtues: his father, whoſe name was alſo Gregory, had been educated in an odd ſort of religion, called Hypſiſtarianiſm (A), to which, being the religion of his anceſtors, he was a bigot in his younger years, and the deſerting it, not only loſt him the kindneſs of his friends, but eſtranged him from his mother, and put him off from his eſtate, which, however, he bore with great chearfulneſs for the ſake of chriſtianity, to which he was converted by his wife, though not without the help of an emphatical dream;

(A) This was a kind of Samaritan mixture, made up of Judæiſm and Paganiſm, or rather ſome ſelect rites of each. With the Gentiles, they did honour to fire and burning lights, but rejecting idols, and ſacrifices; with the Jews they obſerved the ſabbath, and a ſtrict abſtinence from ſome kind of meats, but diſowned circumciſion. They pretended to worſhip no other deity, but the almighty, ſupreme, and moſt high God, whence they aſſumed their characteriſtic abovementioned, ὑψίστος ſignifying, The Moſt High.

he

he was afterwards made biſhop of Nazianzum, being the ſecond who ſat in that chair, where he behaved with great prudence and diligence.

Nor was our author's mother leſs eminent for her ſex; deſcended of a pious family, ſhe was herſelf for piety the wonder of her age, inſomuch, that this ſon was the pure effect of her prayers, and of a vow to devote him to God, therein following the example of Hannah: and as in that caſe, the Deity here alſo, not only gratified her importunity, but was pleaſed in a viſion to communicate to her both the ſhape of the child ſhe ſhould bear, and the name by which he was to be called, and upon his birth, ſhe was careful to perform her vow.

Thus advantageouſly born, he proved a child of pregnant parts, by which, and the advantage of a domeſtic inſtitution under the diſcipline and government of his parents, he ſoon outſtript his contemporaries in learning. Nature had formed him of a grave and ſerious temper, ſo that his ſtudies were not obſtructed by the little ſports and pleaſures of youth. After ſome time he travelled abroad for his farther improvement; in this rout, the firſt ſtep he took was to Cæſarea, and having rifled the learning of that univerſity, he travelled to Cæſarea Philippi in Paleſtine, where ſome of the moſt celebrated maſters of that age reſided, and where Euſebius then ſat biſhop; here he ſtudied under the famous orator Theſpaſias, and had among other fellow pupils, Euzoïus, afterwards the Arian biſhop of that place. He applied himſelf particularly to the ſtudy of Rhetoric, minding the elegance, not the vanity and affectation, which then too much affected that profeſſion. Hence he removed to Alexandria, whoſe ſchools were famous next thoſe of Athens, which he deſigned for his laſt ſtage, and in order thereto, went aboard a ſhip belonging to Ægina, an iſland not far from Athens, the mariners whereof were his familiar acquaintance; but it being about the middle of November, a ſeaſon for rough weather, they were taken with a ſtorm in the road near Cyprus, and the caſe was become deſperate, when ſuddenly the tempeſt ceaſed by the prayers of our author. Thus miraculouſly preſerved, he arrived ſafe at Athens, where he was joyfully entertained, his great abilities rendering him the admiration both of the ſcholars and profeſſors in that celebrated univerſity; here he commenced a friendſhip with St. Baſil (B), the great companion of his life; here too he fell into the ac-

(B) He had probably known him before at Cæſarea. Cave.

quaintance of Julian, afterwards emperor and apoſtate, an event which was now remarkably foretold by our author; here alſo he was viſited in a viſion by two ladies, who called themſelves Wiſdom and Chaſtity, and in a familiar embrace told him, they were ſent by God to take up their reſidence in his ſoul, where he had prepared them ſo neat and pleaſant an habitation.

After the departure of his friend, Nazianzen was prevailed upon by the ſtudents, to undertake the profeſſor's place of Rhetoric, and he ſat in that chair with great applauſe for a little while; but being now thirty years of age, and much ſollicited by his parents thereto, he returned home, taking his journey by land to Conſtantinople, where he met with his brother Cæſarius, juſt then arrived from Alexandria, ſo accompliſhed in all the polite learning of that age, and eſpecially in phyſic, which he had made his particular ſtudy, that he had not been there long, before he had public honours decreed him, matches propoſed from noble families, the dignity of a ſenator offered him, and a committee appointed to wait upon the emperor, to intreat him, that though the city at that time wanted no learned men in any faculty, yet this might be added to all its other glory, to have Cæſarius for its phyſician and inhabitant. But Nazianzen's influence prevailed againſt all theſe temptations, and the two brothers returned home together, to the great joy of their aged parents.

Nazianzen now thought it time to make good a vow made by him, to conſecrate himſelf to God by Baptiſm; and preſently afterwards he was ordained a preſbyter; this was done by his father, to make him more uſeful to himſelf, and there ſoon happened an occaſion for that help. Gregory, the father, among ſeveral of the eaſtern biſhops, had received a creed compoſed by a convention at Conſtantinople, anno CCCLIX. wherein the word Conſubſtantial being laid aſide, that article was expreſſed thus: "That the Son was in all things like the "Father, according to the Scriptures." Hereupon, the monks of Cappadocia denying him communion, were followed therein by a great part of the people. Nazianzen, therefore, beſtirred himſelf to make up this breach. He firſt convinced his father of the error, which he found him as ready to recant and give public ſatisfaction to the people; then he dealt with the other party, whom he ſoon prevailed with to be reconciled, and to bind all with a laſting cement, he made on this occaſion his firſt Oration, concerning Peace.

Julian

Julian was now got into the throne, and in order to ſuppreſs and ſtifle chriſtianity, publiſhed a law, prohibiting Chriſtians not only to teach ſchools, but to be taught the books and learning of the Gentiles. The defeat of this deſign, next to the two Apollinarii in Syria, was chiefly owing to Nazianzen, who upon this occaſion compoſed a good part of his poems, comprehending all ſorts of divine, grave and ſerious ſubjects in all kinds of poetry (c), by which means the chriſtian youth of thoſe times were completely furniſhed, and found no want of thoſe heathen authors that were taken from them. Julian afterwards coming to Cæſarea, in the road to his Perſian expedition, one party of the army was quartered at Nazianzum, where the commander peremptorily required the church (which the elder Gregory had not long ſince built) to be delivered to him. But the old man ſtoutly oppoſed him, daily aſſembling the people therein to public prayers, who were ſo affected with the common cauſe, that the officer was forced to retire for his own ſafety. Julian being ſlain not long after, Nazianzen publiſhed two invective orations againſt him, which are at once remarkable proofs of his wit and eloquence, and no leſs ſo of the abuſe of theſe talents by too much virulence and acrimony.

Having by Julian's death, obtained ſome reſpite from public concerns, he made a viſit to his friend Baſil, who was then in a monaſtic ſolitude upon a mountain in Pontus, whether he had often ſollicited Nazianzen's company. The latter was naturally inclined to ſuch a courſe of life, and always looked upon his entering into orders, as a kind of force and tyranny put upon him, which he could hardly digeſt; yet he knew not how to deſert his parents. But his brother Cæſarius being now returned from court, where he had been for ſome years, with a purpoſe to fix in his profeſſion at home, gave him an opportuniry to indulge his inclination, whereupon he preſently betook himſelf to his old companion, with whom he ſpent ſeveral years in that ſolitary receſs, paſſing the time in watching, weeping, faſting, and all the ſeveral acts of mortification.

He was thus employed when the neceſſity of affairs at home, forcibly raviſhed him from his ſweet retirement in theſe fortunate iſlands (D). His father ſtoopt under the infirmities of



(c) Among other poems he compoſed a tragedy, called Chriſtus patiens, beſides ſome Epics, which may well be reckoned among the claſſics.

(D) So they were called by our author, apparently both becauſe the place was naturally fitted for ſolitude and contemplation, and as it was a ſituation

age, and being no longer able to attend his charge, prevailed with him to come home; he returned about Eaſter, and publiſhed a large apologetic in excuſe of his flight, which had been much cenſured. He had not been long entered upon his charge of aſſiſtant to his father, when the family had the misfortune to loſe his brother Cæſarius, who departed this life ſoon after the terrible earthquake that happened in Bithynia, October 11, 358 (E). This affliction was preſently followed by another in reſpect to our author, an affliction which he often bewails as the greateſt inquietude of his life.

Valens the emperor, had divided Cappadocia into two provinces, and conſtituted Tyæna, the metropolis of the ſecond, by which means Anthymus biſhop of that ſee, ſet up

ſituation romanticly delightful. Being a high mountain clothed with a thick wood of various kinds of trees. Nature had formed it into a kind of peninſula, and fortified it with bulwarks on every ſide. Two parts were ſecured by deep and unapproachable vallies, a third by a river, which iſſuing from ſprings about it, falling thence from a precipice, was a ſure wall on that ſide; on the other, was a ragged and naked rock, which joining to the valley cut off all avenues that way; there was but one paſſage to it, and that too ſecured by thoſe who lived within. It was on the moſt prominent point of this mountain, that St. Baſil had fixed his cell, whence there was an eaſy and delightful proſpect, both into the valley below, and upon the neighbouring river, which flowing with a rapid ſtream, and daſhing itſelf againſt the rocks, that oppoſed its paſſage, at once gratified both the eye and the ear. Nor wanted there other divertiſements: For as the river afforded plenty of excellent fiſh, and the adjoining hills, conveniency for ſport and game, ſo the birds from the woods charmed the ear with untaught muſic; while the eye was raviſhed in ſtretching it's view over the plains, embroidered with a natural tapeſtry of herbs and flowers.

(E) This gentleman, whoſe ſettling firſt at home has been already mentioned, returned to Conſtantinople at the invitation of the emperor Julian, who made him firſt his archiater, and after ſeveral other honours and offices, raiſed him to be his treaſurer. In the mean time he tried all ways of promiſes, threats and arguments, to convert him to paganiſm, but all in vain; and when Julian was abſent, preparing for his Perſian expedition, Cæſarius returned home; but went back to court about two years afterwards, when Valens was advanced to the eaſtern empire, who reſtored him to his former office of treaſurer of the imperial rents, Comes rerum privatarum, in which capacity, there is a reſcript to him, yet extant in the Theodoſian Code. In the execution thereof, he went into Bythynia, where he narrowly eſcaped periſhing in that fatal earthquake, which overturned the city of Nice. Soon after this, at his brother's earneſt importunity returning home, he fell ſick, and died; leaving a conſiderable eſtate, which he bequeathed all to the poor. In parts, learning, and virtues, he was equal to any, ſuperior to moſt at that time; ſo that after his death, he was inveſted with the honour of a ſaint, and his name has found a place in the martyrologies of the church.

for

for a metropolitan, and laid claim to the churches within that province, formerly dependant upon the ſee of Cæſarea. Baſil reſented the injury, and in order to remedy it, ſet up ſome new biſhoprics, and among the reſt Seſima, a town lying within the verge of the ſecond Cappadocia, between Cæſarea and Tyæna; a truſty friend in this ſtation, would mightily ſecure his intereſt, and keep a fair decorum between him and Anthymus. He therefore propoſes the affair to his friend Gregory, which he rejecting with contempt, there grew a ſharp literary conteſt between them; till at length, at the interceſſion of his aged father, Nazianzan yielded, and was accordingly ordained biſhop of Seſima, anno 371.

Anthymus quickly heard of the ordination, and made a viſit to Nazianzen, to try to bring over our new biſhop to his party. Nazianzen ſtood firm in vindicating the honour of the ſee of Cæſarea; but being highly diſſatisfied with what he had done, never ſo much as once honoured his ſee with his preſence, nor performed any one miniſterial, or epiſcopal act in it: the truth is, it was a place that had little in it to invite him; it was a paltry inconſiderable town, cloſe and narrow, ſituate upon the great roads, the common ſtage, where all the public horſes and carriages were lodged, the air unwholeſome, the ſoil barren and deſtitute of water, the people inconſtant and vagrants, the place perpetually full of noiſe and ſmoke, and duſt and filth; ſo that he could not but look upon his being ſent thither, as a condemnation to a priſon or a dungeon; and it highly aggravated the unkindneſs, that when Baſil had above fifty ſees in his province, he ſhould pick out this on purpoſe, and create it for ſo dear a friend: And after all, if he would have gone thither, he could not, for upon refuſal of ſubmiſſion, and denying to deſert Baſil, Anthymus had ſeized upon it, ſo that there could be no proſpect of his reſiding there with any tolerable comfort, or even ſo much as ſafety of his life.

In theſe circumſtances, he retired to an hoſpital ſeated in a ſolitary place, whence, however, he was ſoon drawn by the importunities of his father, to undertake the coadjutorſhip of the church of Nazianzen; one of the firſt things after his coming there, was probably his making their peace with the governor, who had been greatly offended by their refuſal to pay ſome heavy taxes laid upon them. This ſubject he is ſaid to have managed with ſo much eloquence and ſtrength of reaſon, that were nothing elſe of his extant, the ſpeech alone, which he made on this occaſion, was enough to ſhew that he had been one of the maſter orators of that age. About this time died

of

of a malignant fever, his ſiſter Gorgonia, whoſe funeral ſermon he preached (F); as he did alſo that of his father, the aged biſhop of Nazianzen, who died not long after, being then near one hundred years old, having ſat forty-five years biſhop of that place (G). In the concluſion of this latter oration, he addreſſed himſelf to his mother Norma, to ſupport her mind under ſo great a loſs. And the conſolations were proper and ſeaſonable: for the good woman, thus deprived of the main ſtaff of her life, and herſelf ready to drop into the grave, being nearly of equal years to her huſband, expired as may probably be conjectured ſoon after (H).

By theſe breaches in the family Nazianzen was ſufficiently weaned from the place of his nativity, and though he was not able to procure a ſucceſſor to his father, he reſolved to throw up his charge, and accordingly retired to Seleucia, famous for the temple of St. Thecla, the virgin-martyr, where, in a monaſtery of devout virgins dedicated to that ſaint, he continued a long time, and did not return till the death of St. Baſil; whom, to his great trouble he could not attend in his laſt hours, being himſelf confined by ſickneſs. About this time, he was ſummoned to a council at Antioch, holden anno 378, to conſider how to make the beſt uſe of the em-

(F) She was the wife of Vitalian, a gentleman in thoſe parts, by whom ſhe had ſeveral children. Her character, which in general was that of a pious and charitable lady, may be ſeen at length, as drawn by her brother in his eleventh oration among his works; where he relates theſe two particulars of her, that ſhe would not ſuffer a phyſician to touch her in her illneſs, and that the day of her death was revealed to her in a viſion.

(G) His great age betrayed him to many infirmities, and as he approached nearer his end, he had ſeldom any intermiſſion from acute pains, except while he was engaged in public miniſtrations, at which times he had perfect eaſe. His ſtrictneſs and ſobriety, juſtice and integrity, his firmneſs in the orthodox faith, and his knowledge in the ſcriptures, though wanting the advantage of education, are all celebrated by his ſon. Who likewiſe gives a deſcription of the church of Nazianzum, which the father built from the ground, repreſenting it not only as a very neat and beautiful, but a ſtately and magnificent edifice, elegantly adorned with columns and porticoes, and with all ſorts of curious ſculpture and architecture, aſſuring us, that though he took in the contributions of the people, yet the main of it was done at his own charge. Orat. xix.

(H) Our author made alſo her funeral oration, where having obſerved that the family owed their chriſtianity to her, he tells us, that ſhe was a faithful wife, and an excellent mother, not affecting fine cloaths, and reſpectful to the clergy; that ſhe ſpent the time ſpared from domeſtic duties in watching, faſting, praying, and pſalm-ſinging, night and day; that ſhe was extremely diſtant from all impurity, ſo that ſhe would never ſpit upon the pavement in the church, nor converſe with the gentile ladies out of it, though her neareſt relations.

peror's

peror's late edict for tolerating the Catholics, in order to ſuppreſs Arianiſm; and being ordered by the council to fix himſelf for that purpoſe at Conſtantinople, he preſently repaired to that metropolis of the eaſtern empire, and took up his lodging with one of his own relations, whom Baronius not improbably ſuppoſes to be Nicobulus, who had married Alypiana, one of his ſiſter Gorgonia's daughters.

Here he found the Catholic intereſt at the loweſt ebb; The Arians, favoured by Valens, had poſſeſſed themſelves of all the churches, and carried things with ſo high a hand, that ſcarce any of the Orthodox durſt avow their faith. He firſt preached in his lodgings to thoſe that repaired thither, and the congregation ſoon growing numerous, his kinſman freely beſtowed his houſe, which was immediately conſecrated by Nazianzen, under the name of the church of Anaſtaſia, or the Reſurrection, becauſe the Catholic Faith, which in that city had been hitherto oppreſſed and ſtifled, here ſeemed to have its reſurrection. The oppoſition he met with ſerved to increaſe his fame, together with the number of his auditors, and even drew admirers and followers from foreign parts; among whom St. Jerom lately ordained preſbyter, came on purpoſe to put himſelf under his tutelage and diſcipline, an honour which Jerom glories in at every turn. As the Catholics grew more conſiderable they choſe him for their biſhop, and the choice was confirmed by Meletus of Antioch, and Peter who ſucceeded Athanaſius at Alexandria; but he was oppoſed by the Arians, who conſecrating Maximus, a famous Cynic philoſopher and Chriſtian, gave him a great deal of trouble. The Arian biſhop, however, was at length forced to retire, and his ſucceſſor Demophilus was depoſed by the emperor Theodoſius, who directed an edict to the people of Conſtantinople, dated February 27, 380, re-eſtabliſhing the Orthodox Faith; and afterwards coming thither in perſon, he treated Nazianzen with all poſſible kindneſs and reſpect, and appointed a day for his inſtallment in the ſee.

But this ceremony was deferred for the preſent at his own requeſt, and falling ſick ſoon afterwards, he was viſited by great crowds of his friends, who departing when they had made their compliments, there ſtaid behind a young man with a pale look, long hair, in ſqualid and tattered cloaths, who ſtanding at the bed's feet, made all the dumb ſigns of the bittereſt ſorrow and lamentation. Nazianzen ſtarted a little, aſked him "Who he was, whence he came, and what he "wanted?" To which he returned no anſwer, but expreſſed ſo much the more paſſion and reſentment, howling, wringing his

his hands and beating his breaſt, inſomuch that the biſhop himſelf was moved to tears; being at length plucked aſide by force, one who ſtood by, told the biſhop, "This, Sir, is "the aſſaſſin, whom ſome had ſuborned to murder you, and "had effectually done it, had not providence interpoſed to "hinder him, his conſcience has fallen foul upon him, and "he is here come ingenuouſly to confeſs his fault, and to beg "your pardon." The biſhop replied, "Friend, God Al-"mighty be propitious to you, his gracious preſervation of "me obliges me freely to forgive you; the deſperate attempt "you deſigned has made you mine, nor do I require any "other reparation than, that from henceforth you deſert "your party, and ſincerely give up yourſelf to God."

Theodoſius being highly ſollicitous about the peace of the church, ſummoned a council to meet at Conſtantinople in May, anno 382. This is called the ſecond General Council, which began with vacating Maximus the Cynic's title and ordination to that ſee, and eſtabliſhing Nazianzen in it. In this council the Nicene Creed was ratified, and becauſe therein the article concerning the Holy Ghoſt was but barely mentioned, which was now become one of the prime controverſies of the age, and for the determination whereof the council had been principally ſummoned; the fathers now drew up an explanatory creed, compoſed, as is ſaid, by Gregory of Niſſen, and is the creed, which in our Liturgy, takes place under the name of the NICENE CREED. The ſee of Conſtantinople, was alſo now placed next in precedence to that of Rome. Our author carried a great ſway in that council, where all things went on ſmoothly, till at laſt they fell into diſturbances on the following occaſion.

There had been a ſchiſm for ſome time in the church of Antioch, occaſioned by the ordination of two biſhops to that ſee, and one of theſe named Melitus, happening to die before the end of the council, Nazianzen propoſed to continue the other named Paulinus, then grown old, for his life. But a ſtrong party being made for one Flavianus, preſbyter of the church; theſe laſt carried it, and not content with that, reſolved to deprive their grand oppoſer of his ſeat at Conſtantinople, to prevent which he made a formal reſignation to the emperor, and went to his paternal eſtate at Nazianzum, reſolving never to epiſcopize any more; inſomuch, that though at his return, he found the ſee of Nazianzum, ſtill vacant, and over-run with the hereſy of Apollinarius, yet he pertinaciouſly reſiſted all intreaties, that were made to take that charge upon him. And when he was ſummoned to the re-

aſſembling

aſſembling of the council the following year, he refuſed to give his attendance, and even did not ſtick to cenſure all ſuch meetings as factions, and governed by pride and ambition. In the mean time, in defence of his conduct, he wrote letters to the Roman Prætorian Præfect, and the Conſul; aſſuring them, that though he had withdrawn himſelf from public affairs, it was not, as ſome imagined, from any diſcontent for the loſs of the great place he had quitted; and that he would not abandon the common intereſts of religion: that his retirement was a matter of choice more than neceſſity, and was to him a moſt welcome and happy opportunity, wherein he took as great pleaſure, as a man that has been toſſed in a long ſtorm at ſea, does in a ſafe and quiet harbour. And indeed, being now freed from all external cares and troubles, he entirely gave himſelf up to ſolitude and contemplation, and the exerciſes of a ſtrict and devout life. At vacant hours, he refreſhed the wearineſs of his old age with poetry, which he generally employed upon divine ſubjects, and ſerious reflections upon the former paſſages of his life, an account of which he drew up in Iambics, whence no inconſiderable part of this memoir is derived.

Thus he paſſed the remainder of his days, till death put a period to them in the year 389, at the age of ſixty-five years, leaving a will made about eight years before, wherein, except a few legacies to ſome relations, he bequeathed his whole eſtate to the poor of the dioceſe of Nazianzum.

As to his perſon, he was of a middle ſtature, of a ſweet and pleaſant countenance, ſomewhat pale, but withal graceful and amiable in aſpect, his noſe a little flat and low, his eye brows grew upright, his right eye, which a ſcar had contracted, looked a little heavy, his beard ſhort, but thick, and black in the upper part; his head was in a great meaſure bald, what hair he had being milk white. In his temper he was rough, equally averſe both to flattery and ſervility, and more a clown than a courtier, fond of ſolitude and a monaſtic life; with all the advantages that render a man great in the eyes of the world, eſtate, honour, health, learning, he profeſſed the greateſt advantage he reaped by them, was, that he had ſomething he could contemn. In this ſpirit, during the three years that he enjoyed the rich biſhopric of Conſtantinople, he never touched any part of the revenues, but gave it all to the poor, to whom he was extremely liberal.

He was one of the ableſt champions of the Orthodox Faith, concerning the Trinity, whence he had the title given him of ὁ Θεόλογος, The Divine, by unanimous conſent. Theſe

moral and religious qualities, were attended with the natural graces of a ſublime wit, ſubtle apprehenſion, clear judgement, and eaſy and ready elocution, which were all ſet off with as great a ſtock and furniture of human learning, as the ſchools of the Eaſt, as Alexandria, or Athens itſelf was able to afford; all theſe excellencies are ſeen in his works, of which we have the following character by Eraſmus, who after having enriched the Weſtern Church with many emendations and verſions of the antient fathers, confeſſes, that he was altogether affrighted and diſcouraged from attempting the tranſlation of Nazianzen, by the acumen and ſmartneſs of his ſtile, the grandeur and ſublimity of his matter, and thoſe ſomewhat obſcure alluſions, that are frequently interſperſed among his writings. In his character of ſpeaking, he is ſaid, chiefly to imitate Iſocrates; upon the whole, Eraſmus doubts not to affirm, that as he lived in the moſt learned age of the church, ſo he was the beſt ſcholar of that age.

GREGORY (Nyssen), was the younger brother of St. Baſil, and had an equal care taken of his education, being brought up in all the polite and faſhionable modes of learning; but applying himſelf particularly to Rhetoric, he became very eminent therein, and grew ſo fond of it as to value himſelf more, in being accounted an Orator than a Chriſtian. However, upon the admonition of his friend Gregory Nazianzen, he quitted thoſe ſtudies, and betaking himſelf to ſolitude and a monaſtic diſcipline, he turned his attention wholly to Theology and the Holy Scriptures, and the controverſies of the age; ſo that he became, as eminent in the knowledge of theſe, as he had before been in the courſe of more ſmooth and pleaſant ſtudies. Thus qualified for the higheſt dignity in the church, he was placed in the ſee of Nyſſa, a city ſituate in the borders of Cappadocia. The exact time of his promotion is not known, though it is certain, he was biſhop in 371, when he viſited Gregory Nazianzen on his conſecration to the ſee of Seſima.

He proved in this ſtation, a ſtout champion for the Nicene Faith, and ſo vigorouſly oppoſed the Arian party, that he was ſoon after baniſhed by the emperor Valens; and in a ſynod held at Nyſſa by the biſhop of Pontus and Galatia, was depoſed; and another being put into his room, he met with very hard uſage, was hurried from place to place, heavily fined, and expoſed to the rage and petulancy of the populace, which fell heavier upon him, as he was both unuſed to trouble, and naturally unapt to bear it. In this condition he remained for

ſeven

ſeven or eight years, during which, however he went about countermining the ſtratagems of the Arians, and ſtrengthening others in the orthodox faith. And in the council of Antioch 378, he was among others delegated to viſit the eaſtern churches lately harraſſed by the Arian perſecution.

He went not long after upon that errand into Arabia, upon which occaſion, the expences of his journey were furniſhed at the public charge, by the immediate allowance of the Emperor Theodoſius. Having diſpatched the affairs of the Arabian churches, he reſolved for Jeruſalem, having engaged to conſer with the biſhops of thoſe parts, and to aſſiſt in their reformation. Upon his arrival he was kindly entertained by three pious ladies of conſiderable account there, and was not a little delighted to contemplate thoſe venerable places where the ſon of God had converſed upon earth, &c. but finding the place overrun with vice, ſchiſm, and faction, ſome ſhunning his communion, and others ſetting up altars in oppoſition to him, he ſoon grew weary of it, and returned with a heavy heart to Antioch; and being on this occaſion conſulted afterwards whether it was an eſſential part of religion to make pilgrimages to Jeruſalem, (which it ſeems, was the opinion of the monaſtic diſciplinarians at that time) he declared himſelf freely in the negative.

On his return home he made a viſit to his ſiſter Macrina much beloved by him, he had not ſeen her of many years, and his viſit was moſt opportune; he prayed with her, bleſſed her, and aſſiſted her in her laſt hours, and ſaw her decently brought to her grave. After this he was ſummoned to the great council at Conſtantinople, where he made no inconſiderable figure, his advice being chiefly relied on in the moſt important caſes; and particularly the penning of the creed called by us the Nicene Creed was committed to his care. He likewiſe ſpoke before the council the funeral oration of Meletius biſhop of Antioch, who died during the ſeſſion. He compoſed a great many other pieces, a liſt whereof may be ſeen in Cave. He lived to a great age, and was alive when St. Jerom wrote his catalogue of eccleſiaſtical writers in 392, and two years after that was preſent at the ſynod of Conſtantinople on adjuſting the controverſy between Agapius and Bagadius, as appears by the acts of that council. No notices are to be met with concerning his death, more than that the memory of it is celebrated in the weſtern Martyrologies, March ix, in the Greek, on Jan. x.

He was a married man, and lived with his wife Theoſebia even after he was biſhop; Gregory Nazianzen, in a conſolatory

[a] Cave's lives of the fathers, v. 2.

latory letter to his ſiſter on her death gives her extraordinary commendations.

GREGORY (THEODORUS), ſirnamed Thaumaturgus was deſcended of parents eminent for their birth and fortune, at Neo-Ceſarea the metropolis of Cappadocia, where he was born and educated very carefully in the learning and religion of the Gentiles by his father, who was a warm zealot that way, but dying when his ſon was fourteen years of age, our young genius took great liberty, and enlarging his enquiries, began by degrees to perceive the vanity of that religion in which he had been bred, and turned his inclinations to chriſtianity. However his mother took care to compleat his breeding upon her huſband's plan, and placing him under proper maſters of rhetoric and eloquence, one of theſe perſuaded him to ſtudy the Roman law and read lectures in it; theſe he attended very diligently, but without any deſign to make himſelf maſter of that branch of learning to which he had no inclination.

Having laid the neceſſary ground work of his education at home, he reſolved to accompliſh himſelf by foreign travels, to which purpoſe he went firſt probably to Alexandria, then more than ordinarily famous by the Platonic ſchool lately erected there. In this academy he followed his ſtudies ſo cloſely, and behaved with ſuch diſtinguiſhed ſobriety and ſtrictneſs of life, as was a reproach to the diſſolute manners of his fellow ſtudents. Theſe therefore immediately fell upon meditating revenge, and confederating with a common ſtrumpet, ſhe dreſſed herſelf in a looſe wanton garb, and charged him with over familiar converſes, and afterwards cheating her of the reward. He was then engaged in a ſerious and grave diſcourſe, with ſome learned and peculiar friends, who knowing him to be a perſon of quite another temper, ſtormed at the impudence of the woman, while he, regardleſs of the affront, ſaid nothing, calmly deſiring a friend to give her the money ſhe aſked, that they might not be interrupted by her; but no ſooner was the money put into her hand, than ſhe was immediately poſſeſſed by a demon, and fell into fits of the moſt extravagant madneſs, nor could ſhe be freed till he whom ſhe had wronged forgave her, and interceded with heaven for her. Thus he began to work miracles before his converſion to chriſtianity. Departing from Alexandria, he came back probably through Greece, and ſtaid a while at Athens, whence returning home, he applied himſelf to his old ſtudy of the law, which he had now

a great

a great opportunity to improve, by going to Berytus a city of Phenicia famous for its univerſity, which was reputed the mother of thoſe ſtudies. He came thither on this occaſion. The preſident of Paleſtine having taken his brother-in-law an eminent lawyer along with him to be his aſſeſſor in the government of that province, ſent not long after for his wife, with a requeſt alſo that he would come along with her. Thus all things conſpired to make him willing to undertake this journey. But whether he actually ſtudied at Berytus cannot be gathered from his own account, nay on the contrary (A), though Sir Jerom and others expreſly affirm it. If he did, he ſtaid not long; quickly growing weary of his law ſtudies, being tempted with the more pleaſant and charming ſpeculations of philoſophy.

The fame of Origen, who at that time had opened a ſchool at Cæſarea in Paleſtine, and whoſe renown no doubt he had heard ſufficiently celebrated at Alexandria, ſoon reached his ears. To that city therefore he betook himſelf, where meeting with Fermilian a Cappadocian gentleman, and afterwards biſhop of Cæſarea in that country, he commenced a friendſhip with him, there being an extraordinary ſympathy and agreeableneſs in their tempers and ſtudies, and they jointly put themſelves together with his brother Athenodorus (B) under the tutorage of that celebrated maſter.

Glad he was to have fallen under ſo happy an inſtitution. Origen by the moſt apt and eaſy methods leading him through the whole region and circle of philoſophy, logic, phyſics, mathematics, ethics and metaphyſics; theſe ſeveral parts of diſcipline, and his introduction into the myſteries of theology, Gregory himſelf has given a large and particular account of, to which we refer. Above all, Origen endeavoured to ſettle him in the full belief of chriſtianity, of which he had ſome inſight before, and to ground him in the knowlege of the Holy Scriptures, as the beſt ſyſtem of true wiſdom and philoſophy.

He had continued five years Origen's diſciple, when he was recalled into his own country. At his departure he made a farewel ſpeech, in which he returned thanks to his guardian angel, who as it had ſuperintended him from his birth, ſo had eſpecially conducted him to ſo good a maſter, and con-

(A) See the panegyric ad Origen among his works, p. 188.

(B) This brother, who in his youth had been bred under the ſame maſters with our author, became alſo a chriſtian convert, and at laſt a biſhop too in Pontus, ibid p. 184. and Euſeb. Eccleſ. hiſt. l. 7.

cluding that nothing could give ſo much conſolation to his mind, as if his kind and benign angel would bring him back to that place again. Origen it ſeems was not backward to return the compliment; for no ſooner was the ſcholar arrived at Neo-Cæſarea, than he received a letter from the maſter, commending his excellent parts as being able either to render him an eminent lawyer among the Romans or a great philoſopher among the Greeks, but eſpecially perſuading him to improve them to the ends of chriſtianity, and the practice of piety and virtue. All eyes were now upon him, expecting he would ſhew himſelf at public meetings, and let them reap ſome fruit of his ſtudies, and to this he was univerſally courted and importuned. But the modeſt young man withdrew into the wilderneſs where he reſigned himſelf up to ſolitude and contemplation.

Neo-Cæſarea was a place large and populous, but miſerably overgrown with ſuperſtition and idolatry; chriſtianity had as yet ſcarce made its entrance there. However our young philoſopher was pitched upon to be a guide of ſouls in the place of his nativity. Phædinius biſhop of Amaſia a neighbouring city in that province, caſt his eye upon him for that purpoſe, and it was thought his relation to the place would more endear the employment to him. But upon receiving the firſt intimation of the deſign, he ſhifted his quarters, and as oft as ſought for, fled from one deſart to another; ſo that the biſhop by all his arts and induſtry could not lay hold of him; he therefore conſtituted him biſhop of the place in his abſence, and how averſe ſoever he ſeemed to be before, he now accepted the charge, when perhaps he had a more formal and ſolemn conſecration.

The province he entered upon was difficult; the city and neighbourhood being wholly addicted to the worſhip of Demons; there not being above ſeventeen chriſtians in thoſe parts, ſo that he muſt find a church before he could govern it. The country was alſo overrun with hereſies, and himſelf, though accompliſhed ſufficiently with human learning, yet altogether unexerciſed in theological ſtudies and the myſteries of religion. But here again he had immediate aſſiſtance from heaven; for one night while he was muſing upon theſe things, and diſcuſſing matters of faith in his own mind, he had a viſion wherein St. John the Evangeliſt and the bleſſed virgin appeared in the chamber where he was, and diſcourſed before him concerning thoſe points. Whereupon after their departure he immediately penned that canon and rule of faith which they had declared. To this creed he always kept himſelf

himſelf and bequeathed it as an ineſtimable depoſitum to his ſucceſſors. The original whereof written with his own hand my author aſſures us was preſerved in that church in his name (c).

Thus furniſhed, he began to apply himſelf more directly to the charge committed to him. In the happy ſucceſs whereof he was infinitely advantaged by a power of working miracles (ſo much talked of among the antients) beſtowed upon him. In his return from the wilderneſs he gave ſuch proofs of his power over the devils, that he was received at Neo-Cæſarea with prodigious reverence, and as he fell to preaching that very day, ſo before night he had converted a little church, and the door being crowded early next morning with numbers of ſick people, he healed them all. This increaſed his flock with ſo many new proſelytes, that he reſolved to build a church ſuitable to their aſſembly; which accordingly was in a little time both begun and finiſhed; and proved miraculouſly firm and ſtrong, outſtanding both the ſtorm of Dioclesian's orders to demoliſh the chriſtian churches in all places, and the terrible earthquakes frequent in thoſe

(c) This creed is as expreſs and explicit as poſſible for what is called the orthodox doctrine of the Trinity, and being cited by dr. Waterland for that purpoſe, we ſhall give his tranſlation of it in his Importance of the doctrine of the Trinity, p. 233, 4. Second Edition, as follows: "There is one God Father "of the living word. The ſub- "ſtantial wiſdom and power and "eternal expreſs image: perfect pa- "rent of one perfect father of the "only begotten ſon. There is one "Lord, one of one, God of God, "the expreſs character and image "of the godhead, the effective word, "the wiſdom that graſps the ſyſtem "of the univerſe, and the power "that made every creature. True "ſon of the true Father, inviſible "of inviſible, incorruptible of in- "corruptible, immortal of immor- "tal, and eternal of eternal. And "there is one Holy Ghoſt, having "his ſubſiſtence from God, and "ſhining forth by the ſon [viz. to "mankind] Perfect image of the "perfect Son, life cauſal of all liv- "ing, the holy fountain, eſſential "ſanctity, author of all ſanctifica- "tion. In whom God the Father "is manifeſted, who is above all "and in all, and God the Son who "is through all. A perfect Trinity "undivided, unſeparated in glory, "eternity and dominion. There is "therefore nothing created or ſer- "vile in this Trinity, nothing ad- "ventitious that once was not, "and came in after: For the Fa- "ther was never without the Son, "nor the Son without the ſpirit, "but this Trinity abides the ſame "unchangeable and invariable for "ever." This continues the doctor is the much celebrated creed of which ſome ſtories have been told more than we are bound to believe, by Gregory Nyſſen; but miſreport in circumſtances does not invalidate the main thing. The words included in brackets, he looks upon as a marginal gloſs made by ſome ignorant ſcholiaſt and afterward foiſted into the text, where indeed they are ſeen in the original Greek, as printed by Dr. Cave, whom we have followed in this memoir.

parts, and particularly one that deſtroyed almoſt all the buildings both public and private, yet this church only remained entire, not the leaſt ſtone being ſhaken to the ground.

He continued after this to exert his miraculous gift againſt the Demons with uncontrolled ſucceſs, ſo that 'tis no wonder that every thing was put under his management, and ſecular as well as eccleſiaſtical affairs referred to him. On theſe occaſions he one time turned a lake into dry and ſolid ground, at another time he ſet boundaries to the overflowing of a river, and thirdly he drove the breath out of the body of a Jew impoſtor by charitably throwing his garment upon him. In the preſent age, 'tis true theſe things will hardly gain credit, yet they are related by St. Baſil and his brother Gregory of Nyſſa from the mouth of their grandmother Marina who was an eye witneſs of them; and hence the title of Thaumaturgus or wonder-worker is conſtantly and uncontroulably aſcribed to our author in the writings of the church, and St. Baſil aſſures us, that upon this account the Gentiles uſed to call him a ſecond Moſes.

In this faithful and ſucceſsful government of his flock, he continued quietly till about the year CCL, when he fled from the Decian perſecution, accompanied only by a Gentile prieſt whom he had converted into a deſart mountain, and when the perſecutors came, ſaved his life by faſcinating the eyes of his perſecutors, who, when they came to the place where he lay, could ſee nothing but two trees. As ſoon as the ſtorm was overblown, he returned to his charge, and in a general viſitation of his dioceſe eſtabliſhed in every place anniverſary feſtivals and ſolemnities in honour to the memory of the martyrs who had ſuffered in the late perſecution (D).

In the reign of the Emperor Galienus about the year CCLX, upon the irruption of the Northern nations into the Roman Empire; the Goths breaking into Pontus, Aſia, and ſome parts of Greece, created ſuch a confuſion, that a neighbouring biſhop of thoſe parts wrote to Gregory for advice what to do; our author's anſwer ſent by Euphraſymus is called his Canonical Epiſtle, ſtill extant among his works. Not long afterwards, was convened that ſynod at Antioch, wherein Paulus of Samoſata biſhop of the place, which he did not care to loſe, made a feigned recantation of his heretical opi-

(D) Dr. Cave obſerves that this has been made uſe of by the Papiſts to introduce ſaint worſhip, and he might have remarked the ſame thing of ſeveral other particulars of our author's life, eſpecially his miracles, which indeed are plainly as ridiculous as any of thoſe pretended to in the Roman church.

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nions. Our St. Gregory was among the chief perſons in this ſynod which met A. C. CCLXIV, but did not long ſurvive it, dying either this or moſt probably the following year.

A little before his death, being ſenſible of his approaching diſſolution, he ſent all over the city and neighbourhood to make a ſtrict enquiry whether there were any who were yet ſtrangers to the chriſtian faith. And being told that there was but ſeventeen in all, he ſighed and lifting up his eyes to heaven, appealed to God how much it troubled him that he ſhould leave any part of man's ſalvation incomplete, but withal that it was a mercy that when he himſelf had found but ſeventeen chriſtians at his firſt coming thither, he ſhould leave but ſeventeen idolaters to his ſucceſſor. He enjoined his friends to make no trouble about his funeral, nor procure him any proper or peculiar place of burial, deſiring to be caſt into the common lot.

St. Baſil tells us, he was a man of a prophetic and apoſtolic temper, who in the whole courſe of his life expreſſed the height and accuracy of evangelical converſation. That he never prayed with his head covered; that he avoided all oaths, making yea and nay the uſual meaſure of his converſation. He durſt never call his brother fool. That he never approached the altar till firſt reconciled to his brother. That he ſeverely abominated lies and falſehood; and laſtly, that envy and pride were ſtrangers to his guiltleſs ſoul, which was never ſtained with anger, wrath, bitterneſs or with ſlandering or reproaching others. Cave's lives of the fathers, vol. 2.

GRESHAM (SIR THOMAS), was deſcended of a family diſtinguiſhed by many ancient and honourable perſons, which took its name from a town ſo called in Norfolk (A); John Greſham great great grandfather to Sir Thomas, flouriſhed in the latter end of the fourteenth century, and this gentleman's ſon ſettling at Holt in that county, had iſſue John Greſham, who by marriage brought a large addition of fortune to the family, and had four ſons (B). The third of whom

(A) Camden's Britan. p. 467. Edit. 1720.

(B) William the eldeſt who ſucceeded to the family eſtate at Holt, died without iſſue male in 1547, Thomas the ſecond, was rector of South Reppes in Norfolk, prebendary of Wincheſter, and chancellor of Litchfield. Willis's ſurvey of Cathedrals John the youngeſt ſucceeded his brother Richard as apprentice to a mercer, Mr. Middleton, and being admitted a member of that company in 1517, acquired a large fortune in trade. He purchaſed ſeveral eſtates, and among the reſt the capital meſſuage of Holt of his eldeſt brother, which he converted into

whom, Richard, father to Sir Thomas, was bred a Mercer at London, and made free of that company in 1507. He was very fortunate in trade, which enabled him to purchaſe large eſtates in ſeveral counties. In 1531 being ſheriff of London, he was knighted by King Henry VIII. whom he ſerved as agent for negociating his Majeſty's affairs in foreign parts, and particularly at Antwerp during his French wars, and he was continued in the ſame employ under King Edward VI. He firſt procured the liberty of banking for all private merchants, without a ſpecial patent; propoſed the building of a burſe in Lombard Street, and effectuated the purchaſe of the hoſpital of St. Thomas of Acres, ſince Mercers chappel, by that company. He lived at Bethnal Green, and dying February 20, 1548, was buried in the church of St. Lawrence-Jewry.

He married Audry daughter of Will. Lynne of Southwike in Northamptonſhire, Eſq. who brought him two daughters and a ſon John (c), beſides Thomas the youngeſt, the ſubject of this article, who was born 1519 at London, and bound apprentice to a Mercer there while he was young; but to enlarge his mind by a genteel education ſuitable to his birth and fortune, was ſent to Caius College, then Gonvill hall in Cambridge, where he ſtaid a conſiderable time, and made ſuch improvements in learning, that Dr. Caius the founder of the college ſtiles him Doctiſſimus Mercator, the very learned merchant (d). However the profits of trade were then ſo great, and ſuch large eſtates had been raiſed by it in his own family, that he afterwards engaged in it, and was admitted a member of the Mercer's company in 1543.

About this time he married Anne the daughter of William Fernley of Weſt-Creting in Suffolk, and widow of William

into a free ſchool, and endowed it with the manor of Holt-Hales and all its members, and gave the government of it to the Fiſhmongers company in London; of which city he was Lord Mayor in 1547. He died, without iſſue, of a raging fever, which within ten months had carried off ſeven aldermen, (five of whom had been Lord Mayors) Oct. 27, 1556, and was buried in Baſſeſhaw church, London. He alſo purchaſed the manor of Titſey in Surrey, and thence became the founder of the Greſham family of Titſey.

(c) John was born in 1518, and trained up to buſineſs under his father. He was knighted by protector Somerſet on his victory in Muſſleborough field againſt the Scots, September 28, 1547, and admitted a member of the Mercers company in 1550, he died in 1560, leaving one daughter married to Sir Henry Nevil, knt. and ſole heir to his youngeſt brother Sir Thomas Greſham.

(d) Annales Collegii de Gonvile et Caii.

Reade

Reade of Fulham in Middleſex, Eſq. and had a ſon by her named Richard, who was born before the death of his grandfather in 1548. Not long after which our learned merchant by the interpoſition of a ſingle ſtep (E), ſucceeded his father in the office of agent to King Edward for taking up money of the merchants at Antwerp, and removed to that city with his family in 1551.

The buſineſs of his employ gave him a great deal of trouble and much uneaſineſs. The money he had taken up for his Majeſty, not being paid at the time ſtipulated, he found himſelf obliged to get it prolonged, which was not to be done without the conſideration of the king's purchaſing jewels or ſome other commodities to a large amount. This way of proceeding, Mr. Greſham neither thought for his Majeſty's honour nor his own credit as his agent, he therefore projected a ſcheme to bring the King wholly out of debt in two years, as follows.—Provided the King and council would aſſign him twelve or thirteen hundred pounds to be ſecretly received at one man's hands, that ſo it might be kept ſecret, he would ſo uſe that matter in Antwerp, that every day he would be ſeen to take up in his own name 200 l. ſterling by exchange, which would amount in one year to 72,000 l. and ſo doing it ſhould not be perceived nor give occaſion to make the exchange fall.

He propoſed further, that the king ſhould take all the lead into his own hands, and making a ſtaple of it, ſhould put out a proclamation or ſhut up the Cuſtom houſe, that no lead ſhould be conveyed out of the kingdom for five years, whereby the King might cauſe it to riſe, and feed them at Antwerp from time to time as they ſhould have need thereof. By which means he might keep his money within the realm, and bring himſelf out of the debts which his father and the Duke of Somerſet had brought upon him (F). This ſcheme being put into execution had the propoſed effect in diſcharging his Majeſty's debts which appeared to have been very conſiderable. And by the advantageous turn which by this means was given to the exchange in favour of England, not

(E) Viz. Sir William Danſell, Knt. in whoſe agency the king being indebted 260,000 l. for the diſcharge of it, that agent being ſent for home refuſed to come, and thereupon Sir Thomas was conſulted by the council how to defray this debt, when he propoſed the method mentioned in the text, and thereupon ſucceeded to the agency.

(F) In Burnet's hiſtory of the reformation for "defraying" is printed "differing" which ſpoils the ſenſe. Vide journal of Edward VI. in his own hand writing in Cotton's lib. Neron. chap. x.

only the price of all foreign commodities was greatly ſunk and abated; but likewiſe gold and ſilver, which before had been exported in large quantities, were moſt plentifully brought back again.

However, upon the acceſſion of Queen Mary, Mr. Greſham was removed from his agency, whereupon he drew up a memorial of his ſervices to the late King (G), and ſent it to a miniſter of ſtate to be laid before her Majeſty, and the ſervices repreſented therein as done, not only to the King but to the nation in general, by the increaſe both of money and trade, and the advancement of the public credit being obſerved to be fact, he was taken ſoon after into the Queen's ſervice, and reinſtated in his former employ, as appears by the commiſſions given him at different times during that reign (H). He was not much above thirty, when he firſt entered upon the employ under King Edward, and his prudence and dexterity in the conduct of that important truſt diſcovered an uncommon genius in mercantile affairs.

After the deceaſe of Queen Mary, he was taken immediately into the ſervice of Queen Elizabeth, who employed him on her acceſſion to provide and buy up arms; and in 1559, ſhe conveyed on him the honour of knighthood, and appointed him her agent in foreign parts. In this eclat of credit and reputation, he thought proper to provide himſelf with a manſion houſe in the city ſuitable to his ſtation and dignity. In this ſpirit he built that large and ſumptuous houſe for his own dwelling, on the weſt ſide of Biſhopſgate ſtreet, London, now called Greſham College, where he maintained a port becoming his character and ſtation (I).

But his flow of proſperity received a heavy check by the loſs of his only ſon, who died in 1564, and was buried in St. Helen's church oppoſite to his manſion houſe (K).

At this time the merchants of London met in Lombard ſtreet, expoſed to the open air and all the injuries of the weather. To remedy which convenience, Sir Thomas's father during his ſhrievalty had wrote a letter to Sir Thomas Audeley then Lord privy ſeal, acquainting him that there were

(G) This memorial together with an original letter of Sir Richard his father, in Henry the VIIIth's time, upon the ſame ſubject is printed in Ward, in our merchant's life. It appears thereby, that all Sir Thomas's plate, houſehold ſtuff, and apparel, both of himſelf and his wife, were loſt in the paſſage from Antwerp.

(H) Several ſuch are in Rymer's fœdera, Tom. xv. 371, and 486.

(I) See a deſcription of it in Stow, p. 135, Edit. 1598.

(K) Ibid. p. 174.

certain

certain houſes in that ſtreet belonging to Sir George Monoux, which if purchaſed and pulled down, a handſome bourſe might be built on the ground; he therefore deſired his lordſhip to move his Majeſty King Henry, that a letter might be ſent to Sir George, requiring him to ſell thoſe houſes to the mayor and commonality of the city of London for that purpoſe. The bourſe he ſuppoſes would coſt upwards of two thouſand pounds, one thouſand of which he doubts not to raiſe before he was out of his office; but nothing effectual was done in it (L).

Sir Thomas therefore took up his father's deſign, and improving upon his ſpirit, propoſed that if the citizens would give him a piece of ground in a proper place large enough for the purpoſe, he would build a bourſe at his own expence with large and covered walks, where the merchants and traders of all ſorts might daily aſſemble, converſe together and tranſact buſineſs with one another at all ſeaſons without any interruption from the weather or other impediments of any kind. This generous offer was gratefully accepted, and in 1566 ſeveral houſes upon Cornhill and the back of it, with three allies called Swan-alley, New-alley, and St. Chriſtopher's-alley, containing in all 80 houſes, were purchaſed by the citizens for more than 3532 l. and ſold for 478 l. on condition of pulling them down, and carrying off the ſtuff.

This done the ground plot was made plain at the charges of the city, and poſſeſſion given to Sir Thomas, therein ſtiled agent to the queen's highneſs, and he on the 7th of June laying the firſt ſtone of the foundation, being brick, accompanied with ſome aldermen, each of whom laid a piece of gold upon it; which the workmen took up, and forthwith followed upon the ſame with ſuch diligence, that by the month of November in 1567, the ſame was covered with ſlate, and the ſhell ſhortly after fully finiſhed.

The plan of this edifice was formed upon the exchange at Antwerp (M), being like that of an oblong ſquare, with a por-

(L) Sir Richard had drawn a plan of it, and ſent it in a letter to the lord Privy Seal, wherein he obſerves, that Sir George Monoux muſt be ſharply dealt with by the king, as being of no gentle nature; and his refuſal probably was the reaſon of the project's miſcarriage at that time by the father, by which the honour of executing it devolved upon the ſon.

(M) The exchange at Antwerp was 108 f. long, and 140 broad, with a range of ſhops on all ſides ſupported by arches; but was erected at the charge of the city an. 1531. Bleaus. Theabr. Belg. regiæ the ſame year that the propoſal was made by Sir Richard Greſham, and it is remarkable, that the Amſterdam exchange was burnt to the ground in 1585,

portico ſupported with pillars of marble, ten on the north and ſouth ſides, and ſeven on the eaſt and weſt. Under which ſtood the ſhops each ſeven feet and a half long, and five feet broad; in all 120, twenty five on each ſide eaſt and weſt, and thirty four and an half north, and thirty five and an half ſouth, each of which paid Sir Thomas four pounds ten ſhillings a year upon an average. There were likewiſe other ſhops fitted up at firſt in the vaults below, but the dampneſs and darkneſs rendered theſe ſo inconvenient, that the vaults were ſoon let out to other uſes; upon the roof ſtood at each corner upon a pedeſtal a graſshopper, which was the creſt of Sir Thomas's arms.

This edifice was fully completed, and the ſhops opened in 1569. And January 29, 1570, Queen Elizabeth attended by her nobility, came from Somerſet houſe, and paſſing by Temple Bar through Fleetſtreet, Cheap, and the north ſide of the new bourſe to Sir Thomas's houſe in Biſhopſgate ſtreet, dined there, and after dinner returning through Cornhill, entered the bourſe on the ſouth ſide, and having viewed every part thereof above ground, eſpecially the pawn which was richly furniſhed with all ſorts of the fineſt wares in the city, ſhe cauſed the bourſe by a trumpet and a herald to be proclaimed the Royal Exchange, and ſo to be called from thenceforth and not otherwiſe (N). Upon this day, Sir Thomas is ſaid to have reduced to powder a pearl purchaſed by him of a foreigner, which on account of the price had been refuſed by ſeveral perſons of the firſt quality, and drank it up in a glaſs of wine (O).

In the mean time, he had ſcarcely entered upon the execution of this grand deſign, when the queen's affairs called him abroad. In 1566, he was ſent to Antwerp to take up money for her majeſty, viz. 14,667 l. flemiſh, and prolong the time of payment for 34,385l. more, and in December the ſame year, there was another debt of the queen's of 8532 flemiſh prolonged. Sir Thomas conſidering the great diſadvantage of this way of borrowing money from foreigners (P), adviſed her majeſty

1585, and immediately rebuilt at the public expence; and the ſame fate it is well known, attended the London Exchange 1666, and 1669.

(N) Stow, p. 150. Ed. 1598.

(O) This ſtory is founded upon a paſſage in a play, "Here fifteen "hundred pounds at one clap goes. "Inſtead of ſugar, Greſham drinks "this pearl unto his queen and miſ-"treſs: pledge it lords." With no better evidence the ſtory has been handed down by tradition as a real fact. Though hardly agreeable to the character of Sir Thomas, who was generous and magnificent, yet knew how to make the beſt uſe of his money.

(P) Queen Mary borrowed in Flanders at fourteen per cent. on collateral ſecurity, and the ſame was given by queen Elizabeth thrice with ſtrangers

jeſty to take up what money ſhe wanted of her own merchants. This advice it is true was not then followed, but was liſtened to in 1569, when a critical juncture of affairs gave him an opportunity of repeating it.

The quarrel which had then lately happened between her majeſty and the king of Spain, obliging the Engliſh merchants to ſend their effects to Hamborough; the duke of Alva, governor of the Low Countries, prohibited all commerce with England. Upon this ſecretary Cecil, who then managed the Exchequer, fearing that the merchants ſhould not have money enough to carry on the trade as when all was open at Antwerp, and the queen being apprehenſive that on the removal of the trade to a new place, the duty on cloth would fall ſhort, out of which ſhe intended to pay her debts abroad; theſe doubts were imparted by the ſecretary to Sir Thomas Greſham, who knowing well the ſtate of trade and of the merchants, told the ſecretary, that in his opinion he needed not make any doubt of that ſeeming difficulty of the queen's paying her creditors, if ſhe ſaw her merchants well paid in London their firſt payment, which was half of her debt to them, for by that time the other half ſhould be payable, the merchants would have plenty of money both here and at Hamborough. He aſſured him the commodities ſhipped by our merchants from Hamburgh were well worth 100,000l. and better, and thoſe ſhipped hence with our goods thither were richly worth upwards of 200,000l. So that the duty upon cloths would amount to 10,000l. at leaſt, which would, if the queen pleaſed, diſcharge that debt.

And as to the apprehenſion that our merchants would want money to buy up our commodities, Greſham obſerved there was no room to fear any ſuch thing from the great vent they had at Hamburgh already, and were like to have; and therefore, if he were able to perſwade either the queen's majeſty or him the ſecretary, the firſt payment already agreed on at Hamburgh ſhould be above all things taken care of, aſſuring him that he knew for certain the duke of Alva was more troubled with the queen's great credit, and the vent of her commodities at Hamburgh than with any thing elſe, and "quaked for fear". That this was one of the chiefeſt hindrances to the payment of the tenth penny then demanded by the duke for the ſale of goods or any kind of wares in the Low Countries, which he believed would be his undoing. Sir

ſtrangers upon the city of London's aſſurance as before, and with her own ſubjects after upon mortgage of land. Sir Robert Cotton's anſwer to reaſons for foreigners, p. 56. Edit. 1665, 8vo.

Thomas

Thomas therefore adviſed that the queen in this juncture ſhould uſe no ſtrangers but her own ſubjects, whereby Alva and all other princes might ſee what a prince of power ſhe was. And by this means there was no doubt but that her highneſs ſhould cauſe the duke of Alva to know himſelf, and to make that end with the Low Countries that her majeſty would herſelf, what bruit ſoever was there ſpread abroad to the contrary.

And ſeeing he was entered ſo far on the ſubject of the queen's credit beyond ſea, wherein he had travelled theſe twenty years, he added that by experience in uſing our own merchants, he found great honour accrued to the prince, and alſo great profit to the merchants, and to the whole realm: Whatſoever ſome of the merchants ſaid to the contrary; for concluded he, when our prince owed her own merchants ſolely ſixty or eighty thouſand pounds, then they knew themſelves, and were daily ready to ſerve as good cheap as ſtrangers did, which he would wiſh again in ſuch time of extremity to be uſed, for that he knew our merchants were able to do it, becauſe the debt was divided into ſeveral hands, and could by no means hinder them from having intereſt (Q).

There is another inſtance of his zeal for her majeſty's ſervice, and the intereſt of his country during the great ſcarcity of money that year. Sir Thomas knowing that a Genoeſe merchant, named Regio, had in the queen's hands at the tower twenty or thirty thouſand ducats, and many more of his friends in London, adviſed the ſecretary to have thoſe ducats coined into current money, by which her majeſty would be a gainer three or four thouſand pounds, and enrich her realm with ſo much fine ſilver; and for repayment it might be made by way of exchange to her great profit, or ſhe might take it up of the ſaid merchants upon intereſt for a year or two, which he thought they would be glad of. This money he obſerved would pay her debts both at home and in Flanders to her great honour and credit through Chriſtendom: and further to recommend this advice by his own example, in September that year, he ſent into the mint at the tower, five ſacks of new Spaniſh Ryals to be coined for the uſe of the queen, each ſack weighing 972 lb. 11 oz. at 4 s. 10 d½. per ounce (R).

When the motion of lending money to her majeſty was firſt propoſed among the merchants by Sir Thomas, it met

(Q) Stow, B. i. p. 286. (R) Ibid. p. 187.

with

with great oppoſition from many of them, and was carried in the negative at a common hall, this refuſal, eſpecially the manner of it, was highly reſented at Court, and 'tis probable the merchants carried it no farther, ſince ſeveral of them, aldermen and others, in November and December, lent her majeſty diverſe ſums of money to the value of 16,000 l. for ſix months at 6 per cent intereſt for that time; ſhe gave bonds to each of them ſeparately for repayment, as alſo the accuſtomed bonds to diſcharge them of the ſtatute of uſury, and at the end of the ſix months ſhe deferred the payment for ſix months more, paying ſix per cent again and brokage. This method of ſupplying the government with money being found much more convenient than loans from foreigners, and a mutual benefit both to prince and people, was frequently practiſed afterwards as occaſion required; the introducing whereof was chiefly owing to Sir Thomas Greſham. Thus the queen having by his advice been put into a method of taking up money of her own ſubjects inſtead of foreigners, and the commerce with Flanders particularly Antwerp being then prohibited, his office for her majeſty, in thoſe parts, ceaſed of courſe that year. But in 1572, to ſhew her regard for him, ſhe was pleaſed to appoint him together with the archbiſhop of Canterbury, the biſhop of London, and ſeveral other eminent perſons, aſſiſtant to the lord-mayor for the government of the city of London during her intended progreſs that ſummer (s). This method was afterwards continued on the like occaſions, and Sir Thomas was joined in the commiſſion till 1578 (t).

Tho' Sir Thomas had purchaſed very large eſtates in ſeveral counties of England, yet he thought a country ſeat near London, to which he might retire from buſineſs, and the hurry of the city as often as he pleaſed would be very convenient. With this view he bought Oſterly park near Brentford in Middleſex, where he built a very large and magnificent ſeat within the park which he impaled, being well wooded, and furniſhed with many fair ponds ſtocked with fiſh and fowl, as ſwans and other water fowl, and of great uſe for mills, as paper mills, oil mills, and corn mills. In the ſame park was a very fair Heronry, for the increaſe and preſervation whereof ſeveral allurements were deviſed by him (u).

But

(s) See her majeſty's letter to the lord mayor, Sir Lionel Ducket, in Maitland's hiſtory of London, B. i. p. 157.

(t) Stow, B. v. p. 434, 435. Edit. 1720.

(u) Norden's ſpeculum Britan. in Middleſex, p. 37. The mills ſhew that Sir Thomas was of a temper to mix

But we muſt not omit a pleaſant ſtory relating to the houſe, which ſhews his great activity and deſpatch in any thing he was determined to effect. Queen Elizabeth having been once very magnificently entertained and lodged there by Sir Thomas, found fault with the court before it as being too large, and ſaid it would appear better if divided by a wall in the middle, he took the hint, and to ſhew his complaiſance for her majeſty, immediately ſent for workmen from London, who in the night built up the wall with ſuch privacy and expedition, that the next morning the queen to her great ſurprize found the court divided in the manner ſhe had propoſed the day before (w).

However before this ſeat was compleated he projected and executed that noble deſign of converting his manſion houſe in Biſhopſgate-ſtreet into a ſeat for the muſes, and endowing it with the revenues ariſing from the Royal Exchange after his deceaſe. While he was meditating this deſign, the Univerſity of Cambridge wrote him an elegant Latin letter, reminding him of a promiſe, as they had been informed, to give them five hundred pounds either towards building a new college there, or repairing one already built. This letter was dated March 14, 1574-5. and it was followed by another of the 25th of the ſame month, wherein they acquaint him with a report they had heard, that he had promiſed Lady Burghley both to found and endow a college for the profeſſion of the ſeven liberal ſciences. They obſerve the only place proper for ſuch a deſign was either London, Oxford, or Cambridge; they endeavour to diſſuade him from London, leaſt it ſhould prove prejudicial to the two Univerſities. And they hope he will not make choice of Oxford, ſince he was himſelf bred at Cambridge; which might preſume upon a ſuperior regard for him on that account. At the ſame time, they wrote another letter to the Lady Burghley, in which they earneſtly requeſt that ſhe will pleaſe to uſe her intereſt with him to fix upon Cambridge for the place of his intended College (x).

But theſe letters had not the deſired effect, he perſiſted in his reſolution to ſettle it in his houſe at London, and accordingly by an indenture quadripartite, dated May 20, 1575,

mix his profit with his pleaſure, but theſe and every thing elſe ſoon began to fall to decay after his death. The ſeat has paſſed through ſeveral hands in his time, and is now in the poſſeſſion of alderman Child's heir.

(w) Fuller's Worthies in Middleſex, p. 177.

(x) See theſe letters in Ward's lives of the Greſham profeſſors, append. No. iii.

he

he made a diſpoſition of his ſeveral manors, lands, tenements and hereditaments; with ſuch limitations and reſtrictions, particularly as to the Royal Exchange and his manſion houſe, as might beſt ſecure his views with regard to the uſes for which he deſigned them. This indenture was ſoon followed by two wills, one of his goods, and the other of his real eſtates, the former of theſe bears date July 4th enſuing, whereby he bequeaths to his wife, whom he makes his ſole executrix, all his goods, as ready money, plate, jewels, chains of gold, with all his ſtock of ſheep and other cattle if within the realm of England, and likewiſe gives ſeveral legacies to his relations and friends and to all his ſervants, amounting in the whole to upwards of two thouſand pounds beſides ſome ſmall annuities. The other will is dated July 5, wherein he gives one moiety of the Royal Exchange to the mayor and commonality of London, and the other to the Mercer's company for the ſallaries of ſeven lecturers in divinity, law, phyſic, aſtronomy, geometry, muſic and rhetoric, at 50 l. per annum for each, with his houſe in Biſhopſgate ſtreet for the lecturers reſidence, where the lectures were to be read. He likewiſe leaves fifty three pounds, ſix ſhillings, and eight pence yearly for the proviſion of eight alms folks reſiding in the almſhouſes behind his houſe, and ten pounds yearly to each of the priſons in Newgate, Ludgate, King's Bench, the Marſhalſea, and Counter in Woodſtreet, and the like ſum to each of the hoſpitals of Chriſt Church, St. Bartholomew, Bedlam, Southwark, and the Poultry-Compter; and a hundred pound yearly to provide a dinner for the whole Mercer's company in their hall on every of their quarter days at twenty five pounds each dinner (y). By this diſpoſition, ſufficient care was taken that the two corporations to whom the affair was truſted ſhould receive no damage by the execution of it, for the ſtated annual payments amount to no more than 603 l. 6 s. 8 d. and the yearly rents of the Exchange received by Sir Thomas were 740 l. beſides the additional profits that muſt ariſe from time to time by fines which were very conſiderable. But the lady Anne his wife was to enjoy both the manſion houſe and the Exchange during her life if ſhe ſurvived Sir Thomas, and then they were both veſted in the two corporations for the uſes declared in the will for the term of fifty years, which limitation was made on account of the ſtatutes of Mortmain that prohibited the

(y) Idem. in life of Sir Thomas, where is a copy of the will, p. 19. et ſeqq. The ſame author obſerves, p. 26. that the ſituation and ſpaciouſneſs

the alienation of lands or tenements to any corporation, without licence firſt had from the crown. And that ſpace of time the teſtator thought ſufficient for procuring ſuch licence, the doing of which he earneſtly recommends to them without delay; in default whereof, at the expiration of fifty years, theſe eſtates were to go to his heirs at law (z).

Having thus ſettled his affairs ſo much to his own honour, the intereſt of the public, and the regards due to his family, he was at leiſure to reap the fruits of his induſtry and ſucceſs. But he did not long enjoy this felicity, for upon the 21ſt of November, 1579, between ſix and ſeven o'clock in the evening, coming from the Exchange to his houſe in Biſhopſgate ſtreet, he ſuddenly fell down in his kitchen, and being taken up was found ſpeechleſs, and preſently died (A). He was buried in his own pariſh church of St. Helens. His obſequies were performed in a very ſolemn manner, the corps being attended by one hundred poor men, and the like number of poor women, whom he had ordered to be cloathed in black-gowns of five ſhillings and eight pence per yard at his own expence (B.) The charges of the funeral amounted to 800 l. His corps was depoſited in a vault at the north eaſt corner of the church, which he had before provided for himſelf and family, with a curious marble tomb over it. On the ſouth and weſt ſides of which are his own arms, and on the north and eaſt the ſame impaled with thoſe of his lady. The arms of Sir Thomas, together with the city of London and Mercers company, are likewiſe painted in the glaſs of the eaſt window of the church above the tomb, which ſtood as he left it without any inſcription till 1736,

ouſneſs of the manſion houſe, and the accommodation for ſeparate apartments and other rooms for common uſe, the open courts and covered walks with the ſeveral offices, ſtables, and gardens, ſeemed all ſo well ſuited for ſuch an intention, as if Sir Thomas had it in view at the time of building his houſe.

(z) This was Elizabeth, ſole child of his elder brother John, married to Sir Henry Nevil. She died in 1573, before Sir Thomas, but left iſſue Henry Nevil, Eſq; to whom Sir Thomas bequeathed by his will the manors of Mayfield and Wadhurſt with all the lands belonging to them, amounting to 240 l. per annum. after his lady's death. Sir Thomas had alſo by a woman of Bruges in Flanders a natural daughter named Anne, to whom upon her marriage he gave the manors of Hemeſby-Morton, and Jangham in Norfolk, and the manor of Combes in Suffolk, amounting in the whole to 280 l. 15 s. per annum. Stow, v. ii. append. ii. p. 6. Edit. 1720. She married Nathaniel Bacon, Eſq; ſecond ſon of the lord keeper Sir Nicholas Bacon, who alſo married Jane youngeſt ſiſter to the lady of Sir Thomas Greſham. Maſter's hiſtory of C. C. C. Cambridge, p. 225. Edit. 1743, 4to.

(A) Holinſhead, v. iii. p. 1310. Stow, Chron. p. 686. Edit. 1615.

(B) Stow, and preamble to his will.

when the following words taken from the parish register were cut on the ſtone that covers it by order of the church wardens; "Sir Thomas Greſham, knight, was buried December "15, 1579 (D)." By an inventory of the goods at his houſe in Biſhopgate ſtreet taken after his deceaſe, they are ſaid to have amounted to 1127 l. 15 s. 8 d. He had alſo another houſe at weſt Aire in Norfolk, where the effects were valued at 1655 l. 1 s. But his chief ſeat ſeems to have been at Mayghfield in Suſſex, one room of which was called the queen's chamber, and the goods and chattels belonging to it were eſtimated at 7553 l. 10 s. 8 d (E). By his death many large eſtates in ſeveral counties of England, amounting at that time to the clear yearly value of 2300 l. and upwards, came to his lady (F), who ſurvived him many years, and continued to reſide after his deceaſe in the manſion-houſe at London in the winter, and at Oſterly-park in the ſummer ſeaſon, at which laſt place ſhe died November 23, 1596. very aged. Her corps was brought to London, and buried in the ſame vault with her huſband Sir Thomas, December 14 (G). She left one ſon named William, whom ſhe had by her former huſband, who in 1606, was eighty three years of age: he had kept his chamber then for a year and more; and probably died not long afterwards, having ſurvived his ſon Sir Thomas Read, knt. who died at Oſterly-park, July 3, 1595, without iſſue (H) by his lady, who was Mildred, ſecond daughter of Thomas Cecil lord Burghley; and was buried the 14th of the ſame month in Sir Thomas Greſham's vault in St. Helens church (I).

(D) In conſideration of the ground taken up by his tomb, he had promiſed to build a handſome ſteeple to the church, but the performance of that promiſe was prevented by his ſudden death. Stow, p. 133. Edit. 1598.

(E) Ward, from a MS. journal of Sir Thomas.

(F) The ſeveral eſtates lay in the counties of Norfolk, Suffolk, Kent, York, Durham, Derby, Cambridge, Somerſet, Wales, London, Middleſex, amounting to 1797 l. 12 s. 2 d ½. Out of which ſhe was to pay ſeveral annuities for life to his ſervants, his lawyers, phyſicians and ſurgeons, and relations, particularly to lady Francis Greſham his ſiſter in-law 133 l. 6 s. 8 d. amounting in all to 467 l. which deducted from the former, leaves 1330 l. 12 s. 2d. ½ clear, which was left abſolutely in fee ſimple to her. This, added to the clear yearly value of the Royal Exchange, the manſion houſe in Biſhopſgate ſtreet, and the manors of Mayfield and Wadhurſt, amounting to 1057 l. 18 s. 4d. which was bequeathed to her for life, make up the ſum of 2388 l. 10 s. 6 d ½. Stow, V. ii. append. ii p. 5. Edit. 1720.

(G) Regiſter of St. Helens.

(H) Law Reports by Coke, fol. 24. V. vi. Moore, fol. 574, Cooke, V. ii. fol. 138. and 616. Palmer, fol. 194.

(I) Regiſter of St. Helens.

Mr. Ward has drawn Sir Thomas's character, wherein he obſerves, that he had the happineſs of a mind every way ſuited to his fortune, generous and benign; ready to perform any good actions and encourage them in others (K). He was a great friend and patron of our celebrated martyrologiſt John Fox. He was well acquainted with the ancient and ſeveral modern languages; he had a very comprehenſive knowledge of all affairs relating to commerce whether foreign or domeſtic; and his ſucceſs was not leſs, being in his time eſteemed the higheſt commoner in England. He tranſacted queen Elizabeth's mercantile affairs ſo conſtantly, that he was called the "Royal Merchant," and his houſe was ſometimes appointed for the reception of foreign princes upon their firſt arrival at London (L). As no one could be more ready to perform any generous actions which might contribute to the honour of his country; ſo he very well knew how to make the beſt uſe of them for the moſt laudable purpoſes. Nor was he leſs ſerviceable both to the queen and her miniſtry on other occaſions, who often conſulted him and ſought his advice in matters of the greateſt importance relating to the welfare of the government, ſeveral inſtances of which have been given in the courſe of this memoir (M).

But

(K) In the dedication to him of a book by one Hugh Goughe, entitled the Offspring of the houſe of Ottoman, the author particularly acknowledges his great liberality both to himſelf and others who were ſtrangers to him. By the way, a book was alſo dedicated to him by Richard Rowlands alias Verſtegan, called the Port of the world, containing the original and antiquities of the moſt famous cities in Europe with their trade and traffic, &c. London, 1576. 8vo.

(L) Of this we have the two following inſtances: Cardinal Caſtillon flying from France with the biſhop of Arles, landed, September 13, 1568, at the Tower, where they were received by Sir Thomas and ſome other eminent citizens, and by orders from court, conducted to Sir Thomas's houſe in Biſhopſgate ſtreet and there lodged. Next day the Cardinal attended by Sir Thomas went to the French church, thence to the Exchange, afterwards to St. Paul's, and ſo back to dinner to his houſe, where he continued ſome days till he was introduced to her majeſty. Stow's Chron. p. 662. Strype's Annals of queen Elizabeth, V. ii. p. 238. And on the 22d of January following, prince Caſimir Palatine of the Rhine, upon his arrival at the Tower in the evening, being conducted by torch light to Sir Thomas's houſe, was received there with the ſound of drums, trumpets, and other muſical inſtruments, and entertained for three days till he went to court. Stow, ibid. p. 684.

(M) Beſides theſe, it is ſaid that he once prevented the ruin of the Dutch, when being in great danger from the Spaniard, they applied to queen Elizabeth, who was very deſirous to aſſiſt them: to which end a great ſum being thought requiſite, Sir Thomas deviſed a way of effectuating the buſineſs at a ſmall expence. He took up in his name all the money that was in Antwerp,

But the moſt ſhining part of his character appears in his public benefactions. The Royal Exchange was not only a ſingular ornament to the city of London, and a great convenience to the merchants who wanted ſuch a place to meet in and tranſact their affairs, but likewiſe contributed very much to the promotion of trade, both by the number of ſhops erected there, and the much greater number of the poor, who were employed in working for them. And the donation of his own manſion-houſe for a ſeat of learning and the liberal arts, with the handſome proviſion made for the endowment and ſupport of it, was ſuch an inſtance of a generous and public ſpirit as has been equalled by *few*, and muſt perpetuate his memory with the higheſt eſteem and gratitude ſo long as any regard to learning and virtue is preſerved among us. Nor ought his charities to the poor, his eight alms houſes, and the liberal contributions to the ten priſons and hoſpitals in London and Southwark to be omitted. Each of thoſe benefactions ſeparately conſidered is great in itſelf, and a juſt foundation for laſting honour, but when united they are without any rival, peculiar to Sir Thomas Greſham, who having no ſon to bear up his name, very wiſely fixed on the moſt effectual method to preſerve it in the higheſt regard to all poſterity.

His public benefactions, the Royal Exchange, and his manſion-houſe, on the deceaſe of his lady immediately came into the hands of the two corporations, the city of London and the Mercer's company, who, according to their truſt, obtained a patent from the crown dated February 3, 1614, 12 Jacobi I. to hold them for ever upon the terms expreſſed in the will of the donor (N).

werp, which cut the nerves of the Spaniard for that year, by this means both giving the Dutch time to breathe, and weakning their enemy. Meredith's ſpeech on his election to the law profeſſorſhip of Greſham, an. 1673. and Ward's lives, &c. append. No. xiii.

(N) See the inrolment in chancery.

GRETSER (JAMES), a very learned man, was born at Marcdorf in Germany about the year 1561, and entered among the ſociety of Jeſuits at ſeventeen years of age. (Bayle's Dict.) When he had finiſhed his ſtudies, he was appointed a profeſſor at Ingolſtad. He ſpent twenty four years there; teaching philoſophy three, morality ſeven, and ſchool-divinity fourteen. Theſe employments did not hinder him from being conſtant at prayers, and compoſing a prodigious number of books. The catalogue of them, as given by fa-

ther Niceron, consists of near 153 articles; which, he tells us, was copied by him from the proposals or plan, published in 1733, for printing an edition of all Gretser's works at Ratisbon in seventeen volumes folio. (Memoires, tom. xxviii.) His great erudition was attended with a surprising modesty. He could not bear to be commended. The inhabitants of Marcdorf were desirous of having his picture, to hang it up in their town-house; but when Gretser was informed of the earnest application they had made to his superiors for that purpose, he was heartily vexed; and told them, that if they wanted his picture, they need but draw that of an ass. To make themselves amends, they purchased all his works, and devoted them to the use of the public. He died at Ingolstad on the 29th of January, 1625. He spent his whole life in writing against Protestants; and in defending the order to which he belonged. Some authors have bestowed very great encomiums upon him. Cardinal du Perron said, "Gretser is greatly to be applauded: he "has a great deal of wit for a German." (Perroniana.) Dupin says of Gretser, that "he was certainly a man of "vast abilities, and had laboured a great deal in both eccle- "siastical and prophane antiquity. It is pity, he was not "a better critic, and that he adopted pieces and stories either "spurious or doubtful. It is pity too, as Gretser was so "able to treat subjects throughly, that controversies should "have engaged him in personal and particular disputes. "Nevertheless it may be affirmed, that he was one of the "ablest controversial writers of his age. He had a great "facility in writing, and refuted his adversaries with a vast "vehemence. The circumstance which ought to be most "esteemed in his works is the prodigious variety that is "found in them, and the accuracy with which he collected "on each subject, whatever bears any relation to it. In "short, his books, it may be said, will furnish very good ma- "terials to those, who would write on the same subjects." (Bibl. des Auteurs Ecclesiast.) Father Niceron says, "It were to be wished, that Gretser had shewed greater "moderation in his controversial writings, that he had re- "strained his natural impetuosity therein, and that his stile "had not been so sharp and vehement." (Memoires, &c.) He received however as ill language as he gave; and if he soundly abused the Protestants, they abused him as soundly again; so that there was no mighty harm done, the ballance upon the whole being very well preserved.

Gretser's

Gretſer's works were printed, according to the propoſals abovementioned, at Ratiſbon 1739, in ſeventeen volumes folio.

GREVILLE (FULK or FOULK), lord Brooke, an eminent courtier, and an ingenious writer, was deſcended of the antient and noble families of the Nevils, Willoughbys, and Beauchamps (A), being the eldeſt ſon of Sir Fulk Greville of Beauchamp court [at Alcaſter] in Warwickſhire, where he had his birth in 1554. Being of the ſame age with his couſin Sir Philip Sidney, he had the firſt rudiments of his education at the ſame ſchool in Shrewſbury (B), whence he was removed to the Univerſity of Cambridge, and admitted a fellow commoner at Trinity College; and ſome time after making a viſit to Oxford, he became a member of that Univerſity in the ſame rank, but of what college is not certain. Having completed his academical ſtudies, he travelled abroad in the view of finiſhing his education; and upon his return, being well accompliſhed, was introduced to the court of queen Elizabeth by his uncle Robert Greville, ſervant to her majeſty, where he was eſteemed a moſt ingenious perſon, and particularly favoured by the lovers of arts and ſciences.

He was ſoon nominated to ſome beneficial employment in the court of the marches of Wales by his kinſman Sir Henry Sidney, then lord preſident of that court and principality. For inſtance, the preſident having given in a plan to the council board for the reformation of diſorders in thoſe marches, as particularly for abridging the number of attorneys in the court, propoſed to have this reduced number put under the regulation of a principal officer or two, by patent from her majeſty, and recommended, Mr. Fulk Greville his friend, and his own ſecretary Mr. Edmund Molyneux, for that purpoſe. Sir Henry's letter is dated November 12, 1576, and a ſubſequent letter to his ſervant Edward Waterhouſe, ſhews, that the principal buſineſs which theſe officers were to ſuperintend, conſiſted in framing all original bills, and making out all orders for proceſs of appearance.

Our author was not then above two and twenty years of age, ſo that this poſt muſt indeed be looked upon by him as an honourable atteſtation of his merit. But the nature of it did not pleaſe him; his ambition prompted him to another

(A) See note (H).

(B) This is only a conjecture, the probability whereof is urged in Biog. Brit.

courſe of life. He had already made ſome advances in the queen's favour, had attained a competent familiarity with the modern languages and ſome expertneſs in the martial exerciſes of thoſe times: theſe were qualifications for a foreign employment, which was more agreeable to the activity of his temper, and would open a quicker way of raiſing him to ſome of the firſt poſts in the ſtate. In reality, his heart was ſo eagerly ſet upon puſhing his fortune this way, that to gratify it, he ventured to incur his royal miſtreſs's diſpleaſure, and made ſeveral attempts in it, not only with, but even without her majeſty's conſent. Out of many of theſe we have an account of the few following from his own pen. Firſt, when theſe two mighty armies, Don John's and the duke Caſimire's were to meet in the Low Countries, he applied and obtained her majeſty's leave under her own hand to go thither; but after his horſes, with all other preparations were ſhipped at Dover, the queen (who always diſcouraged theſe excurſions) ſent her meſſenger Sir Edward Dyer (c) with her mandate to ſtop him.

He was ſo much vexed at this diſappointment, that afterwards, when ſecretary Walſingham was ſent ambaſſador in 1678, to treat with thoſe two princes, an opportunity of ſeeing an affair wherein ſo much Chriſtian blood and ſo many Chriſtian empires were concerned, was ſo tempting, that he was reſolved not to riſque a denial, and therefore ſtole away without leave, and went over with the ſecretary incog. The conſequence whereof was, that at his return, the queen forbad him her preſence for many months. To the ſame ambition may alſo be referred his engagement with Sir Philip Sydney to accompany Sir Francis Drake in his laſt expedition but one to the Weſt Indies in 1585, in which they were both fruſtrated by the ſame authority (d).

Again, when the earl of Leiceſter was ſent general of her majeſty's forces the ſame year, and had given Mr. Greville the command of a hundred horſe, "then I (to uſe his own words) giving my humour over to good order, yet found that neither the interceſſion of this grandee, ſeconded with my own humble ſuit, and many other honourable friends of mine, could prevail againſt the conſtant courſe of this excellent lady [the queen] with her ſervants, ſo as I was forced to tarry behind, and for this importunity of mine to change my

(c) Mr. Dyer was ſent upon the meſſage, which ſhews the queen's regard for him, Mr. Dyer being joined with him in friendſhip to Sir Philip Sydney.

(d) See more of this in Sir Philip's article.

courſe,

courſe, and ſeem to preſs nothing before my ſervice about her; this princeſs, of government as well as kingdoms made me live in her court a ſpectacle of disfavour too long as I conceived."

Laſtly, the univerſal fame of a battle to be fought between the prime forces of Henry III. and the religious of Henry IV. then king of Navarre, lifting him once more above this humble earth of duty, made him reſolve to ſee the difference between kings preſent and abſent in their martial expeditions; ſo that without acquainting any creature, the earl of Eſſex excepted, he ſhipped himſelf over, and at his return was kept from her majeſty's preſence full ſix months, and then received after a ſtrange manner; "for, continues he, this abſolute prince, to ſever ill example from grace, avers my going over to be a ſecret employment of hers; and all theſe other petty exiles, a making good that cloud or figure, which ſhe was pleaſed to caſt upon my abſence, protecting me to the world with the honour of her employment, rather than ſhe would for example's ſake be forced either to puniſh me further, or too eaſily forgive a contempt or neglect in a ſervant ſo near about her, as ſhe was pleaſed to conceive it."

After ſo many kind croſſes as purpoſely read leſſons to ſhew him his miſtake, no wonder that he was at laſt convinced, and that (as he ſays himſelf) by theſe many warnings, he found the ſpecious fires of youth to prove far more ſcorching than glorious; and calling his ſecond thoughts to counſel, clearly in that map diſcerned action and honour to fly with more wings than one, and that it was ſufficient for the plant to grow, where his ſovereign's hand had planted it: Upon the whole, then he found reaſon to contract his thoughts from thoſe larger but wandering horizons of the world abroad, and bounded his proſpect within the ſafe limits of duty in ſuch home ſervices as were acceptable to his ſovereign."

Accordingly, in purſuance of this principle, we find him proſecuting his intereſt in the marches court of Wales. During theſe excurſions abroad, his gracious miſtreſs granted him the reverſion of two of the beſt offices in that court, one of which falling to him in the year 1580, he met with ſome difficulties about the profits. In this conteſt, he experienced the friendſhip of Sir Philip Sidney, who by a letter wrote to his father's ſecretary, Mr. Molyneux, April 10, 1581, prevailed on him not to oppoſe his couſin Greville's title in any part or conſtruction of his patents; and a letter of Sir Francis

Walſingham to the preſident, the next day, April 11, put an end to the oppoſition that had been made from another quarter (z). This office appears to be clerk of the ſignet to the counſel of Wales, which is ſaid to have brought him in yearly above 2000 l. ariſing chiefly from the proceſſes which went out of that court, all of which are made out by this officer. The fees of the ſignet are for every letter at the ſuit of the party, one ſhilling; for every placard, two ſhillings; for writing an exemplification, according to its length; for ſealing it ſix ſhillings and eight pence. The other place was clerk of the counſel, by virtue of which office he had the keeping of all records; the office and place

(z) As this letter exhibits a remarkable proof of the ſtrength of our author's intereſt at court, we ſhall lay it before the reader as follows, "My verie good lord, about "the end of Februarie laſt, I writt "to your lordſhip on the behalfe "of my couſen Fulke Grievelle, "for the profitts of the office fallen "to him there in the marches, by "Mr. Dudley's death. At that "tyme alſo I writt to Mr. Fox, "friendly adviſing him to ſuffer my "couſen quietly to enjoy the ſaid "office with all ſuch commodities "as Mr. Dudley had; which no "doubt was ment unto him by her "majeſtie, and I thincke to be car-"ried away by ſufficient words of "the patent. Howbeit as I un-"derſtand by your lordſhip's let-"tre, and more plainly by Mr. Fox "himſelf, he intendeth to ſtand in "law with my couſen for the prof-"fetts which Mr. Dudley had, by "the late encreaſe of fees in everie "proceſſe paſſing the ſignet. If "Mr. Dudley, ſerving but a noble-"man, could enjoy that encreaſe of "fees, much more my couſen ſhall, "being her majeſties ſervant, and a "gentleman of whome ſhe maketh, "as your lordſhip doth knowe, ſome "good accompt. I knowe, your "lordſhip's good affection towards "my couſen, and therefore doubt "not but you have allreadie, and "will further doe, what you may "with Mr. Fox, to yeald to that "is reaſon, without law; which "if he will not, but that law muſt "needs be commenced between "them; ſurely it ſhall be proſequut-"ed in ſuch effectual ſort, that Mr. "Fox, in the end, will have ſmall "cawſes to rejoyce of the iſſue "thereof: whereas now by yeald-"ing to that is required, hee may "avoyd trouble, and purchaſe to "himſelf, not only the aſſurance of "the good love of my ſelfe, but "alſo of all Mr. Grievell's friends, "which are manie and of great "callyng, and may ſtead Mr. Fox, "and his, in matters poſſible of "greater importance, than this thing "nowe in queſtion is. Much to "this effect, I have nowe written "to Mr. Fox; in whome if you "ſhall find no preſent diſpoſition to "yeald to my requeſt, then I wiſhe "it would pleaſe your lordſhip to "ſequeſter the profits in contro-"verſie between them, as in former "letters was required, untill the "cauſe be determined by law or "otherwiſe. And thus with my "hartieſt commendations to your "lordſhip, I take my leave: from "the court, the 11th of April 1581.

"Your lordſhip's

"Aſſured loving friend,

"FRA. WALSINGHAM."

Letters, &c. of the Sydneys, vol. i. fol. 293.

of

of regiſter, the making of all copies, the entering of all orders, and the making of bonds and commiſſions. He or his deputy is tied to conſtant attendance; for which he was allowed diet for himſelf and his ſervant in the queen's houſehold, and twenty merks fee per annum, the buſineſs being to conceive, deviſe or write ſuch letters or public proclamations as either concern the quiet government of the ſubjects within the limits of their authority, or the reſolutions of that board upon cauſes of eſtate depending before them; and for the better performance of his ſervice in this office, he is allowed twelve clerks. Mr. Greville was alſo conſtituted ſecretary for South and North Wales by the queen's letters patent, bearing date April 25, 1583; and that grant was afterwards made perpetual, or for life, in July, 1 James I.

In the midſt of theſe civil employments, he made a conſpicuous figure in the martial way, when the French ambaſſadors, accompanied by great numbers of their nobility, were in England a ſecond time to treat of the queen's marriage with the duke of Anjou in 1581. Tilts and tournaments were the courtly entertainments in thoſe days, and they were performed in the moſt magnificent manner on this occaſion by two noblemen, beſides Sir Philip Sidney and Fulk Greville, who with the reſt behaved ſo gallantly as to win the reputation of a moſt gallant knight. In 1586 theſe two friends were ſeparated by the unfortunate death of the former, who in his will bequeathed to this dear friend one moiety of his books (r).

In 1588, Mr. Greville attended his kinſman the earl of Eſſex to Oxford, and among other perſons in that favourite's train was created Maſter of Arts in the Eſſexian creation 11th of April that year. Two years afterwards, on the ninth of the ſame month, he attended the funeral of Ambroſe Dudley earl of Warwick as a mourner. In 1595, he was accuſed to the lords of the council, by a certificate of ſeveral gentlemen borderers upon Farickwood in Warwickſhire, of having made waſte there to the value of 14,000 l. but the proſecution ſeems to have been dropt, and in October 1597, he received the honour of knighthood. In the beginning of March the ſame year, he applied for the office of treaſurer of the war, and about two years afterwards, in the 41ſt of Elizabeth, he obtained the place of treaſurer of marine cauſes for life. And in 1599 a commiſſion was ordered to be made out for him as rear admiral of the fleet, which was

(r) The other moiety was left to Mr. Dyer already mentioned.

intended to be ſent forth againſt another threatened invaſion by the Spaniards. To this commiſſion he humourouſly alludes in ſpeaking of his kinſman the earl of Eſſex's execution the following year, where he ſays, that "himſelf remaining "about the queen was a kind of Remora, ſtaying the vio- "lent courſe of that fatal ſhip, and but now was abruptly "ſent away to guard a figurative fleet in danger of nothing "but theſe proſopopœia of invincible rancor, and kept as in a "free priſon at Rocheſter till his [the earl's] head was off." In 1602, having purchaſed from private hands ſome claims upon the manor of Wedgnock, he obtained of the queen a grant of the ancient and ſpacious park thereunto belonging, for himſelf, his heirs and aſſignees, in as ample a manner as John duke of Northumberland, or Ambroſe earl of Warwick had held it.

During this glorious reign, he frequently repreſented his county in the houſe of commons, together with Sir Thomas Lacy; and it has been obſerved that a better choice could not have been made, as both of them were learned, wiſe and honeſt. He continued a favourite of queen Elizabeth to the end of her reign (G). The beginning of the next opened no leſs in his favour. At the coronation of king James I. July 15, 1603, he was made knt. of the Bath, and his office of ſecretary to the council of the court of marches of Wales was confirmed to him for life by a patent bearing date July 24. In the ſecond year of this king, he obtained a grant of Warwick caſtle. He was greatly pleaſed with this favour, and the caſtle being in a ruinous condition, he laid out at leaſt 20,000 l. in repairing it: the houſe within he adorned with rich furniture of every kind, and without he beautified it with the moſt pleaſant gardens, plantations and walks; ſo that conſidering its ſituation on a very high rock [which is the cliff of a river running at the foot, and thence watering the town of Warwick] no place in that midland part of England does compare with it for ſtatelineſs and delight. He had alſo a grant of the manor and lands of Knowle in the ſame county.

In reality, he was more intent upon increaſing his private fortune by ſuch ſubſtantial favours, than ambitious of any high poſt and power in the ſtate. He was afterwards poſſeſſed of ſeveral very beneficial places in the marches court of Wales,

(G) Sir Robert Naunton obſerves, that he neither ſought for nor obtained any great place or preferment at court during all the time of his attendance, for he came thither backed with a plentiful fortune. Fragmenta Regalia, 1642. 4to. p. 30.

and

and at preſent he ſeems to have confined his views within the limits of theſe offices. He perceived the meaſures of government quite altered, and the ſtate waning from the luſtre in which he had ſeen it ſhine; beſides he had little hopes of being preferred to any thing conſiderable in the miniſtry, as he met with ſome diſcouragements from Sir Robert Cecil, the ſecretary, and the perſons in power. In this poſition of affairs, he ſeems to have formed ſome ſchemes of retirement in order to write the hiſtory of queen Elizabeth's life. In which view he drew up a plan commencing with the union of the two roſes in the marriage of Henry VII. and had made ſome progreſs in the execution of it: but the peruſal of the records in the council cheſt being denied him by the ſecretary, as he could not complete his work in that authentic and ſubſtantial manner as became him, he broke off the deſign, and diſpoſed himſelf to reviſe the product of his juvenile ſtudies and his poetical recreations with Sir Philip Sydney.

During the life of the treaſurer Cecil, he obtained no advancement in the court or ſtate, but in 1615, ſome time after his death, Sir Fulk was made under treaſurer and chancellor of the Exchequer; in conſequence of which, he was called to the board of privy council. In 1617, he obtained from the king a ſpecial charter confirming all ſuch liberties as had been granted to any of his anceſtors in behalf of the town of Alcaſter upon a new reſerved rent of ten ſhillings a year. And in 1620, January 9, his majeſty created him a baron of the realm by the title of lord Brooke of Beauchamp court. He obtained this dignity as well by his merit and fidelity in the diſcharge of his offices, as by his noble deſcent from the Nevils, Willoughbys de Brooks, and Beauchamps (H). In September 1621, he was made one of the lords

(H) According to his pedigree, Sir Richard Beauchamp married Elizabeth daughter of Sir Humphry Stafford, knt. by whom he had iſſue three daughters heireſſes, whereof Elizabeth the eldeſt married to Sir Robert Willoughby lord Brooke, who had in her right the manor of Alceſter in partition, and deceaſed ſeized thereof, November 10. an. Henry VIII. 13°. leaving three granddaughters his next heirs, daughters of Edward Willoughby his ſon, by his wife daughter of Richard Nevil lord Latimer. Of which daughters ſo in minority, the eldeſt Elizabeth was committed to the guardianſhip of Sir Edward Greville of Milcote, Knt. who obtained her wardſhip, 'tis ſaid, on purpoſe to marry her to John his ſon and heir; but ſhe better affected Fulk the younger, according to Sir William Dugdale, and having eſtate ſufficient both for him and herſelf, became his wife, to whom ſhe brought the manor of Alceſter with other lands; which Fulk much enlarged his manor-houſe of Beauchamp court, taking ſtone and timber from the then newly diſ-

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lords of the king's bedchamber, whereupon reſigning his poſt in the Exchequer, he was ſucceeded therein by Richard Weſton, afterwards earl of Portland. After the demiſe of king James, he continued in the privy council of king Charles I. in the beginning of which reign, viz. in 1622, he founded a hiſtory lecture in the Univerſity of Cambridge, and endowed it with a ſalary of 100 l. per annum.

He did not long ſurvive this laſt act of generoſity: for, notwithſtanding he was a munificent patron of learning and learned men, he at laſt fell a ſacrifice to the extraordinary outrage of a diſcontented domeſtic. The account we have of this fatal event is, that his lordſhip, neglecting to reward one Ralph Heywood, who had ſpent the greateſt part of his life in his ſervice, this attendant expoſtulated thereupon with his lordſhip in his bed-chamber at Brook-houſe in Holborn, and being ſeverely reproved for it, preſently gave his lordſhip a mortal ſtab in the back with a knife or ſword, after which he withdrew into another room, and locking the door murdered himſelf with the ſame weapon. It has been credibly reported that there remained no written memorial or tradition in this noble family of any other cauſe or reaſon for Heywood's diſcontent; but ſome further particulars relating thereto have been lately publiſhed by Mr. Arthur Collins, author of the Peerage of England, who in the ſupplement informs us, that lord Brook having ſettled the whole of his eſtate upon his couſin Robert Greville by his laſt will and teſtament, he executed the ſame on the 18th of February foregoing, which was witneſſed by ſeveral gentlemen then in his ſervice, among whom was this Heywood. And ſome months after a codicil was added, wherein annuities were granted to thoſe gentlemen, but Heywood was omitted, which made him reſent the neglect to ſuch a degree as produced the warm expoſtulation between them, which ended in the tragical end of them both. His lordſhip before his death ordered another ſhort codicil to be added to his will; wherein he left hand-

ſolved priory at Alceſter for that purpoſe; as alſo his park, with part of the waſte belonging to his lordſhip, and bore the office of Sheriff for this county and Leiceſterſhire in the 34th of Henry VIII. being then a knight, ſo alſo in the 1. of Edward VI. and departed this life November 10, 1559, leaving iſſue Fulk his ſon and heir, and Robert a younger ſon; which Fulk was knighted in the 7th of Elizabeth, being then twenty nine years of age. In the 11th of that reign, he was firſt in the commiſſion of the peace for that ſhire, and departing this life anno 1606, left iſſue by Anne his wife, daughter to Ralph Nevil earl of Weſtmorland, Fulke the ſubject of this memoir. Dugdale's Antiq. of Warwickſhire, vol. ii. p. 766. Edit. 1730.

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ſome legacies to the ſurgeons who attended him on this occaſion (1).

He died on the 30th of September 1628, and his funeral obſequies were performed with great ſolemnity on the 27th of Oct. following, the corps being wrapt in lead was conveyed from Brook-houſe, Holborn, to Warwick; under the direction of Sir William Segar, knt. Garter; Sir Henry St. George, knt. Richmond Herald, and Henry Oatting, Eſq; Cheſter Herald; and was interred on the north ſide of the quire of St. Mary's Church there in his own vault, which had formerly been a Chapter-houſe of the Church; where a beautiful and magnificent monument of black and white marble had been erected by himſelf, with an inſcription commemorating his friendſhip with the great patron of the muſes as his greateſt honour and moſt permanent epitaph, in theſe words--FULKE GREVILLE, ſervant to QUEEN ELIZABETH, councellor to KING JAMES, and friend to SIR PHILIP SIDNEY. Tropheum Peccati.

In ſhort, he made his dear friend the great exemplar of his life in every thing, and Sidney being often celebrated as the patron of the Muſes in general, and of Spenſer in particular, ſo we are told lord Brooke deſired to be known to poſterity under no other character than that of Shakeſpear's and Ben Johnſon's maſter, lord Chancellor Egerton, and biſhop Overal's patron. His lordſhip alſo obtained the office of Clarencieux at arms for Mr. Camden, who very gratefully acknowledged it in his life-time, and at his death left him a piece of plate in his will. It was lord Brook's munificence, alſo that raiſed John Speed from a mechanic to be an hiſtoriographer.

His lordſhip had an elegant taſte for all kinds of polite learning, but his inclination as well as his genius led him

(1) The laſt cited relates a remarkable ſtory, which may be contraſted with this murder, concerning one of the family named Lodowicke Greville, Eſq; who contrived with a ſervant or two of his to murder Mr. Webb of Draycot in Oxfordſhire, his own tenant, who had been alſo his ſteward, that he might get all his riches. Theſe ſervants having ſtrangled him, one of them went into his bed, and when the miniſter came who was to make the will, the murderer in bed with the curtains cloſe pinned about him, counterfeited a ſick and dying man's voice and other infirmities, till he had diſpoſed of the dead man's effects ſeemingly in the deceaſed's own words, and willed all to Mr. Greville. The murder and fraud being afterwards diſcovered, and Mr. Greville refuſing to plead, he was preſſed to death in the king's bench priſon, and his ſervant hanged the ſame year 1589.

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particularly to hiſtory and poetry (K). Hence with reſpect to the former it was that lord Bacon ſubmitted his Life of Henry VII. to his peruſal and animadverſions (L). And his extraordinary kindneſs to Sir William Davenant, muſt be added to other conſpicuous evidences of the latter; that poet he took into his family when very young, and was ſo much delighted with his promiſing genius, that as long as the patron lived, the poet had his reſidence with him, and probably formed the plan of ſome of his firſt plays under his lordſhip's encouragement; ſince they were publiſhed ſoon after his death. The truth is, our author was better enabled, and probably more inclined to this and other inſtances of liberality, than to marriage: For though he was, as is ſaid, a conſtant courtier of the ladies, yet he was never married; ſo that his honour falling by the patent to his kinſman Robert Greville, he directed his eſtate alſo by his will to go along with it to the ſame relation, being next of kin to him [M].

He was then arrived to the age of twenty one years; he had been educated at the Univerſity of Cambridge, and had a good ſhare of learning. During the civil wars he adhered to the parliament, and was made lieutenant of Warwickſhire, and colonel in their army, and commanded thoſe forces which were ſent to attack the cathedral of Litchfield, in which action he was killed by a ſhot in the left eye, March 2, 1642-3, being St. Cedde's day, the Saint to which that church is dedicated, whereupon ſome reflections were made by archbiſhop Laud in his Diary, aiming to intimate that his death was a judgment upon him as being a great enemy of cathedrals; and having publiſhed a diſcourſe againſt epiſcopacy in 1641, 4to. There was alſo printed the preceding year, a piece of his entitled, "The Nature of Truth, "its union and unity with the ſoul, which is one in its eſ-

(K) This appears by his works. Of which one volume, containing chiefly poetical pieces, was publiſhed in 1633, fol. (2). There came out afterwards under his name, but thought to be ſpurious, The five years of king James, &c. London, 1643, 4to. to which were added, Truth brought to light by time, &c. and other things. (3). His life of Sir Philip Sidney, London, 1652, 8vo. to which was prefixed Maxims of ſtate, &c. (4). His Remains, Lond. 1670. 8vo.

(L) Lord Bacon, having told us, that Fulk (as he then was) Greville had much and private receſs to queen Elizabeth, which he uſed honourably and did many men good, obſerves, that he would ſay merrily of himſelf, that he was like Robin Goodfellow, for when the maids ſpilt the milk pans or kept any racket, they would lay it upon Robin; ſo what tales the ladies about the queen told her, or other bad offices that they did, they would put it upon him. Bacon's Apophthegms, p. 221. Edit. 1625, 12mo. In Biogr. Brit. are many inſtances of our author's kindneſs to lord Bacon after his fall.

(M) He was grandſon of Robert, younger brother to our author's father.



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"ſence, faculties, acts, one with the ſoul;" in 12°. which ſhews him to be a viſionary in philoſophy, and if we may believe Mr. Wood with reſpect to his religious opinions, he muſt be far gone in enthuſiaſm, ſince he tells us, his lordſhip often bragged that he ſhould live to ſee the millenary paradiſe begin in his life time (N). In this he certainly degenerated from his anceſtor, the ſubject of this memoir, whoſe character as a ſtateſman may be collected from what has been related in the courſe of it. One writer tells us, that his works ſhall endure to poſterity as reliques of his worth, like ſome rare ſtatue or buſto, the workmanſhip of ſome maſterly hand, whoſe excellencies a Michael Angelo or a Bernini had only the ſkill to diſcover, but marble ſpoilers no taſte of (O). Another author, ſpeaking of his poetry, obſerves, that there is in all of it a myſterious and ſententious way of writing without much regard to elegancy of ſtile, or ſmoothneſs of verſe (P), yet ſometimes he breaks out with an uncommon brightneſs (Q). A late writer mentions his lordſhip's treatiſe on human learning, together with Donne's works, and Davis on the Immortality of the Soul, as proofs of an obſervation that after the Fairy Queen of Spenſer allegory began to decline, and by degrees give place to a ſpecies of compoſition in which the perplexed ſubtleties of metaphyſical diſquiſitions ſtrongly prevailed, and which perhaps took its riſe from the taſte and influence of that pacific and profound ſcholaſtic James I. (R)

Then Una fair 'gan drop her princely mien,

ſays Mr. Maſon in his Muſæus, who, however, has ſince followed our author in an attempt to revive the ancient Greek tragedy with choruſes; of which lord Brook's tragedy of Muſtapha is an example. This is called the matchleſs Muſtapha by a writer in 1722, who ſays the poetry herein is not eaſily to be mended, and it ſeems to have been in good eſteem in Charles II. time, ſince there is a ſtanza in the chorus Sacerdotum at the end, introduced by archbiſhop Tillotſon into one of his ſermons, in order to anſwer it, as containing the favourite argument of thoſe who murmur at the injunctions of religion, as if it had attributed to Providence, the ſetting of our nature and our duty at variance, or the giving us appetites one way and laws another. "The force of which ob-

(N) Ath. Oxon. vol. i. col. 522, 523, 524.

(O) Rich. Flecknoe's Epigrams, p. 10. Edit. 1671, 8vo.

(P) E. Philips Theatr. Poetar. Edit. 1675, 12mo.

(Q) The Muſes library, by Mr. Elijah Cooper. p. 216. Edit. 1737, 8vo.

(R) Warton's Obſervations on the Fairy Queen, p. 236. London, 1654, 8vo.

jection,

jection, ſays that elegant preacher, is very ſmartly expreſſed in thoſe celebrated verſes of a noble poet of our own, which are ſo frequently in the mouths of many, who are thought to bear no good will to religion." The lines are theſe:

Oh wearisome condition of humanity,
Born under one law, to another bound,
Vainly begot, and yet forbidden vanity,
Created ſick, commanded to be ſound:
If nature did not take delight in blood,
She would have made more eaſy ways to good (s).

(s) Tillotſon's Sermons, vol. iii. p. 406. 2d Edit. in 8vo. 1687. See alſo Sir Richard Steele's Reader and lover, p. 184. & ſeq. 8vo. 2d Edit. 1718.

GREVIUS (JOHN GEORGE), one of the greateſt critics in the ſeventeenth century, was born January 29, 1632 (A), at Naumbourg in Saxony, and having laid a good foundation of claſſical learning in his own country, was ſent to finiſh his education at Leipſic (B), under the profeſſors Andrew Rivinus (C), and John Stranchius (D). This laſt was his relation by the mother's ſide, and ſat opponent in the profeſſor's chair, when our author performed his exerciſe for his degree, on which occaſion he maintained a theſis "de moribus Germanorum, Of the manners of the Germans. As his father deſigned to breed him to the law, he applied himſelf a while to that ſtudy, but not without devoting a conſiderable ſhare of his time to polite literature, which he affected moſt, and which he afterwards made the ſole object of his application. With this view he removed to Deventer in Holland, and attended the lectures of the celebrated John Frederic Gronovius, and converſing with him, became entirely fixt in his reſolution. He was ſingularly pleaſed with this profeſſor, ſo that he ſpent two years in the proſecution of theſe ſtudies under his direction, and profited ſo much thereby, that he afterwards frequently aſcribed all his knowledge to the aſſiſtance of this maſter. However, reſolving to make uſe of all advantages for improving himſelf, he went thence firſt to Leyden to hear the famous Daniel Heinſius, and next to Amſterdam,

(A) Acta eruditorum Lipſiæ ann. 1703.

(B) Ibid.

(C) Our author printed three diſſertations of this profeſſor in his Syntagma variarum diſſertat. rarior, &c. Utrecht 1702, 4to.

(D) Author of the Chronology under his name.

ſterdam, where attending the lectures of Alexander Morus and David Blondel, this laſt perſuaded him to renounce the Lutheran religion, in which he had been bred, and to embrace Calviniſm.

In the meantime, his reputation increaſed daily, and was now raiſed ſo high, though but twenty four years of age, that he was judged ſufficiently qualified for the chair, and upon the death of John Schulting, he was actually nominated to the profeſſorſhip of Duiſburg by the Elector of Brandenburg, who at the ſame time yielded to his deſire of viſiting Antwerp, Bruſſels, and Lorrain and the neighbouring countries; in order to complete the plan which he had laid down for finiſhing his ſtudies before he entered upon the exerciſe of his office. Young as he was, he appeared every way equal to the employ; but held the place no longer than two years; when he cloſed with an offer of the profeſſorſhip of Deventer, which though of leſs value than Duiſburg, was more acceptable to him on many accounts: He had a ſingular affection for the place where firſt he indulged his inclination for theſe ſtudies. He had the pleaſure of ſucceeding his much beloved Mr. Gronovius, and that too by a particular recommendation on his removal to Leyden. It muſt be remembered alſo that our author was a proſelyte to Calvin in the eſtabliſhed religion at Deventer, not eaſily, if at all tolerated at Duiſburg; and laſtly in Holland, there was a fairer proſpect of preferment. Accordingly in 1661, the ſtates of Utrecht made him profeſſor of eloquence in that Univerſity in the room of Paulus Æmilius.

Here he fixed his ambition and reſolved to move no more. In this temper he rejected ſome ſollicitations both from Amſterdam and Leyden. The Elector Palatine likewiſe attempted in vain to draw him to Heydelberg and the Republic of Venice to Padua. He was in a manner naturalized to Holland, and the ſtates of Utrecht being determined not to part if poſſible with the treaſure they poſſeſſed in him, laid freſh obligations, upon him, and in 1673, added to that of eloquence the profeſſorſhip of politics and hiſtory. In theſe ſtations he had the honour to be ſought for by diverſe perſons: ſeveral coming from Germany for the benefit of his inſtructions, beſides many from England (k). He had filled all theſe poſts with a reputation nothing inferior to any of his time for more than

(k) Among others, for inſtance, Dr. Mead, and his eldeſt brother Samuel Mead, Eſq; counſellor at law, both attended his lectures. See Dr. Mead's Life, &c. London 1754, 8vo.

thirty years, when he was ſuddenly ſeized with an apoplexy, January 11, 1703, which carried him off the ſame day in the 71ſt year of his age.

He had eighteen children by his wife, whom he married in 1656, but was ſurvived only by four daughters, one of his ſons, Theodore Peter, a youth of great hopes, died in 1692, in the 23d year of his age; while he was preparing a new edition of Callimachus, which was finiſhed afterwards by his father, and printed in 1697. Theodore is alſo ſaid (r) to have formed a deſign of writing the Hiſtory of William the III. king of England, but this could only be in embryo.

Grevius did very great ſervice to the republic of letters, not ſo much by any entire productions of his own, as by procuring good editions of a great number of authors which he enriched with notes and excellent prefaces: as Heſiod, Callimachus, Lucan's Solæciſta, Suetonius, Cicero's familiar epiſtles, and thoſe to Atticus, Florus, Catullus, Tibullus and Propertius; Juſtin, C. Julius Cæſar, with Julius Celſus, all the works of Lucian, Tully's Offices and his Orations, Gloſſarium Iſidori; and in modern authors he publiſhed Caſaubon's letters, ſeveral pieces of Meurſius, Huet's Poemata, Junius de pictura veterum, and Daniel Eremita de vita aulica & civili, and ſeveral others of leſs note. But his chef d'œuvre is his Theſaurus antiquitatum Roman. in 12 vol. fol. to which he added afterwards Theſaurus Antiq. & Hiſtor. Italiæ, which were printed after his death in 1704, in 3 vol. fol. There alſo came out in 1707, J. G. Grevii prælectiones & CXX epiſtolæ ac collectæ ab Alberto Fabricio; to which was added Burmanni oratio dicta in Grevii funere, to which we are obliged for the particulars of this memoir. In 1717, was printed J. G. Grevii Orationes quas Ultrajecti habuit, 8vo. A great number of his letters were publiſhed by Burman in his Sylloge Epiſtolarum, in 5 vol. 4to. And the late learned Dr. Mead was poſſeſſed of a collection of original letters in MS. written to Grevius by the moſt eminent perſons in learning as Baſnage, Bayle, Burman, Le Clerc, Faber, Fabricius, Gronovius, Kuſter, Limborch, Puffendorff, Salmaſius, Spanheim, Spinoſa, Tollius, Bentley, Dodwell, Locke and Potter, Abbe Boſſuet, Bignon, Harduin, Huet, Menage, Spon, Vaillant, &c. from the year 1670 to 1703, when Grevius died.

(r) Acta erud. Lipſ. ubi ſupra.

GREW (OBADIAH) a worthy pariſh prieſt in England, was born in November 1607, at Atherſton in the pariſh of Manceter in Warwickſhire, and having been well grounded in grammar learning under his uncle Mr. John Deniſon, was ſent to Baliol college in Oxford, and put under the tuition of Mr. Richard Trimnell in 1624: here purſuing his ſtudies carefully, he became qualified for the academical honours, and taking both his degrees in arts at the regular times, he entered at twenty eight years of age into the prieſthood, being ordained by Dr. Robert Wright biſhop of Coventry and Lichfield, in whoſe dioceſe he obtained a curacy. In the beginning of the civil wars he ſided with the parliament party, took the Covenant, and at the requeſt of the corporation of Coventry, became miniſter of the great pariſh of St. Michael in that city. He filled this moſt uſeful and worthy ſtation by a conſcientious performance of all the duties thereof. The ſoundneſs of his doctrine according to his perſuaſion, the prudence and ſanctity of his converſation, the vigilancy and tenderneſs of his care, were of that conſtant tenour, that he ſeemed to do all which the beſt writers upon the paſtoral office tell us ſhould be done.

As he ſided with the Preſbyterians againſt the hierarchy, ſo he joined with that party alſo againſt the deſign of deſtroying the king. In this as in other things he acted both with integrity and courage, of which we have the following remarkable inſtance. In 1648, when Cromwell, then lieutenant general, was at Coventry upon his march towards London, Mr. Grew took this opportunity to repreſent to him the wickedneſs of the deſign then more viſibly on foot for taking off his majeſty, and the ſad conſequences thereof, ſhould it take effect, earneſtly preſſing him to uſe his endeavours to prevent it, and did not leave ſolliciting till he obtained his promiſe for it: nor was he ſatisfied with this; afterwards when the deſign became too apparent, he addreſſed a letter to him to the ſame purpoſe, and reminded him of his promiſe, and took care to have his letter delivered into Cromwell's own hands.

In 1651, he accumulated the degrees in divinity, and completed that of Dr. the enſuing act, when he preached the Concio ad Clerum with applauſe. In 1654, he was appointed one of the aſſiſtants to the commiſſioners of Warwickſhire for the ejection of ſuch as were then called ſcandalous, ignorant and inſufficient miniſters and ſchoolmaſters. He continued at St. Michael's greatly eſteemed and beloved among

his parishioners till his majesty's restoration, after which he seems to have resigned his benefice in pursuance to the act of conformity in 1661. It does not appear that he engaged among the conventiclers after his deprivation; but it is certain that he preserved the respect and affection of the citizens of Coventry till his death, which happened in a good old age, October 22, 1689; and his body was interred in the chancel of his church of St. Michael. He published "A sinner's justification by Christ, &c. delivered in several sermons on Jer. ii. 6. London, 1670, 8vo." and Meditations upon our Saviour's parable of the prodigal son, &c. London 1678, 4to. both at the request, and for the common benefit, of some of his quondam parishoners.

Wood, vol. 2. col. 837. Calamy's Abridgment of Baxter's hist. of his own times, Lond. 1702.

GREW (NEHEMIAH), son of the preceding, a learned writer and physician, who being apparently bred up in his father's principles of nonconformity, was sent abroad to compleat his education in one of the foreign Universities, where he took the degree of Dr. of Physic (A), after which resolving to settle in London, he stood candidate for an honorary fellowship in the College of physicians there, and was admitted September 30, 1680 (B). He grew into an extensive practice by his merit, which had recommended him to the Royal Society, where he was chosen fellow some years before, and upon the death of Mr. Oldenburg their secretary succeeded him in that post on St. Andrew's day, 1677 (C). In consequence whereof he carried on the publication of the Philosophical Transactions from January ensuing till the end of February 1678. In the mean time, pursuant to an order of council of the 18th of July that year, he drew up "A catalogue of the natural and artificial rarities belonging to the Society." This was published under the title of Musæum Regalis Societatis, &c. at London 1681, fol. and was followed by "A comparative anatomy of the stomach and guts, begun, &c." London 1681, fol. and "The anatomy of plants," &c. in 1682, fol. After this he continued to employ the press for the service of the public, whereby he served his own reputation at the same time, since he printed several other treatises which were much esteemed by the learned world (D) both at home and

(A) Ath. Ox. vol. 2. col. 838.

(B) Gen. Dict. from the Register of the College.

(C) Birch's Hist. of R. S. vol. iv.

(D) These are 1. Observations touching the nature of Snow, in Phil. Transf. N° 92. 2. The description and use of the pores in the skin of the

and abroad, being moſtly tranſlated into Latin by foreigners. Thus he paſſed his time with the reputation and advantage of a learned author and an able practitioner in his profeſſion till his death, which happened ſuddenly on Lady-day 1711.

GREY (Lady JANE) an illuſtrious perſonage of the blood royal of England by both parents. Her grandmother on the ſide of her father, Henry Grey, marquis of Dorſet, being queen conſort to Edward IV. (A) and her grandmother on the ſide of her mother, lady Frances Brandon, being daughter to Henry VII. queen dowager of France, and mother of Mary queen of Scots (B). Lady Jane was born in the year 1537 (C), at Broadgate, her father's ſeat in Leiceſterſhire. She very early gave aſtoniſhing proofs of the pregnancy of her parts; inſomuch, that upon a compariſon with Edward VI. who was partly of the ſame age, and thought a kind of miracle, the ſuperiority has been given to her in every reſpect (D). Female accompliſhments were probably the firſt part of her education; and her genius appeared in the works of her needle; then in the beautiful character which ſhe wrote, commended by all who had ſeen it; beſides which, ſhe played admirably on various inſtruments of muſic, and accompanied them with a voice exquiſitely ſweet in itſelf, and aſſiſted by all the graces that art could beſtow (E). Theſe, however, were only inferior ornaments in her character; and as ſhe was far from priding herſelf upon them, ſo, through the rigour of her parents in exacting them, they became her grief more than her pleaſure; but this unhappineſs was ſweetened by the nobler branch of her breeding.

the hands and feet, in ibid. N° 159. for May 1684. 3. Tractatus de ſalis cathartici amari in agris Ebaſhamenſibus & hujuſmodi aliis contenti natura & uſa. London 1695, 12mo. 4. Coſmologia Sacra: Or a diſcourſe of the univerſe, as it is the creature and kingdom of God: chiefly written to demonſtrate the truth and excellence of the Bible, which contains the laws of this kingdom in the lower world. London 1701, fol. This is his capital principal piece, was univerſally read, and among others ſoon drew the eyes of Mr. Bayle, who finding ſome of his principles in danger thereby, thought proper to attack it; but a Defence appeared ſoon after in the Bibliotheque Choiſie, tom. 5. written by Le Clerc, who had printed an abridgment of the Coſmologia in tom. 1, 2, and 3. of the ſame Bibliotheque.

(A) Mill's Catalogue of Honour, p. 543.

(B) Brook's Catalogue of Nobility, p. 212.

(C) Burnet's Hiſtory of the Reformation, vol. ii. p. 272.

(D) Fox's Acts and Monuments.

(E) Chaloneri deploratio acerbæ necis, D. Janæ Graiæ, &c.

Her father had himſelf a tincture of letters, and was a great patron of the learned. He had two chaplains, Harding and Aylmer (f), both men of diſtinguiſhed learning, whom he employed as tutors to his daughter, and under their inſtructions, ſhe made ſuch a proficiency as amazed them both. Her own language ſhe ſpoke and wrote with peculiar accuracy. The French, Italian, Latin, and eſpecially Greek, were as natural to her as her own. She not only underſtood them perfectly, but ſpoke and wrote them with the greateſt freedom: ſhe was verſed likewiſe in Hebrew, Chaldee and Arabic, and all this while a meer child. She had alſo a ſedateneſs of temper, a quickneſs of apprehenſion, and a ſolidity of judgment, that enabled her not only to become the miſtreſs of languages but of ſciences; ſo that ſhe thought, ſpoke, and reaſoned, upon ſubjects of the greateſt importance, in a manner that ſurprized even thoſe who from their own abilities were not much inclined to eſteem what the reſt of the world would have thought very extraordinary. With theſe high endowments ſhe had ſo much mildneſs, humility, and modeſty, that ſhe ſet no value at all upon thoſe acquiſitions. She was naturally fond of literature, and that fondneſs was much heightened as well by the ſeverity of her parents in the feminine part of her education, as by the gentleneſs of her tutor Aylmer in this: when mortified and confounded by the unmerited chiding of the former, ſhe returned with double pleaſure to the leſſons of the latter, and ſought in Demoſthenes and Plato, who were her favourite authors, that delight that was denied her in all the other ſcenes of life, in which ſhe mingled but little, and ſeldom with any ſatisfaction (g).

It is true, her alliance to the crown, as well as the great favour in which the marquis of Dorſet her father ſtood both with Henry VIII. and Edward VI. unavoidably brought her ſometimes to court, and ſhe received particularly many marks of Edward's attention; yet ſhe ſeems to have continued for the moſt part in the country at Broadgate.

Here ſhe was with her beloved books in 1550, when the famous Roger Aſcham called on a viſit to the family in Auguſt; and all the reſt of each ſex being out a hunting in the park, he went to wait upon the lady Jane in her apartment,

(f) Both then zealous proteſtants, but Harding turned papiſt afterwards, and became one of the ableſt writers in that cauſe, which he maintained againſt biſhop Jewel. See the works of that biſhop. Aylmer was afterwards biſhop of London. See Strype's Life of him.

(g) Fox as before.

and

and ſurprized her reading the Phædon of Plato in the original Greek. Aſtoniſhed at it, preſently after the firſt compliments were paſt, he aſked her why ſhe ſhould loſe ſuch paſtime as there muſt needs be in the park; at which ſmiling, ſhe anſwered, "I wiſt all their ſport in the park is but a ſhadow "to that pleaſure that I find in Plato. Alas, good folk, they "never felt what true pleaſure meant." This naturally leading him to enquire how a lady of her age, for ſhe could not then be above fourteen at moſt, had attained to ſuch a depth of pleaſure both in the platonic language and philoſophy, ſhe made the following very remarkable reply: "I will "tell you, and I tell you a truth which perchance you "will marvel at. One of the greateſt benefits which ever "God gave me, is that he ſent me ſo ſharp and ſevere pa"rents, and ſo gentle a ſchoolmaſter. For when I am in "preſence either of father or mother, whether I ſpeak, keep "ſilence, ſit, ſtand, or go, eat, drink, be merry or ſad, "be ſewing, playing, dancing or doing any thing elſe, I "am ſo ſharply taunted, ſo cruelly threatned, yea preſently "ſometimes with pinches, nips, and bobs, and other ways "(which I will not name for the honour I bear them) ſo "without meaſure miſordered, that I think myſelf in Hell, "till time come, that I muſt go to Mr. Elmer; who teach"eth me ſo gently, ſo pleaſantly, with ſuch fair allurements "to learning, that I think all the time nothing while I am "with him: and when I am called from him, I fall on "weeping, becauſe whatſoever I do elſe but learning is full "of griet, trouble, fear, and wholly miſliking unto me. "And thus my book hath been ſo much my pleaſure, and "bringeth daily to me more pleaſure and more, that in re"ſpect of it all other pleaſures in very deed be but trifles "and troubles unto me." What reader is not melted with this ſpeech? What ſcholar does not envy Aſcham's felicity at this interview? He was indeed very deeply affected with it, and to that impreſſion we owe the diſcovery of ſome further particulars concerning this lovely ſcholar.

At this juncture he was going to London in order to attend Sir Richard Morriſon on his embaſſy to the Emperor Charles V. and in a letter wrote the December following to the deareſt of his friends (H), having informed him that he had had the honour and happineſs of being admitted to converſe familiarly with this young lady at court, and that ſhe had written a very elegant letter to him, he proceeds to men-

(H) Viz. Sturmius. See Aſcham's article.

tion this visit at Broadgate, and his surprize thereon, not without some degree of rapture. Thence he takes occasion to observe that she both spoke, and wrote Greek to admiration, and that she had promised to write him a letter in that language, upon condition that he would send her one first from the Emperor's court (I). But this rapture rose much higher while he was penning a letter addressed to herself the following month. There, speaking of this interview, he assures her that among all the agreeable varieties which he had met with in his travels abroad, nothing had occurred to raise his admiration like that incident in the preceding summer when he found her, a young maiden by birth so noble, in the absence of her tutor, and in the sumptuous house of her most noble father, at a time too when all the rest of the family both male and female were regaling themselves abroad with the pleasures of the chase, I found, continues he, ὦ Ζεῦ καὶ θεοί, O Jupiter and all ye Gods, I found, I say, the divine virgin diligently studying the divine Phædo of the divine Plato in the original Greek. Happier certainly in this respect than in being descended both on the father and mother's side from kings and queens (K). He then puts her in mind of the Greek epistle she had promised; prompted her to write another also to his friend Sturmius, that what he had said of her whenever he came might be rendered credible by such authentic evidence.

If lady Jane received this letter in the country, yet 'tis probable she did not stay there long after, since some changes happened in the family which must have brought her to town; for her maternal uncles, Henry and Charles Brandon, both dying at Bugden, the bishop of Lincoln's palace, of the sweating sickness (L), her father obtained that honour, and was created duke of Suffolk in October this year, 1551 (M); Dudley earl of Warwick was also created duke of Northumberland the same day (N). And in November the duke of Somerset was imprisoned for a conspiracy against him as privy counsellor (O). During this interval, came the queen dowager of Scotland from France, who being magnificently enter-

(I) Ascham's Epist. 4. lib. 1.

(K) Plato is stiled the Divine, by the heathen theologists, and his Phædo is his chief tract upon that subject. Ascham relates this interview again in his Schoolmaster, where he says he remembered this talk gladly, both because it was so worthy of memory, and because also it was the last talk that ever he had, and the last time that ever he saw this noble lady. Schoolmaster, p. 35 edit. 1711.

(L) Dugdale's Baronage, vol. 2. p. 300.

(M) Ibid. vol. 1. p. 720, 721.

(N) King Edward's Journal.

(O) General history of England.

tained

tained by king Edward, was alſo, among other ladies of the blood royal, complimented as her grand-mother, by lady Jane, who was now at court, and much in the king's favour (P). In the enſuing ſummer of 1552, the king made a progreſs through ſome parts of England, during which lady Jane went to pay her duty to his majeſty's ſiſter, the lady Mary, at Newhall in Eſſex: and in this viſit her piety and zeal againſt popery prompted her to reprove the lady Anne Wharton for making a curteſy to the hoſt, which being carried by ſome officious perſon to the ear of the princeſs, was retained in her heart, ſo that ſhe never loved lady Jane afterwards (Q); and indeed the events of the following year were not likely to work a reconciliation.

The duke of Suffolk and Northumberland, who were now, upon the fall of Somerſet, grown to the height of their wiſhes in power, upon the decline of the king's health in 1553, began to think how to prevent that reverſe of fortune which as things then ſtood they foreſaw muſt happen upon Edward's death. To obtain this end, no other remedy was judged ſufficient, but a change in the ſucceſſion of the crown, and transferring it into their own families. What other ſteps were taken preparatory to this bold attempt, may be ſeen in the general hiſtory, and is foreign to the plan of this memoir, which is concerned only in relating the part that was deſtined for lady Jane to act in the intended revolution; but this was the principal part, in reality the whole centered in her. Thoſe moſt excellent and amiable qualities which had rendered her dear to all who had the happineſs to know her, joined to her near affinity to the king, ſubjected her to become the chief tool of an ambition ſo notoriouſly not her own. Upon this very account, ſhe was married to the lord Guilford Dudley, fourth ſon of the duke of Northumberland, without diſcovering to her the real deſign of the match, which was celebrated with great pomp in the latter end of May, ſo much to the king's ſatisfaction, that he contributed bounteouſly to the expence of it from the royal wardrobe (R).

In the mean time, the populace were very far from being pleaſed with the exorbitant greatneſs of the duke of Northumberland, yet they could not help admiring that beauty and innocence which appeared in lord Guilford and his bride.

But the pomp and ſplendor attending their nuptials was the laſt gleam of joy that ſhone in the palace of king Edward,

(P) Ibid.
(Q) Fox as before.
(R) See Strype's Memorials, vol. 2. p. 425. where the particulars are mentioned.

who

who grew ſo weak in a few days after, that Northumberland thought it high time to carry his project into execution. Accordingly, in the beginning of June, he broke the matter to the young monarch, and having firſt made all ſuch colourable objections as the affair would admit againſt his majeſty's two ſiſters, Mary and Elizabeth, as well as Mary queen of Scots; "He obſerved that the lady Jane, who ſtood next upon the "royal line, was a perſon of extraordinary qualities; that her "zeal for the reformation was unqueſtioned; that nothing "could be more acceptable to the nation, than the proſpect "of ſuch a princeſs; that in this caſe he was bound to ſet "aſide all partialities of blood and nearneſs of relation, "which were inferior conſiderations, and ought to be over-"ruled by the public good." To corroborate this diſcourſe, care was taken to place about the king thoſe who ſhould make it their buſineſs to touch frequently upon this ſubject, enlarge upon the accompliſhments of lady Jane, and deſcribe her with all imaginable advantages: ſo that at laſt, the king's affections ſtanding for this diſpoſition of the crown, he yielded to overlook his ſiſters, and ſet aſide his father's will. Agreeably to which, a deed of ſettlement being drawn up in form of law by the judges, was ſigned by his majeſty, and all the lords of the council (s).

This difficult affair once accompliſhed, and the letters patents having paſſed the ſeals before the cloſe of the month, the next ſtep was to concert the propereſt method for carrying this ſettlement into execution, and till that was done to keep it as ſecret as poſſible. To this end Northumberland formed a project, which, if it had ſucceeded, would have made all things eaſy and ſecure. He directed letters to the lady Mary in her brother's name, requiring her attendance at Greenwich where the court then was; and ſhe had got within half a day's journey of that place when king Edward expired, July 6, 1553, but having timely notice of it, ſhe thereby avoided the ſnare which had been ſo artfully laid to entrap her (t).

The two dukes, Suffolk and Northumberland, found it neceſſary to conceal the king's deceaſe, that they might have time to gain the city of London, and to procure the conſent of lady Jane, who was ſo far from having any hand in this buſineſs, that as yet ſhe was unacquainted with the pains that

(s) General hiſtory.
(t) She was informed of Edward's death by the earl of Arundel.

had

had been taken to procure her the title of queen (u). At this juncture, Mary ſent a letter to the privy council, in which, though ſhe did not take the title of queen, yet ſhe clearly aſſerted her right to the crown, took notice of their concealing her brother's death, and of the practice into which they had ſince entered; intimating that there was ſtill room for reconciliation, and that if they complied with their duty in proclaiming her queen, ſhe could forgive and even forget what was paſt. But in anſwer to this they inſiſted upon the indubitable right, and their own unalterable fidelity to queen Jane, to whom they perſuaded the lady Mary to ſubmit.

Theſe previous ſteps being taken, and the Tower and city of London ſecured, the council quitted Greenwich and came to London; and on Monday, July 10th, in the forenoon, the two laſt mentioned dukes repaired to Durham-houſe, where the lady Jane reſided with her huſband, as part of Northumberland's family. There the duke of Suffolk with much ſolemnity explained to his daughter the diſpoſition the late king had made of his crown by letters patents; the clear ſenſe the privy council had of her right; the conſent of the magiſtrates and citizens of London; and in concluſion himſelf and Northumberland fell on their knees and paid their homage to her as queen of England. The poor lady, ſomewhat aſtoniſhed at their diſcourſe, but not at all moved by their reaſons, or in the leaſt elevated by ſuch unexpected honours, returned them an anſwer to this effect: "That the "laws of the kingdom and natural right ſtanding for the "king's ſiſters, ſhe would beware of burdening her weak "conſcience with a yoke which did belong to them; that "ſhe underſtood the infamy of thoſe who had permitted the "violation of right to gain a ſcepter; that it were to mock "God, and deride juſtice, to ſcruple at the ſtealing of a "ſhilling, and not at the uſurpation of a crown. Beſides "(ſaid ſhe) I am not ſo young nor ſo little read in the guiles "of fortune, to ſuffer myſelf to be taken by them. If ſhe en"rich any, it is but to make them the ſubject of her ſpoil; if "ſhe raiſe others, it is but to pleaſure herſelf with their ruins; "what ſhe adored but yeſterday, is to-day her paſtime; and "if I now permit her to adorn and crown me, I muſt to-mor"row ſuffer her to cruſh and tear me to pieces. Nay, with "what crown does ſhe preſent me? A crown which hath

(u) Leiceſter's Common-Wealth, p. 85. where that author obſerves, that as ſhe never had the power of queen, ſo it was never meant ſhe ſhould.

"been

" been violently and ſhamefully wreſted from Katharine of " Arragon, made more unfortunate by the puniſhment of " Anne Boleyn, and others that wore it after her: and why " then would you have me add my blood to theirs, and be " the third victim from whom this fatal crown may be ra- " viſhed with the head that wears it? But in caſe it ſhould not " prove fatal unto me, and that all its venom were conſumed, " if fortune ſhould give me warranties of her conſtancy, " ſhould I be well adviſed to take upon me theſe thorns which " would dilacerate, though not kill me outright; to burthen " myſelf with a yoak, which would not fail to torment me, " though I were aſſured not to be ſtrangled with it? My " liberty is better than the chain you proffer me, with what " precious ſtones ſoever it be adorned, or of what gold ſoever " framed. I will not exchange my peace for honourable and " precious jealouſies, for magnificent and glorious fetters. " And if you love me ſincerely and in good earneſt, you will " rather wiſh me a ſecure and quiet fortune though mean, " than an exalted condition, expoſed to the wind, and followed " by ſome diſmal fall (w)."

However, ſhe was at length prevailed upon by the exhortations of her father, the interceſſion of her mother, the artful perſuaſions of Northumberland, and above all, the earneſt deſires of her huſband, whom ſhe tenderly loved (x), to yield her aſſent to what had been, and was, to be done. And thus with a heavy heart, ſhe ſuffered herſelf to be conveyed by water to the Tower, where ſhe entered with all the ſtate of a queen, attended by the principal nobility, and, which is very extraordinary, her train ſupported by the dutcheſs of Suffolk, her mother, in whom, if in any of this line, the right of ſucceſſion remained. About ſix o'clock in the afternoon, ſhe was proclaimed with all due ſolemnities in the city (y); the ſame day ſhe alſo aſſumed the regal title, and proceeded afterwards to exerciſe many acts of ſovereignty: but, paſſing over the tranſactions of her ſhort reign, which are the ſubject of the general hiſtory, it is more immediately our buſineſs to conclude this article with her behaviour on her fall. Queen

(w) Burnet as before. Heylin's hiſt. of the reformation, and Strype's Memorials.

(x) Of all the earl's ſons, he is ſaid to have had the leaſt of his father in him. Heylin, p. 150.

(y) The proclamation was penned by Sir John Throgmorton with great ſpirit and elegance, and contains in ſubſtance every thing that could caſt any colour of right upon queen Jane's title, and may be ſeen in the life of William lord Burleigh, p. 19. where the Printer Grafton's name appears at the bottom, which was not probably known by Strype. See his Memorials, vol. iii. p. 13.

Mary

Mary was no ſooner proclaimed, than the duke of Suffolk, who then reſided with his daughter in the Tower, went to her apartment, and in the ſofteſt terms he could, acquainted her with the ſituation of their affairs, and that, laying aſide the ſtate and dignity of a queen, ſhe muſt again return to that of a private perſon: to which, with a ſettled and ſerene countenance, ſhe made this anſwer: "Sir, I better brook this meſ-
"ſage than my former advancement to royalty: out of obe-
"dience to you and my mother I have grievouſly ſinned,
"and offered violence to myſelf. Now I do willingly, and
"as obeying the motions of my ſoul, relinquiſh the crown,
"and endeavour to ſalve thoſe faults committed by others,
"(if at leaſt ſo great a fault can be ſalved,) by a willing re-
"linquiſhment and ingenuous acknowledgment of them (z).

Thus ended her reign, but not her misfortunes. She ſaw the father of her huſband with all his family, and many of the nobility and gentry, brought priſoners to the Tower for ſupporting her claim to the crown; and this grief muſt have met with ſome acceſſion from his being ſoon after brought to the block. Before the end of the month, ſhe had the mortification of ſeeing her own father, the duke of Suffolk, in the ſame circumſtances with herſelf; but her mother, the dutcheſs, not only remained exempt from all puniſhment, but had ſuch an intereſt with the queen as to procure the duke his liberty on the laſt day of the month. Lady Jane and her huſband being ſtill in confinement, were on the 3d of November 1553, carried from the Tower to Guildhall with archbiſhop Cranmer and others, arraigned and convicted of high treaſon before judge Morgan, who pronounced on them ſentence of death, the remembrance of which afterwards affected him ſo far, that he died raving. However, the ſtrictneſs of their confinement was mitigated in December by a permiſſion to take the air in the queen's garden, and other little indulgencies. This might give ſome gleams of hope; and there are ſome reaſons to believe the queen would have ſpared her life, if Wiat's rebellion had not happened; but her father being engaged in that rebellion, gave the miniſters an opportunity of perſuading the queen, that ſhe could not be ſafe herſelf while lady Jane and her huſband were alive. Yet Mary was not brought without much difficulty to take them off. The news made no great impreſſion upon this lady; the bitterneſs of death was paſſed, ſhe had expected it long, and was ſo

(z) Clarke's Marrow of Eccleſ. Hiſt. part ii. p. 59.

well

well prepared to meet her fate, that ſhe was very little diſcompoſed.

But the queen's charity hurt her more than her juſtice. The day firſt fixed for her death was Friday, February 9th; and ſhe had in ſome meaſure taken leave of the world by writing a letter to her unhappy father, who ſhe heard was more diſturbed with the thoughts of being the author of her death, than with the apprehenſions of his own (A). In this ſerene frame of mind, Dr. Feckenham, abbot of Weſtminſter, came to her from the queen, who was very deſirous ſhe ſhould die profeſſing herſelf a Papiſt, as her father-in-law had done. The abbot was indeed a very fit inſtrument, if any had been fit for the purpoſe, having with an acute wit and a plauſible tongue, a great tenderneſs in his nature. Lady Jane received him with much civility, and behaved towards him with ſo much calmneſs and ſweetneſs of temper, that he could not help being overcome with her diſtreſs; ſo that either miſtaking or pretending to miſtake her meaning, he procured a reſpite of her execution till the 12th. When he acquainted her with it, ſhe told him, "that he had entirely miſunder-"ſtood her ſenſe of her ſituation; that far from deſiring her

(A) There is ſomething ſo extraordinary ſtriking in this letter, and ſo much above her years, that we cannot debar the reader from it. It is in theſe terms. "Father, although "it pleaſeth God to haſten my "death by you, by whom my life "ſhould rather have been length-"ened; yet can I ſo patiently take "it, as I yield God more hearty "thanks for ſhortening my woeful "days, than if all the world had "been given into my poſſeſſion with "life lengthened to my will: and "albeit I am well aſſured of your "impatient dolors, redoubled many "ways, both in bewailing your own "woe, and alſo, as I hear, eſpecial-"ly my unfortunate eſtate: yet my "dear father, if I may without of-"fence rejoyce in my miſhaps, me-"thinks in this I may account my-"ſelf bleſſed; that waſhing my "hands with the innocency of my "fact, my guiltleſs blood may cry "before the Lord, mercy to the in-"nocent; and yet though I muſt "needs acknowledge, that being "conſtrained, and as you well "know, continually aſſaied in tak-"ing the crown upon me; I ſeemed "to conſent, and therein grievouſly "offended the queen and her laws, "and yet do I aſſuredly truſt, that "this my offence towards God is ſo "much the leſs, in that being in ſo "royal an eſtate as I was, mine en-"forced honour never mixed with "my innocent heart. And thus, "good father, I have opened my "ſtate to you, whoſe death at hand, "although to you perhaps it may "ſeem right woeful, to me there is "nothing that can be more wel-"come, than from this vale of mi-"ſery to aſpire to that heavenly "throne of all joys and pleaſure "with Chriſt our Saviour: In "whoſe ſtedfaſt faith, if it be lawful "for the daughter to write ſo to her "father, the Lord, that hitherto "hath ſtrengthened you, ſo con-"tinue you, that at laſt we may "meet in heaven, with the Father, "Son, and Holy Ghoſt. Amen." Fox's Acts and Monuments.

"death

" death might be delayed, ſhe expected and wiſhed for it " as the period of her miſeries, and her entrance into eternal " happineſs." Neither did he gain any thing upon her in regard to popery, ſhe heard him indeed patiently, but anſwered all his arguments with ſuch ſtrength, clearneſs and ſteadineſs of mind, as ſhewed plainly that religion had been her principal care (B). On Sunday evening, which was the laſt ſhe was to ſpend in this world, ſhe wrote a letter in the Greek tongue, as ſome ſay, on the blank leaves at the end of a Teſtament in the ſame language, which ſhe bequeathed as a legacy to her ſiſter the lady Katharine Grey; a piece which, if we had no other left, 'tis ſaid, were ſufficient to render her name immortal. In the morning the lord Guilford earneſtly deſired the officers that he might take his laſt farewel of her; which though they willingly permitted, yet upon notice ſhe adviſed the contrary, " aſſuring him that ſuch a meeting " would rather add to his afflictions than encreaſe that quiet, " wherewith they had prepared their ſouls for the ſtroke of " death; that he demanded a lenitive which would put fire " into the wound, and that it was to be feared her preſence " would rather weaken than ſtrengthen him; that he ought " to take courage from his reaſon, and derive conſtancy from " his own heart; that if his ſoul were not firm and ſettled, " ſhe could not ſettle it by her eyes, nor confirm it by her " words; that he ſhould do well to remit this interview to " the other world; that there indeed friendſhips were happy " and unions indiſſoluble, and that theirs would be eternal, " if their ſouls carried nothing with them of terreſtrial, " which might hinder them from rejoicing." All ſhe could do was to give him a farewel out of a window as he paſſed to the place of his diſſolution (C), which he ſuffered on the

(B) The particulars that paſſed betwixt her and Feckenham are well worth the reader's peruſal in Fox; and an account drawn up by herſelf of her diſpute with him about the real preſence is printed in the Phenix, vol. 2. p. 28.

(C) After this ſad ſight ſhe wrote three ſhort ſentences in the table-book in Greek, Latin and Engliſh, to this purport. In Greek: If his ſlain body ſhall give teſtimony againſt me before men, his moſt bleſſed ſoul ſhall render an eternal proof of my innocence in the preſence of God. In Latin, to this effect: The juſtice of men took away his body, but the divine mercy has preſerved his ſoul. The Engliſh ran thus: If my fault deſerved puniſhment, my youth at leaſt and my imprudence were worthy of excuſe. God and poſterity will ſhew me favour.—This book ſhe gave to Sir John Bridges the Lieutenant of the Tower on the ſcaffold, at his intreaty to beſtow ſome memorial upon him, upon which ſhe gave it him as an acknowledgment of his civility. Heylin. This Sir John Bridges is the anceſtor of the Chandos family.

ſcaffold on Tower-hill with much chriſtian meekneſs (D). She likewiſe beheld his dead body wrapped in a linnen cloth as it paſſed under her window to the chappel within the tower.

And about an hour after ſhe was led by the lieutenant to a ſcaffold prepared upon the green oppoſite the White-tower. She was attended there by Feckenham, but was obſerved not to give much heed to his diſcourſes, keeping her eyes ſtedfaſtly fixed on a book of prayers which ſhe had in her hand. After ſome ſhort recollection ſhe ſaluted thoſe who were preſent with a countenance perfectly compoſed: then taking leave of Dr. Feckenham, ſhe ſaid, God will abundantly requite you, good Sir, for your humanity to me, though your diſcourſes gave me more uneaſineſs than all the terrors of my approaching death. She next addreſſed herſelf to the ſpectators in a plain and ſhort ſpeech (E), after which kneeling down ſhe repeated the Miſerere in Engliſh. This done ſhe ſtood up and gave her women, Mrs. Elizabeth Tilney and Mrs. Helen, her gloves and handkerchief, and to the Lieutenant of the Tower her Prayer-book. In untying her gown, the executioner offered to aſſiſt her, but ſhe deſired he would let her alone; and turning to her women, they undreſſed, and gave her a handkerchief to bind about her eyes. The executioner kneeling, deſired her pardon, to which ſhe anſwered "moſt willingly." He deſired her to ſtand upon the ſtraw; which bringing her within ſight of the block, ſhe ſaid, I pray diſpatch me quickly; adding preſently after, Will you take it off before I lay me down? The executioner anſwered, No, Madam. Upon this the handkerchief being bound cloſe over her eyes, ſhe began to feel for the block, to which ſhe was guided by one of the ſpectators. When ſhe felt it, ſhe ſtretched herſelf forward, and ſaid, Lord, into thy hands I commend my ſpirit; and immediately her head was ſeparated at one ſtroke.

Her fate was univerſally deplored even by the beſt affected perſons to queen Mary; and as ſhe is allowed to have been a princeſs of great piety, it muſt certainly have given her much diſquiet to begin her reign with ſuch an unuſual effuſion of blood; eſpecially in the preſent caſe of her near relation, one formerly honoured with her friendſhip and favour, who had indeed uſurped, but without deſiring or enjoying the royal

(D) Clarke as before, p. 65. and Holinſhead's Chronicle, vol. 2. p. 1099.

(E) It is printed among a collection of her papers in 4to without date.

diadem

diadem which she assumed, by the constraint of an ambitious father and an imperious mother, and which at the first motion she chearfully and willingly resigned. This made her exceedingly lamented at home and abroad; the fame of her learning and virtue having reached over Europe, excited many commendations, and some express panegyrics in different nations and in different languages (F). Immediately after her death, there came out a piece entituled The precious remains of lady Jane Grey, in quarto (G). A late author, who stiles her the fairest ornament of her sex, says, it is observable how many defects concurred in her title to the crown. 1. Her descent was from the younger sister of Henry VIII. and there were descendants of the elder living, whose claim indeed had been set aside by the power given by Parliament to king Henry to regulate the succession; a power which not being founded in national expediency, could be of no force, and additionally invalidated by that king's having by the same authority settled the crown preferably on his own daughters. 2. Her mother, from whom alone Jane could derive any right, was living. 3. That mother was young enough to have other children, not being past thirty one at the death of king Edward (H); and if she had born a son his right, prior to that of his sister, was incontestable. 4. Charles Brandon, father of the dutchess of Suffolk, had married one woman while contracted to another, but was divorced to fulfil his promise. The repudiated wife was living when he married Mary queen of France, by whom he had the dutchess. 5. If however Charles Brandon's first marriage should be deemed valid, there is no such plea to be made in favour of the dutchess Frances herself, Henry duke of Suffolk father of Jane being actually married to the sister

A Catalogue of Royal and Noble Authors, 2d edit. 1759.

(F) See one of these in Clarke, p. 69. Another in Fox as before; and a third in Thuanus's Hist. lib. xiii.

(G) Besides the pieces already mentioned, there are three Latin Epistles to Bullinger printed in a book entituled Epistolæ ab Ecclesiæ Helveticæ reformatoribus vel ad eos scriptæ, &c. Figuri, 1742, 8vo. besides the letter the night before her death to her sister Katharine, which is here printed in Latin. Four Latin verses written in prison with a pin, in Ballard's account of the Illustrious Women in England, 1752. Her speech on the scaffold. Holinshead and Baker say she wrote divers other things, but not where they are to be found. Bale adds to these above-mentioned, The Complaint of a Sinner; and The Devout Christian. A letter to Harding, her father's chaplain, on his apostatizing to popery, is in the Phœnix.

(H) See Vertue's print of this dutchess and her second husband, where her age is said to be thirty-six in 1553.

of the earl of Arundel, whom he divorced, without the leaſt grounds, to make room for his marriage with Frances.

GRIBALDUS (MATTHEW), a learned Civilian of Padua, who left Italy in the ſixteenth century, in order to make a public profeſſion of the Proteſtant religion: but who, like ſome other Italian converts, imbibed the hereſy of the Antitrinitarians. (Bayle's Dict.) After having been profeſſor of civil law at Tubingen for ſome time, he quitted the employment; in order to eſcape the puniſhment he would have incurred, had he been convicted of his errors. He was ſeized at Berne, where he feigned to renounce his opinions, in order to eſcape very ſevere treatment; but as he relapſed again, and openly favoured the heretics who had been driven from Geneva, he would, as Beza intimates, (in Vit. Calvin.) certainly have been put to death, if the plague had not ſnatched him away in September 1564, and ſo ſecured him from being proſecuted for hereſy. In a journey to Geneva, during the trial of Servetus, he deſired to have a conference with Calvin, which Calvin at firſt refuſed; but afterwards conſented to, and then Gribaldus, though he came according to the appointed time and place, refuſed, becauſe Calvin would not give him his hand, till they ſhould be agreed on the articles of the Trinity and the Divinity of Chriſt. Gribaldus was afterwards cited to appear before the magiſtrates, in order to give an account of his faith; but his anſwers not being ſatisfactory, he was commanded to leave the city. He wrote ſeveral works, which are eſteemed by the public; as Commentarii in legem de rerum miſtura, et de jure fiſci, printed in Italy. Commentarii in pandectas juris, at Lyons. Commentarii in aliquot præcipuos digeſti, Codicis Juſtiniani titulos, &c. at Frankfort 1577. Hiſtoria Franciſci Spiræ, cui anno 1548 familiaris aderat, ſecundum quæ ipſe vidit et audivit, Baſil 1550. Sleidan declares, that Gribaldus was a ſpectator of the ſad condition of Spira, and that he wrote and publiſhed an account of it. De methodo ac ratione ſtudendi in jure civili libri tres, Lyons, 1544, and 1556. He is ſaid to have wrote this laſt book in a week.

GRIERSON (CONSTANTIA), on of the moſt extraordinary women, that this or perhaps any other age has produced, was born in the county of Kilkenny in Ireland. (Mrs. Barber's Preface to her Poems.) She died in the year 1733, at the age of twenty ſeven; and was allowed long before to be an excellent ſcholar, not only in Greek and Roman lite-

rature, but in History, Divinity, Philosophy, and Mathematics. She gave a proof of her knowledge in the Latin tongue, by her dedication of the Dublin edition of Tacitus to the lord Carteret; and by that of Terence to his son, to whom she likewise wrote a Greek epigram. She wrote several fine poems in English, several of which are inserted by Mrs. Barber amongst her own. When the lord Carteret was lord lieutenant of Ireland, he obtained a patent for Mr. Grierson, her husband, to be the king's printer; and to distinguish and reward her uncommon merit, had her life inserted in it. Besides her parts and learning, she was also a woman of great virtue and piety. Mrs. Pilkington has recorded some particulars of Mrs. Grierson, and tells us, that "when about eighteen years of age, she was brought to "her father to be instructed in midwifry; that she was "mistress of Hebrew, Greek, Latin, and French, and understood the mathematics as well as most men; and what, "says Mrs. Pilkington, made these extraordinary talents "yet more surprising was, that her parents were poor illiterate country-people; so that her learning appeared like "the gift, poured out on the Apostles, of speaking all languages without the pains of study." Mrs. Pilkington enquired of her, where she had gained this prodigious knowledge: to which Mrs. Grierson said, that "she had received "some little instruction from the minister of the parish, "when she could spare time from her needle-work, to which "she was closely kept by her mother." Mrs. Pilkington adds, that "she wrote elegantly both in verse and prose; "that her turn was chiefly to philosophical or divine subjects; that her piety was not inferior to her learning; and "that some of the most delightful hours she herself had "ever passed, were in the conversation of this female philosopher." (Pilkington's Memoirs, vol. i.)

GRIMALDI (JOHN FRANCIS), a painter of Bologna, was born at Bologna in the year 1606; and studied under the Caracci, to whom he was related. He was a good designer of figures, but became chiefly distinguished for his landskips. When he arrived at Rome, Innocent X. did justice to his merit, and set him to paint in the Vatican and other places. This pontiff used to see him work, and talk familiarly with him. His reputation reached Cardinal Mazarine at Paris, who sent for him, settled a large pension on him, and employed him for three years in embellishing his palace and the Louvre, by the order of Lewis XIII. The troubles

of the ſtate, and the clamours raiſed againſt the Cardinal, whoſe partly he warmly eſpouſed, put him ſo much in danger, that his friends adviſed him to retire among the Jeſuits. He was of uſe to them; for he painted them a decoration for the expoſition of the Sacrament during the holy days, according to the cuſtom of Rome. This piece was mightily reliſhed at Paris: the king honoured it with two viſits, and commanded him to paint ſuch another for his chapel at the Louvre. Grimaldi after that returned to Italy, and at his arrival at Rome, found his great patron Innocent X. dead: but his two ſucceſſors Alexander VII. and Clement IX. honoured him equally with their friendſhip, and found him variety of employment. His colouring is vigorous and freſh, his touch beautiful and light, his ſites are pleaſant, his freſco admirable, his leafing enchanting, and his landſkips, though ſometimes too green, may ſerve as models to thoſe, who intend to apply themſelves to that branch of painting. He underſtood architecture, and has engraved in aqua fortis forty two landſkips in an excellent manner, five of which are after Titian. Grimaldi was amiable in his manners, as well as ſkilful in his profeſſion: he was generous without profuſion, reſpectful to the great without meanneſs, and very charitable to the poor. The following inſtance of his benevolence may ſerve to characteriſe the man. A Sicilian gentleman, who had retired from Meſſina with his daughter, during the troubles of that country, was reduced to the miſery of wanting bread. As he lived over againſt him, Grimaldi was ſoon informed of it; and in the duſk of the evening, knocking at the Sicilian's door, without making himſelf known, toſſed in money, and retired. The thing happening more than once raiſed the Sicilian's curioſity to know his benefactor; who finding him out, by hiding himſelf behind the door, fell down on his knees to thank the hand, that had relieved him. Grimaldi remained confuſed, offered him his houſe, and continued his friend till his death. He died of a dropſy at Rome in 1680, and leaving a conſiderable fortune among ſix children, of which the youngeſt, named Alexander, was a pretty good painter.

GRINDAL (EDMUND), archbiſhop of Canterbury, was born in 1519, at Hinſingham in the pariſh of St. Beghs in Cowpland, a ſmall village in the county of Cumberland. After a ſuitable foundation of learning at ſchool, he was ſent to Magdalen-College in Cambridge, but removed from thence to Chriſt's, and afterwards to Pembroke-hall, where

where having taken his firſt degree in arts, he was choſen fellow in 1538, and commenced A. M. in 1541; having ſerved the office of junior burſar of his college the preceeding year. In 1542, he was appointed proctor of the Univerſity, and is ſaid to have often ſat as aſſeſſor to the vice chancellor in his courts. In 1549, he became preſident [vice maſter] of his college, and being now B. D. was unanimouſly choſen lady Margaret's public preacher at Cambridge; as he was alſo one of the four diſputants in a theological extraordinary act performed that year for the entertainment of king Edward's viſitors (A).

Thus diſtinguiſhed in the Univerſity, his merit was obſerved by Ridley, biſhop of London, who made him his chaplain in 1550, perhaps by the recommendation of Bucer, the king's profeſſor of divinity at Cambridge, who ſoon after his removal to London, in a letter to that prelate, ſtiles our divine a perſon eminent for his learning and piety, a chief member of Chriſt, and his aſſociate in the moſt ſacred miniſtry of the word of God. Thus a door being opened to him into church preferments, he roſe by quick advances, his patron the biſhop being ſo much pleaſed with him, that he deſigned him the prebend of Cantrilles, in St. Paul's church, and wrote to the council (ſome of whom had procured it for furniſhing the king's ſtables) for leave to give this living, as he ſays, to his well deſerving chaplain, who was without preferment, and to whom he would grant it, with all his heart, that ſo he might have him continually with him and in his dioceſe to preach, adding, that he was known to be both of virtue, honeſty, diſcretion, wiſdom and learning. What effect this addreſs had does not appear, but the chanters place becoming vacant ſoon after, his lordſhip, Auguſt 24, 1551, collated him to that dignity, which was of much greater value, and likewiſe procured him to be made chaplain to his majeſty (B) with the uſual ſallary of 40 l. in December the ſame year. July 2, 1552, he obtained a ſtall in Weſtminſter-abbey; this, however, he afterwards reſigned to

(A) Among theſe was Ridley, our author's patron ſoon after, then biſhop of Rocheſter; the others being Goodrick, biſhop of Ely, Sir W. Paget, Sir Thomas Smith, Sir John Cheke, Dr. May, and Dr. Wendey, all very learned men. The queſtions to be diſputed were, whether tranſubſtantiation could be proved either firſt by plain Scripture; or ſecondly, collected, and confirmed by the conſent of fathers for a thouſand years.

(B) There were four of theſe; two to be always with his majeſty in waiting, and the other two to be ſent over the kingdom, eſpecially in the North, to preach to the common people, and inſtruct them in the principles of true religion, and obedience to their prince.

Dr. Bonner, whom he afterwards ſucceeded in the biſhopriek of London.

In the mean time, there being a deſign, on the death of Dr. Tonſtall, to divide the rich ſee of Durham into two, Mr. Grindal was nominated for one of theſe, and would have obtained it, had not one of the courtiers got the whole biſhoprick diſſolved, and ſettled as a temporal eſtate upon himſelf.

In 1553, he fled from the perſecution under queen Mary into Germany, and ſettling at Straſbourg, made himſelf maſter of the German tongue, in order to preach in the churches there, and in the diſputes that happened at Frankfort about a new model of government and form of worſhip, varying from the laſt liturgy of king Edward, he ſided with Dr. Cox and others againſt John Knox and his followers (c). Returning to England on the acceſſion of queen Elizabeth, he was employed, among others, in drawing up the new liturgy to be preſented to the queen's firſt parliament, and was alſo one of the eight Proteſtant divines choſen to hold a public diſpute with the Popiſh prelates about that time. His talent for preaching was likewiſe very ſerviceable, and he was generally appointed to that duty before the queen, privy council, &c. on all public occaſions. At the ſame time, he was appointed one of the commiſſioners in the North, on the royal viſitation for reſtoring the ſupremacy of the crown, and the Proteſtant faith and worſhip.

This viſitation extended alſo to Cambridge, where Dr. Young being removed for refuſing the oath of ſupremacy, from the maſterſhip of Pembroke-hall, Mr. Grindall was choſen by the fellows to ſucceed him in 1559 (D).

In July the ſame year, he was nominated to the biſhopric of London, vacant by the depoſition of Dr. Bonner. The juncture was very critical, and the ſate of the churches revenues depended upon the event. An act of parliament had lately paſſed, whereby her majeſty was empowered to exchange

(c) Particularly he was for having the church there under the government of a ſingle perſon ſuperior to the reſt, and not ſeveral, all of equal dignity and power; and for this purpoſe, he wrote to Scory, afterwards biſhop of Hereford, then an exile at Emden, to go to Frankfort and govern the Engliſh church there. See the article of Dr. Cox in Biogr. Brit.

(D) He accepted this government with reluctance, and being unable to keep a proper reſidence, reſigned it in May 1562, if not before; but the three ſucceeding maſters were all choſen by his recommendation; a conſpicuous proof how greatly he was beloved and eſteemed by that ſociety.

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the antient epiſcopal manors and lordſhips for tithes and impropriations. This was extremely regretted by theſe firſt biſhops, who ſcrupled whether they ſhould comply in a point ſo injurious to the revenue of their reſpective ſees, which muſt ſuffer conſiderably by theſe exchanges; and which too, would cut off all hope of reſtoring the tithes, ſo long unjuſtly detained from the reſpective churches, for the maintenance of the incumbents. In this important point, our new nominated biſhop conſulted Peter Martyr, in a letter dated in Auguſt this year, nor did he accept of the biſhoprick till he had received his opinion in favour of it from that divine (z), to whom he alſo communicated his ſcruples concerning the habit, and ſome cuſtoms then uſed in the church (y). But before he received his anſwer to the whole, he was conſecrated, December 1ſt; when the exchange of lands with the queen not being fully ſettled (c), he could not compound for his firſt fruits, and conſequently he was hindered from exerciſing his epiſcopal function, and was obliged to have the queen's expreſs authority for that purpoſe.

In 1560, he was made one of the eccleſiaſtical commiſſioners, in purſuance of an act of parliament to inſpect into the manners of the clergy and regulate all matters of the church; and the ſame year he joined with Cox, biſhop of Ely, and Parker, archbiſhop of Canterbury, in a private letter to the queen, perſuading her to marry. In 1561, he held his primary viſitation. In 1563, he aſſiſted the archbiſhop of Canterbury, together with ſome civilians, in preparing a book of ſtatutes for Chriſt-church, Oxford, which as yet had no fixed ſtatutes. This year he was alſo very ſerviceable, in procuring the

(z) P. Martyr's anſwer was, that the queen might provide for her biſhops and clergy in ſuch manner as ſhe thought proper, which was none of Grindal's concern.

(y) As to the habits, Martyr's anſwer in general was, that if Grindal did not take it with theſe inconveniences, another would, who might be leſs inclined to labour for a regulation, which in caſe of his acceptance he might be able in time perhaps to effectuate. One of the cuſtoms objected to by Grindal was the perambulations in Rogation weeks, which was altered by Grindal, from a proceſſion into a meer perambulation, ordering no banners, &c. ſhould be carried, the miniſters to go without ſurplices, and no drinkings, except the diſtance required ſome neceſſary relief, and to uſe the prayers at convenient places appointed by the queen's injunctions.

(c) Cox of Ely, Barlow of Chicheſter, and Scory of Hereford, were conſecrated at the ſame time by Parker, with whom they all joined in a petition to her majeſty to ſtop theſe exchanges, and they offered her as an equivalent a thouſand marks a year during their lives.

Engliſh merchants, who were ill uſed at Antwerp, and other parts of the Spaniſh Netherlands, who had been very kind to the exiles in the late reign, a new ſettlement at Embden in East Frieſland; and the ſame year, by the requeſt of Sir William Cecil, ſecretary of ſtate, he wrote animadverſions upon a treatiſe entituled, Chriſtiani hominis norma, &c. "The rule of a Chriſtian man," the author whereof, one Juſtus Velſius, a Dutch enthuſiaſt, had impudently, in ſome letters to the queen, uſed ſome menaces to her majeſty, and being at laſt cited before the eccleſiaſtical commiſſion, was charged to depart the kingdom.

April 15, 1564, he took the degree of D. D. at Cambridge, and the ſame year executed the queen's expreſs command for exacting uniformity in the clergy; but proceeded ſo tenderly and ſlowly, that the archbiſhop thought fit to excite and quicken him; whence the puritans thought him inclined to their party. However, he brought ſeveral nonconformiſts to comply, to which end he publiſhed a letter of Henry Bullinger, Miniſter of Zurich in Switzerland, to prove the lawfulneſs thereof, which had a very good effect. The ſame year, October 3, on the celebration of the emperor Ferdinand's funeral, he preached the ſermon at St. Paul's, which was afterwards printed (H). In 1567, he executed the queen's orders in proceeding againſt the prohibited unlicenced preachers; and being ſo treated by ſome with reproaches and rude language, that notice was taken of it, and finding them irreconcilable, it abated much of his favourable inclinations towards them, which was felt and reſented on their ſide. Inſomuch that though, ſome years afterwards, he both procured the liberty of ſome ſeperatiſts who had been impriſoned according to law, and indulged their miniſters with a licence to preach on a promiſe not to act againſt the laws, yet theſe very men immediately abuſed that liberty; and when he proceeded againſt them for it, they had the boldneſs to lodge a complaint in the privy council, repreſenting his dealings with them. The archbiſhop, touched with their ingratitude, and having laid an account of his behaviour before that board, gave his opinion purſuant to the council's requeſt; that all the heads of this unhappy faction ſhould be with all expedition ſeverely puniſhed to the example of others, as people fanatical and incurable.

(H) This ſermon is very ſcarce, and there being only one other beſides it ever printed on theſe occaſions, Mr. Strype has given extracts from the moſt material paſſages of it.

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In the mean time, he was threatened on the other hand with a præmunire by ſome of his clergy for raiſing a contribution upon them the preceeding year for the perſecuted Proteſtants abroad, without the queen's licence. But this did not diſcourage him, and having procured a commiſſion from her majeſty to viſit the Savoy, the hoſpital appointed for the relief and entertainment of poor travellers, he deprived the maſter, who had almoſt ruined the charity by his abuſes and miſmanagement.

This was the laſt piece of ſervice he did for his dioceſe, being tranſlated May 1, the following year, 1570, to the ſee of York. He owed this promotion to ſecretary Cecil and archbiſhop Parker, who liked his removal from London, as not being reſolute enough for the government there. Soon after his acceſſion to this new province, he commenced a law-ſuit for a houſe belonging to it at Batterſea in Surry, which he recovered together with eighty acres of demeſne land. The ſame year he wrote a letter to his patron Cecil, that Carewright the famous nonconformiſt might be ſilenced; and in 1571, at his metropolitical viſitation, the ſubſequent year, he ſhewed a hearty zeal by his injunctions, for the diſcipline and good government of the church. In 1572, he petitioned the queen to renew the eccleſiaſtical commiſſion. In 1574, he held one for the purpoſe of proceeding againſt Papiſts, whoſe number daily diminiſhed in his dioceſe, which he was particularly careful to provide with learned preachers, as being in his opinion the beſt method of attaining that end.

He rejected therefore ſuch as came for inſtitution to livings if they were found deficient in learning, of which we have a remarkable inſtance in the caſe of one William Ireland, who came with a preſentation to the rectory Harthill, in which the archbiſhop's chaplain obſerving the words, "veſtri "humiles & obedientes," required him to tranſlate them; he did ſo, by expounding them, "your humbleneſs and "obedience." He was then aſked, who brought the children of Iſrael out of Egypt; he anſwered king Saul: and to the queſtion who was firſt circumciſed, he could ſay nothing. Whereupon the archbiſhop rejected him, and procured the benefice for another perſon. In this policy his grace was encouraged by the queen, to whom it was entirely agreeable. But his interceſſion the preceeding year for the clergy, does not ſeem to have been ſo well reliſhed at court.

The gentlemen penſioners, having it ſeems obtained a grant of the penalties incurred by the clergy for concealing

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of lands, &c. given to ſuperſtitious uſes, employed ſuch deputies for the purpoſe as, according to our archbiſhop's complaint, practiſed great extortions; however, his patron Cecil, then lord treaſurer, intimated to him, that the affair was of too intereſting a nature to meddle in.

This did not hinder the ſame patron from recommending him to the firſt chair in the church, when it became vacant by the death of Dr. Matthew Parker, whom our author ſucceeded at Canterbury; in which ſee he was confirmed archbiſhop February 15, 1575: and a convocation of that province was held under him the ſame year. May 6, 1576, he began his metropolitical viſitation, and took meaſures for the better regulation of his courts; but the ſame year he fell under her majeſty's diſpleaſure by reaſon of the favour he ſhewed, to what was called the exerciſe of prophefying.

As this was the moſt remarkable incident in our author's life, we ſhall give the following account of the matter. Theſe prophecyings had been uſed for ſome time, the rules whereof were that the miniſters of a particular diviſion at a ſet time met together in ſome church of a market or other large town, and there each in their order explained, according to their abilities, ſome portion of Scripture allotted to them before: this done, a moderator made his obſervations on what had been ſaid, and determined the true ſenſe of the place, a certain ſpace of time being fixed for diſpatching the whole. The advantage was the improvement of the clergy, who hereby conſiderably profited themſelves in the knowledge of the Scripture; but this miſchief enſued, that at length there happened confuſions and diſturbances at thoſe meetings, by an oſtentation of ſuperior parts in ſome, by advancing heterodox opinions, and by the intruſion of ſome of the ſilenced ſeperatiſts, who took this opportunity of diſclaiming againſt the liturgy and hierarchy, and hence even ſpeaking againſt ſtates and particular perſons; the people alſo, of whom there was always a great conflux, as hearers, fell to arguing and diſputing themſelves much about religion, and ſometimes a lay-man would take upon himſelf to ſpeak. In ſhort, the exerciſes degenerated into factions, diviſions and cenſurings.

Our author laboured to redreſs theſe irregularities by ſetting down rules and orders for the more uſeful management of theſe exerciſes. However the queen ſtill diſapproved of them, as ſeeing probably how very apt they were to be abuſed. She did

did not like that the laity ſhould neglect their ſecular affairs by repairing to thoſe meetings, which ſhe thought might fill their heads with notions, and ſo occaſion diſſentions and diſputes, and perhaps ſeditions in the ſtate. And the archbiſhop being at court, ſhe particularly declared herſelf offended at the number of preachers as well as the exerciſes, and ordered him to redreſs both, urging, that it was good for the church to have few preachers, that three or four might ſuffice for a county, and that the reading of the Homilies to the people was ſufficient. She therefore required him to abridge the number of preachers, and put down the religious exerciſes. This did not a little afflict the archbiſhop. He thought the queen made ſome infringement upon his office, to whom the higheſt truſt of the church of England next to herſelf was committed, eſpecially as this command was peremptory and made without at all adviſing with him, and that in a matter ſo directly regarding religion: he wrote a letter to her majeſty, declaring, that his conſcience, for the reaſons therein mentioned, would not ſuffer him to comply with her commands.

This refuſal was dated December 20, 1576. The queen therefore having given him ſufficient time to conſider well his reſolution, and as he continued unalterable therein, ſhe ſent letters next year to the reſpective biſhops to forbid all exerciſes and propheſyings, and all preachers and teachers not lawfully called, of which there were no ſmall number; and in June, the archbiſhop was ſequeſtred from his office, and confined to his houſe by an order of the court of ſtar-chamber; in the latter end of November, his friend the lord treaſurer wrote to him about making his ſubmiſſion, which he not thinking fit to comply with, his ſequeſtration was continued, and in January following, there were thoughts of depriving him, but that deſign was laid aſide. In June 1579, his confinement was either taken off, or elſe he had leave for his health to retire to his houſe at Croydon, for we find him there conſecrating the biſhop of Exeter in that year, and the biſhops of Wincheſter, and Litchfield and Coventry the year following. This part of his function was exerciſed by a particular commiſſion from the queen, who in council appointed two civilians to manage the other affairs of his ſee, the two of his nomination being ſet aſide.

Yet ſometimes he had ſpecial commands from the queen and council to act in perſon, and iſſued out orders in his own name, and in general was as active as he could be, and vigilant

gilant in the care of his dioceſe as occaſion offered. In 1580, for inſtance, when there happened a violent earthquake, our archbiſhop having iſſued an order for prayers and humiliations, compoſed a prayer for families throughout his dioceſe, which was allowed by the council, who in a letter to him commended his great zeal, and required him to enjoin the obſervation of his new order of prayer in all other dioceſes. The council alſo referred to him the deciſion of a diſpute that happened the ſame year at Merton-College, Oxford, where he was viſitor as archbiſhop; and ſoon after he was employed by the lord treaſurer in a controverſy between the Univerſity and town of Cambridge.

This year a convocation met at St. Paul's, at which, though he could not appear, yet he had a principal ſhare in the tranſactions of it. He drew up an expedient for preſerving the authority of the ſpiritual courts in the point of excommunications; he laid before them alſo a new form of pennance to be obſerved for the future, better calculated than the former to bring the ſinner to amendment. It was moved in this convocation, that no buſineſs ſhould be entered upon, nor any ſubſidy granted, till he was reſtored. And though that motion was carried in the negative, yet they unanimouſly preſented a petition which was thought more reſpectful to her majeſty in his favour. However, the addreſs proved ineffectual, nor was he reſtored till he made his ſubmiſſion; wherein, among other things, to clear himſelf of the charge of a refractory diſobedience in reſpect of ſuppreſſing the exerciſes, he proved that in his own biſhoprick, and other peculiar juriſdictions, he never ſuffered the exerciſes to be uſed after the time of her majeſty's command.

The preciſe time of his reſtitution does not clearly appear, yet ſeveral of his proceedings ſhew, that he was in the full poſſeſſion of the metropolitical power in 1582, which year, 'tis certain alſo, that he had totally loſt his eye-ſight (1) through hard ſtudy and infirmities, eſpecially the ſtrangury and cholic, with which he had been long afflicted; and

(1) Sir John Harrington fancied that his blindneſs was only given out by his friends, as the reaſon for his ſtaying at home, in the view of concealing his confinement there by the queen's order; but Mr. Strype obſerves, that the report of his blindneſs did not happen at the time of this order, and not till five years afterwards at leaſt, when he was actually blind, as appears from a ſubſcription of his name, which Mr. Strype had ſeen, and aſſures us, that the manner thereof evidently ſhewed it to be written by a blind perſon.

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loſing all hopes of recovering his ſight, towards the latter end of this year, he reſigned his ſee, and obtained a penſion for his life from the queen, though in no degree of her majeſty's favour. With this proviſion he retired to Croydon, where he died two months after, on July 6, 1583, and was interred in that church, where a ſtone monument was erected to his memory.

Mr. Strupe, who wrote an account of our archbiſhop's life, in order to vindicate his memory from the late miſrepreſentations, as he calls them, of Fuller and Heylin, who ſet him forth as an ill governor of the church, as too much inclined to puritaniſm, obſerves that in the times wherein he lived, when he was better known, his epiſcopal abilities and admirable endowments for ſpiritual government as well as his ſingular learning were much celebrated. He was a man, continues this writer, of great firmneſs and reſolution, though of a mild and affable temper and friendly diſpoſition. In his deportment courteous and engaging, not eaſily provoked, well ſpoken, and eaſy of acceſs; and in his elation not at all affecting grandeur or ſtate, always obliging in his carriage as well as kind and grateful to his ſervants, and of a free and generous ſpirit. That he was confeſſedly a prelate of great moderation towards the Puritans, to whoſe intereſt in the cabinet, joined to his own merits, his preferment was perhaps owing.

He had doubtleſs a great reſpect for Calvin, Luther, Melancthon, Bucer, Peter Martyr, Bullinger, Zanchy, and the reſt of the reformers abroad, with whom he had contracted a friendſhip during his exile, and ſtill correſponded with them; and he was very inſtrumental in obtaining a ſettlement for the French Proteſtants in their own way of worſhip, which was the beginning of the Walloon church ſituated in Threadneedle ſtreet, London, and hath continued ever ſince for the uſe of the French nation.

Mr. Collier alſo clears him from all imputations of puritaniſm, and ſpeaking of the articles at one of his metropolitical viſitations, obſerves, that he was no negligent governour, nor a perſon of latitude or indifference for the ceremonies of the church. He was a great preacher in king Edward the VI's time, one of the moſt eminent both at court and univerſity; and in the beginning of queen Elizabeth's reign, when the proteſtant religion was to be declared and inculcated to the people, he was one of the chief employed to that end, frequently in the pulpit at St. Paul's, and before the queen and nobility. He was indeed fond of this

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method of re-eſtabliſhing the new religion againſt hereſy to that degree, that it ſometimes laid him too open to the artifices of the ſeparating preciſioniſts, who made their advantage of it in preaching their own opinions againſt the eſtabliſhed church.

Beſides the things already mentioned, our author aſſiſted Fox in his Martyrology, wherein is printed of his own writing, "a dialogue" between cuſtom and truth, which is written in a clear manner, and with much rational evidence againſt the real, that is, the groſs and corporal preſence in the ſacrament.

The archbiſhop lived and died unmarried, yet does not ſeem to have amaſſed much wealth, notwithſtanding his great and rich preferments. However, he left ſeveral charitable legacies by his laſt will; as 30 l. per annum for the maintenance of a free grammar ſchool at St. Begh's in Cumberland, where he was born. To Pembroke-hall in Cambridge (k), 22 l. per annum. To Queen's College Oxon, 26 l. 0 s. 4 d. per annum. To Magdalen College in Cambridge for the maintenance of one ſcholar, 100 l. To Chriſt's College in Cambridge, a ſtanding cup value 13 l. 6 s. 8 d. For the building and furniſhing St. Begh's ſchool, 366 l. 13 s. 4 d. For the purchaſe of lands and other profits for the relief of the poor alms-houſes in Croydon, 50 l. For repairing the church, 5 l. To the city of Canterbury to ſet the poor to work, 100 l. To the poor of Lambeth and Croydon, 20 l. To the poor of St. Begh's, 13 l. 6 s. 8 d. To the pariſh church of St. Begh's his communion cup, and cover double gilt, and his beſt great bible. To the queen, a curious Greek Teſtament of Stephens's impreſſion. To his ſucceſſors, ſeveral pictures and implements. To his patron, lord Burleigh, a ſtanding cup of 40 oz. given by the queen the laſt New-Year's day before he died. To Sir Francis Walſingham, a ſtanding cup of the like value.

There are many other legacies to ſervants, friends and relations, among which laſt we are told that he had a brother whoſe name was Robert, and with his wife and Edmund his only ſon died in 1567, leaving four daughters orphans, the ſecond of whom married William Darres, Gent. againſt the

(k) He left alſo to the college ſeveral books of Henry Stephens's edition, and a curious Hebrew bible to the maſter's ſtudy. He likewiſe gave the college a ſtanding cup of above 40 oz. double gilt, which in honour of him they called poculum Cantuarienſe, "the Canterbury cup." It was a preſent to him from the queen the year after his promotion to the ſee of Canterbury.

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conſent of the archbiſhop, who had likewiſe ſeveral nieces by his ſiſter Elizabeth Woodfall.

GROCYN (WILLIAM), a man eminently learned in his days, was born at Briſtol in the year 1442, and educated at Wincheſter ſchool. He was elected from thence to New College in Oxford in 1467; and in 1479, preſented by the warden and fellows to the rectory of Newton-Longvill in Berkſhire. But his reſidence being moſtly at Oxford, the ſociety of Magdalen College made him their divinity reader, about the beginning of Richard the III's reign, and that king coming ſoon after to Oxford, he had the honour to hold a diſputation before him, with which his majeſty was ſo highly pleaſed, that he rewarded him moſt graciouſly. In 1485, he was made a prebendary of Lincoln. In 1488, he quitted his reader's place at Magdalen College, in order to travel into foreign countries; for though he was reckoned a great maſter of the Greek and Latin languages here in England, where the former eſpecially was then ſcarcely underſtood at all, yet he well knew that there was room enough for far greater perfection: and accordingly he went into Italy, and ſtudied them ſome time under Demetrius Chalcondylas and Politian. He returned to England, and fixed himſelf in Exeter College at Oxford in 1491; where he publickly taught the Greek language, and was the firſt who introduced a better pronunciation of it, than had been known in this iſland before. In this ſituation he was, when Eraſmus came to Oxford; and if he was not this great man's tutor, yet he certainly aſſiſted him in attaining a more perfect knowledge of the Greek. He was however very friendly to Eraſmus, and did him many kind offices, as introducing him to archbiſhop Warham, &c. and Eraſmus ſpeaks of him in ſeveral letters in a ſtrain, which ſhews, that he entertained the moſt ſincere regard for him, as well as the higheſt opinion of his abilities, learning, and integrity. About the year 1504, he reſigned his living, being then made maſter of Allhallows-College at Maidſtone in Kent; though he continued ſtill to live moſtly at Oxford. Grocyn had no eſteem for Plato, but applied himſelf intenſely to Ariſtotle; whoſe whole works he had formed a deſign of tranſlating, in conjunction with William Latimer, Linacre, and More, but did not purſue it. While his friend Colet was dean of St. Pauls, he read the divinity lecture in that Cathedral. He died at Maidſtone in 1522, aged eighty years and upwards, of a ſtroke of the palſy, which he had received a year before, and which made him, ſays Eraſmus, ſibi

Wood, Tanner, &c.

ſibi ipſi ſuperſtitem; that is, outlive his ſenſes. Linacre, the famous phyſician, juſt mentioned, was his executor, to whom he left a conſiderable legacy; as he did a ſmall one to Thomas Lilly, the grammarian, who was his god-ſon. His will is printed in the appendix to Knight's life of Eraſmus. A Latin Epiſtle of Grocyn's to Aldus Manutius is prefixed to Linacre's tranſlation of Proclus de Sphæra, printed at Venice in 1494. Eraſmus ſays, that "there is nothing extant of "his but this epiſtle; indeed a very elaborate and acute one, "and written in good Latin." His publiſhing nothing more ſeems to have been owing to too much delicacy: for Eraſmus adds, "he was of ſo nice a taſte, that he had rather "write nothing, than write ill." Some other things however of his writing are mentioned by Bale and Leland; as Tractatus contra hoſtiolum Joannis Wiclevi, Epiſtolæ ad Eraſmum & alios, Grammatica, Vulgaria puerorum, Epigrammata, &c.

Eraſm. Epiſt. paſſim.

GRONOVIUS (JOHN FREDERIC) an eminent civilian and hiſtorian, was born at Hamburgh in 1613 (A). Nature had given him a ſtrong inclination to learning, ſo that he plied his book with indefatigable diligence from his infancy, and having made a great progreſs in his own country, he travelled into Germany, Italy and France, where he ſearched all the treaſures of literature, that could be found in thoſe countries; and enriching himſelf was returning home by the way of the United Provinces, when he was ſtopt at Daventer in the province of Over-Iſſel, and made profeſſor of polite learning there. In which chair having acquired a great reputation, he was promoted to that of Leyden 1658 (B), vacant by the death of Daniel Heinſius. He publiſhed ſeveral works (C), and hath given us editions of a great number of the claſſics more correct than before, as Plautus, Saluſt, Livy, Seneca, Pliny, Quintilian, Aulus Gellius, Statius, &c. He died at Leyden in 1672, much regretted.

He married Mademoiſelle Ten-Neuil of Daventer, who brought him two ſons that ſurvived him, and were both eminent in the republic of letters; James, who is the ſubject of

(A) So ſays Bayle, Moreri places his birth in 1611.

(B) See the article of Grevius

(C) Of his own writing, the moſt remarkable are, 1. Diatribe in Statii poetæ ſylvas, Edit. 1637. Two years after which he publiſhed, 2. Three books of Obſervations much eſteemed. 3. In 1651, he gave one upon eccleſiaſtical authors; and 4. An excellent piece upon the Seſterce, intituled, De vetere pecunia, 4to.

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the enſuing article; and Theodore Laurent, who died young, having publiſhed Emendationes pandectarum, &c. i. e. Corrections of the pandects from the Florentine copy, Leyden, 1605. 8vo. and a Vindication of the marble baſe of the Coloſſus erected in honour of Tiberius Cæſar. ibid. 1697. fol. (D)

(D) It was reprinted in James Gronovius Theſaurus, &c. Tom. 7.

GRONOVIUS (JAMES), ſon of the precedent, one of the moſt learned men of his age, was born October 20, 1645, at Daventer, and learned the elements of the Latin tongue there; but going with the family in 1658, to Leyden, he carried on his ſtudies in that Univerſity with incredible induſtry under the eye of his father, who had the greateſt deſire to make him a complete ſcholar. In this view he not only read to him the beſt claſſic authors, but inſtructed him in the civil law. About the year 1670, he made the tour of England, and viſited both the Univerſities, conſulting their MSS. and formed an acquaintance with ſeveral great men there, as particularly Dr. Edward Pocock, Dr. John Pearſon, and Dr. Meric Caſaubon, which laſt died in his arms. He was much pleaſed with the inſtitution of the Royal Society, and addreſſed a letter to them expreſly teſtifying his approbation of it. After ſome months ſtay in England, he returned to Leyden, where he publiſhed an edition of Macrobius that year in 8vo. and another of Polybius the ſame year at Amſterdam, in 2 vols. 8vo. The ſame year he was alſo offered the profeſſorſhip of Hogerſius; but not having finiſhed the plan of his travels he declined it, though the profeſſor, to engage his acceptance, propoſed to hold the place till his return.

He had apparently other views in his head: he had felt the advantage of his viſit to England, and he reſolved to ſee France. In his tour thither, he paſſed through the cities of Brabant and Flanders, and arriving at Paris, was received with all the reſpect due to his father's reputation and his own merit, which preſently brought him into the acquaintance and friendſhip of Chaplain, d'Herbelot, and Thevenot, and ſeveral other perſons of diſtinguiſhed learning. This ſatisfaction was ſomewhat damped by the news of his father's death. Soon after which he left Paris to attend Mr. Pointz, ambaſſador extraordinary from the States-General to the court of Spain. They ſet out in the ſpring of the year 1672, and our author went thence into Italy, where viſiting Tuſcany,

he was entertained with extraordinary politeneſs by the Great Duke, who among other marks of eſteem, gave him with a very conſiderable ſtipend the profeſſor's place of Piſa, vacant by the death of Chimantel. This nomination was the more honourable, both as he had the famous Henry Norris, afterwards a Cardinal for his colleague, and as he obtained it by the recommendation of Magliabecchi, whom he frequently viſited at Florence, which gave him an opportunity of conſulting the MSS. in the Medicean library.

Having finiſhed his deſigns in Tuſcany, he quitted his profeſſorſhip, and viſiting Venice and Padua, he paſſed through Germany to Leyden, whence he went to take poſſeſſion of an eſtate left him by James Ten-Nuil, his uncle by the mother's ſide, at Daventer. Here he ſat down cloſely to his books, and was employed in preparing an edition of Livy in 1679, when he was nominated to a profeſſor's place at Leyden, which he accepted; and by his inaugural ſpeech obtained an augmentation to the ſallary of 400 florins a year, which was continued to his death. He was particularly pleaſed with the honour ſhewn to his merit; and Leyden being the city moſt affected by him, as being the place of his education, and his father's reſidence, he fixed here as at home; and reſolved never to leave it for the ſake of any other preferment. In this view he refuſed the chair of the celebrated Octavio Ferrari at Padua, and declined an invitation made him by prince Frederic duke of Sleſwick to accept a conſiderable ſtipend for a lecture at Kel in Holſtein. This poſt was offered him in 1696, and two years afterwards the Venetian ambaſſador at the Hague made him larger offers to engage him to ſettle at Padua; but he withſtood all attempts to draw him from Leyden, as his father had done before him; and to engage him firmer to them, the curators of that Univerſity gave him the lecture of geography with the ſame augmentation to the ſtipend as had been given to his predeceſſor Philip Cluver.

Our author was reviſing Tacitus in order to a new edition, when he loſt his youngeſt daughter: this happened September 12, 1716, and he ſurvived her not many weeks. The loſs proved inſupportable, he fell ſick a few days after it, and died of grief on October 21 following, being ſeventy-one years of age. He left two ſons, both bred in the way of learning; the eldeſt being a doctor of phyſic, and the youngeſt, Abraham, profeſſor of hiſtory at Utrecht. 'Tis remarked of James Gronovius, that he fell ſhort of his father in reſpect of modeſty and moderation, as he exceeded him in literature:

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in his diſputes of this kind, he treated his antagoniſts with ſuch a bitterneſs and virulency of ſtile, as procured him the name of the ſecond Schioppius. The juſtneſs of this cenſure appears throughout his numerous works, which indeed are too many to give their titles a place here. 'Tis ſufficient to obſerve that moſt of the variorum editions of the claſſics are owing to him and Grævius; in emulation alſo of whom, he publiſhed, which alſo is his Chef d'œuvre, Theſaurus Antiquitatem Græcarum, 13 vols. fol.

GROTIUS, (Hugo) or more properly Hugo de Groot, the brighteſt genius ever recorded of a youth in the republic of letters, by his great grandmother was deſcended (A) from a family of the greateſt diſtinction in the Low Countries, which obtained the ſirname of Groot or Great, by a ſignal ſervice done to his country above four hundred years ago by one of his anceſtors. His father, John Groot, was burgomaſter of Delft (B), and curator of the univerſity of Leyden; and in 1582, marrying Alida Averchie,

(A) Her name was Ermenegarda: ſhe was an only child to Dioderic de Groot, who conſented to her marriage with Cornelius Cornets, a gentleman of Franche Compte, on condition that the children ſhould bear the name of de Groot. She brought Cornets a ſon named Hugo de Groot, diſtinguiſhed by his knowlege in Latin, Greek, and Hebrew. He died in 1567, being a fifth time burgomaſter of Delft. By his wife Elſelinga Heemſkirke, of one of the antienteſt noble families in Holland, he had two ſons Cornelius, and John; Cornelius the eldeſt was born at Delft July 25, 1544; he was bred at Leyden, and having made an extraordinary progreſs in the languages, the mathematics, and the platonic philoſophy, he applied himſelf to the law, which he ſtudied at Orleans, and took the degree of licentiate. Returning home he attended the courts, and ſome time after was nominated counſellor and echevin, and then maſter of Requeſts to William prince of Orange; but on the foundation of Leyden univerſity in 1575, Cornelius reſigned his poſt in the magiſtracy, and accepted firſt the place of philoſophy-profeſſor, and then that of law in the new univerſity, an employment which pleaſed him ſo much that he preferred it to a ſeat in the grand council at the Hague, which was ſeveral times offered him. Six times he was honoured with the dignity of rector, a place like that of vicechancellor in our univerſities. He died without iſſue July 25, 1610. Vita Grot. apud Bates.

(B) He was younger brother to Cornelius, ſtudied under the famous Lipſius, who eſteemed him much. In his youth he tranſlated ſome Greek verſes of Palladas, and afterwards a paraphraſe on the epiſtle of St. John. Four times he was burgomaſter of Delft, and curator of the city of Leyden. This laſt was a place of great conſequence at that time: there are three of them, one taken from the body of the nobility, and nominated by them, the other two are choſen by the States of the province, from the cities of Holland, or the courts of juſtice. The curators with the burgomaſter of Ley-

Averchie, one of the firſt families of the county (c), the firſt fruit of this match was the celebrated Grotius, who was born at Delft on Eaſter day, April 10, 1583 (D). He came into the world with the moſt happy diſpoſitions; nature beſtowed on him a profound genius, a ſolid judgment, and a wonderful memory (E). Theſe extraordinary natural endowments had all the advantages that education could give them: he was ſo happy as to find in his own father a pious and an able governor, who formed his mind and his morals (F). In his reſolution to aſſiſt him in the inferior parts, he took one Lieſon as a preceptor to his ſon, an excellent perſon, whoſe behavior every way anſwered the father's expectation, and his ſon made ſuch an amazing progreſs under him, that he wrote ſome very pretty elegiac verſes in 1691, when he was but eight years of age (G).

He was ſcarce paſt his childhood when he was ſent to the Hague, and boarded with Mr. Utengoburd, a celebrated clergyman among the Arminians, who took ſo much care of his truſt, that Grotius, under the ſenſe of that happineſs, always preſerved a moſt tender friendſhip for him. Before he had completed his twelfth year he was ſent to Leyden under the learned Francis Junius. He continued three years at this univerſity, where the famous Joſeph Scaliger was ſo ſtruck with his prodigious capacity that he condeſcended to direct his ſtudies; and in 1597 he maintained public theſes in the mathematics, philoſophy, and law, with the higheſt applauſe. Whence we may judge with what ardor he ap-

den have the direction of whatever regards the welfare and advantage of the univerſity; they chuſe the profeſſors, and have the care of the finances and revenues for payment of their ſalaries. John de Groot filled the poſt with great dignity and honour: Heinſius ſtiles him the Apollo of the muſes. He took the degree of doctor of laws, and was at laſt made counſellor to the count Hohenloo. He aſſiſted his ſon Hugo in ſeveral of his works, and died in May 1640.

(c) She died in 1643; having loſt her eyeſight the ſame year that ſhe loſt her huſband, to whom, beſides Hugo, ſhe brought two ſons and a daughter.

(D) There are ſeveral diſputes about the exact time of his birth. See Bayle in his article. A certain proof of his great worth and excellence.

(E) As an inſtance of this it is ſaid that being employed to review ſome regiments, he retained the name of every ſoldier.

(F) Young Grotius, like Horace, celebrated his gratitude to his father, in ſome verſes ſtill extant among his poemata.

(G) Le Clerc ſays he had ſeen a copy of them, Sentimens de quelques theolog. Our author afterwards did not think them good enough to publiſh. Baillet Enfans celebres.

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plied to ſtudy. He tells us himſelf that he ſpent a part of the night in it (H).

At this early age Grotius ventured to form plans which required very great learning, and he executed them with ſuch perfection, that the republic of letters were ſtruck with aſtoniſhment. But theſe were not publiſhed till after his return from France. He had a ſtrong inclination to ſee that country, and an opportunity offered at this time of gratifying it. The States General came to a reſolution of ſending on an embaſſage to Henry IV. in 1598, count Juſtin of Naſſau, and the grand penſioner Barnevelt (1). Grotius put himſelf into the train of thoſe ambaſſadors, for the latter of whom he had a particular eſteem. The learned youth was advantageouſly known in France before. M. de Buzanval, who had been ambaſſador in Holland, introduced him to the king, who received him graciouſly, preſented him with his picture and a gold chain. Grotius was ſo tranſported with this preſent that he got engraved a print of himſelf, adorned with the gold chain.

After almoſt a year's ſtay in France he returned home much pleaſed with his journey; only one thing was wanting to complete his ſatisfaction, a ſight of the celebrated M. de Thou, or Thuanus, the perſon among all the French whom he moſt eſteemed. He had ſought to commence an acquaintance with that great man, but did not ſucceed: he reſolved to repair this ill luck by opening a literary correſpondence, and preſenting him with the firſt fruits of his ſtudies in print, which he had juſt dedicated to the prince of Condé. This was his edition of "Martianus Capella." He had formed the plan of this work and almoſt finiſhed it before he left Holland, and he publiſhed it preſently after his return in the beginning of 1599 (K). M. de Thou was extremely well pleaſed

(H) To ſignify his ſentiments concerning the neceſſity of ſuch diligence, he choſe for his motto, Hora ruit. See his poem In natalem patris.

(1) Their buſineſs was, in conjunction with lord Cecil on the part of the Engliſh, to endeavour a triple alliance between England, Holland, and France, againſt Spain. But they did not ſucceed, Henry concluding the peace of Vervins with Spain ſoon after. General hiſtory of theſe countries. Grotius gives a hiſtory of this ambaſſy in the 7th book of his Annals; and in his poems he reflects with much pleaſure on the honour he had of ſpeaking to the king; "I "had the honour, ſays he, to kiſs "the hand of that hero who owes "his kingdom to his valour."

(K) Grotius ſent De Thou, in 1600, an Epithalamium he had written on the marriage of Henry IV. with Mary of Medicis; but it is not in the collection of his poems.

with this addreſs, and from this time to his death there ſubſiſted an intimate correſpondence between them (1).

Grotius having made choice of the Law for his profeſſion, had taken an opportunity before he left France of procuring a doctor's degree in that faculty, and upon his return he attended the law courts, and pleaded his firſt cauſe at Delft this year with univerſal applauſe, though he was ſcarcely ſeventeen; and he maintained the ſame reputation as long as he continued at the bar.

This employment however did not fill up his whole time; on the contrary, he found leiſure to publiſh the ſame year, 1599, another work, which diſcovered as much knowlege of the abſtract ſciences in particular, as the former did of his learning in general. Stevin, mathematician to prince Maurice of Naſſau, compoſed a ſmall treatiſe for the inſtruction of pilots in finding a ſhip's place at ſea; in which he drew up a table of the variations of the needle, according to the obſervations of Plancius, a famous geographer, and added directions how to uſe it. Grotius tranſlated into Latin this work, which prince Maurice had recommended to the college of admiralty, to be ſtudied by all officers of the navy; and becauſe it might be equally uſeful to Venice, Grotius dedicated his tranſlation to that republic. The following year, 1600, he publiſhed his "Phenomena of Aratus." This book diſcovers a great knowlege in phyſics, and eſpecially aſtronomy. The corrections he made in the Greek are very judicious, and the notes ſhew that he had reviewed ſeveral of the rabbies, and had ſome inſight into the Arabic tongue; and the verſes made to ſupply thoſe of Cicero that were loſt, have been thought equal to the lines of that great man. In reality, our prodigious youth, in the midſt of theſe profound ſtudies, found time to cultivate the poetical muſes, and with ſuch ſucceſs that he was eſteemed one of the beſt poets in Europe. The proſopopœia, in which he makes the city of Oſtend ſpeak after having been three years beſieged by the Spaniards, is reckoned one of the beſt pieces of verſe ſince the Auguſtan age. It was tranſlated into French by Du Vaër, Rapin, Paſquier, and Malherbe, and Caſaubon turned it into Greek.

Neither yet did our author content himſelf with writing ſmall pieces of verſe, he roſe to tragedy; we have three written by him; the firſt called "Adamus Exul," was printed

(1) See ſeveral epiſtles of Grotius to De Thou, and his elogium in verſe on De Thou's death.

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in Leyden, in 1601. He was indeed diſſatisfied with this performance, and would not let it appear in the collection of his poems publiſhed by his brother. "Chriſtus patiens" was his ſecond tragedy; it was printed at Leyden 1608, and much approved: Caſaubon greatly admires its poetical fire. Sandes tranſlated it into Engliſh verſe, and dedicated it to Charles I. It was very favourably received in England, and in Germany it was propoſed as the model of perfect tragedy. The ſubject of his third tragedy was the ſtory of Joſeph, and its title "Sophomphanœus," which, in the language of Egypt, ſignifies the ſaviour of the world, which was ſaid to be the moſt perfect thing in its kind that age had produced; he finiſhed this in 1633, and the following year, at Hamborough. In ſhort, his poetical talents had no rival that came ſo near them as that of his modeſty. As to merit in poetry, he writes to de Thou, I yield to every one (M).

But to return: in 1603, the glory which the United Provinces had obtained by their illuſtrious defence againſt the whole power of Spain, after the peace of Vervins, determined them to tranſmit to poſterity the ſignal exploits of that memorable war. For this purpoſe they determined to appoint a proper hiſtorian. Several learned men made great intereſt for the place; among others Baudius, the famous profeſſor of eloquence at Leyden. But the States thought young Grotius (who had taken no ſteps to obtain it) deſerved the preference; and what is ſtill more ſingular, Baudius himſelf did not find fault with their choice, becauſe he looked upon Grotius to be already a very great man (N).

All this while his principal employment was that of an advocate, and he acquired infinite honour therein (O). However, upon the whole, the profeſſion did not pleaſe him, though the brilliant figure he made at the bar procured him the place of advocate general of the fiſc for Holland and Zealand, which becoming vacant was immediately conferred on him by thoſe provinces. He took poſſeſſion of this important office in

(M) Balzac however obſerves that if he had not put the Inſtitutes into verſe, and publiſhed ſome other pieces of the ſame nature, he ſhould have eſteemed him more.

(N) In the execution of this office he undertook his Annals, which were begun in 1614, though not finiſhed long before his death, and not publiſhed till twelve years after, by his ſons Cornelius and Peter in 1647.

(O) We have the method he obſerved in pleading, in a letter to his ſon Peter, wrote for his uſe: "Diſtribute, ſays he, all that can be "ſaid on both ſides under certain "heads, which imprint ſtrongly in "your memory; and whatever your "adverſary ſays refer it to your own "diviſion, and not to his." Ep. 1134 and 512.

1607, and he filled it with ſo much reputation that the States augmented his ſallary, and promiſed him a ſeat in the court of Holland. Upon this promotion his father began to think of a wife for him, and fixed upon Mary Reigeſberg, a lady of one of the firſt families in Zealand, whoſe father had been burgomaſter of Veer. The marriage was ſolemnized in July 1608 (P). The greateſt encomium of the new married lady is that ſhe was worthy of ſuch a huſband as Grotius. The moſt perfect harmony ſubſiſted between them, and Grotius held her in the higheſt eſteem.

At the time of his marriage he was employed in writing his "Mare liberum, i. e. the Freedom of the Ocean, or the "right of the Dutch to trade to the Indies." The work was printed the following year, 1609, without his knowlege, and publiſhed without his conſent. Indeed he appears not to have been quite ſatisfied with it: and though there came out ſeveral anſwers, particularly that of the famous Selden, intituled, "Mare clauſum ſeu de dominio maris," yet being ſoon after diſguſted with his country, he took no further concern in the controverſy (Q). The enſuing year he publiſhed his piece "De antiquitate Reipublicæ Batavæ." His deſign is to ſhew the original independency of Holland and Frieſland againſt the Spaniſh claim; he dedicated it to thoſe States, March 16, 1610. They were extremely pleaſed with it, returned thanks to the author, and made him a preſent (R). Whilſt this book was in the preſs, Grotius and his father, who commonly aſſiſted him in his writings, tranſlated it into Dutch.

Elias Oldenbarnevelt, penſionary of Rotterdam, and brother to the grand penſionary of Holland, dying in 1613, the city of Rotterdam offered that important place to Grotius, whoſe name was ſo famous that foreigners ſought to draw him among them by offers of honours and lucrative poſts, which the attachment to his country made him conſtantly reject: it was ſome time before he yielded to the deſires of Rotterdam. By the ferments of men's minds he

(P) He celebrated his nuptials in ſome Latin verſes, and tranſlated them into Dutch; he alſo wrote ſome in French. On this occaſion his father likewiſe wrote an epithalamium, and another was compoſed by Heinſius.

(Q) Beſides Selden's there was another anſwer printed at Valladolid in 1625, intituled, De Juſto imperio Luſitanorum Aſiatico; which Grotius thought not ill done, and that it deſerved an anſwer.

(R) However his love to his country carried him into ſome miſtakes, which he afterwards owned. Epiſt. 636.

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foreſaw that great commotions would ſpeedily ſhake the republic; this made him inſiſt with the gentlemen of that town, that he ſhould never be turned out of his place; upon that promiſe he accepted of the poſt, which gave him a ſeat in the aſſembly of the States of Holland, and afterwards in that of the States General.

Hitherto Grotius had but very little connexion with the grand penſionary Barnevelt; but from this time he contracted an intimate friendſhip with him, inſomuch that it was reported that Barnevelt deſigned to have his friend ſucceed him as grand penſionary of Holland (s).

At this time a diſpute aroſe between the Engliſh and the Dutch, concerning the right of fiſhing in the northern ſeas. Two Amſterdam veſſels having caught twenty two whales in the Greenland ocean, were met by ſome Engliſh ſhips bound to Ruſſia, who finding that the Dutch had no paſſports from the king of England, demanded the whales, which the Dutchmen being unable to reſiſt, were obliged to deliver. On their arrival in Holland they made their complaint, and the affair being laid before the States, it was reſolved that Grotius, who had written on the ſubject, and was more maſter of it than any one, ſhould be ſent to England to demand juſtice: but he could obtain no ſatisfaction. Hereupon the Dutch determined not to ſend to Greenland for the future without a force ſufficient to revenge themſelves on the Engliſh, or at leaſt to have nothing to fear from them.

The diſpute growing ſerious, to prevent any acts of hoſtility, a conference was held in 1615, between the commiſſioners of England and Holland, in which the debate turned chiefly on the whale fiſhery. Grotius, who was one of the commiſſioners from Holland, gives the hiſtory of this conference, in a letter to Du Maurier, dated at Rotterdam, June 5, 1615. But the Engliſh inſiſting on the right to Greenland, which the Dutch refuſed, the conference broke up without any ſucceſs. However, Grotius had reaſon to be well ſatisfied with the politeneſs of king James, who gave him a gracious reception, and was charmed with his converſation. But the greateſt pleaſure he received in this voyage was the intimate friendſhip he contracted with Caſaubon:

(s) The buſineſs of this officer is to manage proſecutions, receive diſpatches, and anſwer them, ſo that he is in a manner both attorney general and ſecretary to the States; and though he has no deliberative voice, and is the loweſt in rank, yet his influence is the greateſt.

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they knew one another before by character, and highly eſteemed each other: they were made to be the moſt intimate friends: in both the moſt profound erudition was found united with the moſt perfect probity. They had ſtill another ſympathy to knit faſter the band of this union; both ardently wiſhed to ſee all chriſtians united in one faith, and deſired nothing more than to be employed in that great work.

After his return from England, the following affair came under the conſideration of the States of Holland and Weſt-Frieſland. They had granted commiſſions to ſeveral privateers, who afterwards turned pirates. The people of Pomerania, who had been ill uſed by theſe corſairs, applied to the States for redreſs. The queſtion therefore was, whether the States were anſwerable for the act of thoſe privateers, either as having employed bad men in their ſervice, or neglected to require ſecurity of them on granting their commiſſions. Grotius was at this aſſembly, and his advice being aſked, he gave it that the States were only bound to puniſh the offenders, or deliver them up if taken, and the States were determined by this opinion.

In the midſt of theſe occupations, Du Maurier, the French ambaſſador in Holland, and his particular friend, reſolving to begin a courſe of ſtudy, applied to him for directions; to which Grotius ſent him a plan well worth the peruſal both of maſters and ſtudents, but too long to be inſerted here. It was printed by Elziverius in 1637, in a collection of ſeveral methods of ſtudy, under the title of De omni genere ſtudiorum recte inſtituendo. Grotius acquaints us, that it was publiſhed without his conſent.

Epiſt. 740.

Hitherto this great man went on ſmoothly in the paths of true glory without any conſiderable rubs; but fortune was now reſolved to put his virtue to the ſevereſt trial. The hero is not finiſhed but by adverſity. Among all the diſſentions incident to public communities, none are uſually carried on with ſo much fury, heat, and implacability as thoſe about religion. The united provinces had been kindled into a warm diſpute about grace and predeſtination, from the year 1608, when Arminius firſt broached his opinions. His doctrines being directly oppoſite to that of Calvin, gave great offence to that party, at the head of which appeared Gomar, who accuſed his antagoniſt before the ſynod of Rotterdam. Gomar's party prevailing there, Arminius applied to the States of Holland, who promiſed the diſputants to have the affair ſpeedily diſcuſſed in a ſynod. The diſpute ſtill continuing with much bitterneſs, in 1611 the States ordered a con-

conference to be held between twelve miniſters on each ſide: but the conſequence of this, like that of moſt other diſputes, eſpecially in matters of religion, was, that men's minds were the more inflamed. Arminius died on the 19th of October, 1609, ſome time before this conference, and Grotius made his elogium in verſe. He had hitherto applied little to theſe matters, and ingenuouſly owns he did not underſtand a great part of them, being foreign to his profeſſion; but upon a further enquiry he embraced the Arminian doctrine.

In the year 1610, the partiſans of Arminius drew up a remonſtrance ſetting forth their belief, firſt negatively againſt their adverſaries, and then poſitively their own ſentiments, each comprehended in ſix articles. This remonſtrance was drawn up by Utengobard, miniſter at the Hague, and was probably made in concert with Grotius, the intimate friend of that miniſter. To this the Gomariſts oppoſed a contra-remonſtrance: the former propoſed a toleration, the latter a national ſynod; and the diſputes increaſing, the States, at the motion of the grand penſionary, in a view of putting an end to them, revived an obſolete law made in 1591, placing the appointment of miniſters in the civil magiſtrates. But this was ſo far from anſwering the purpoſe, that the contra-remonſtrants reſolved not to obey it. Hence grew a ſchiſm, which occaſioned a ſedition, and many riots.

It was at this time of confuſion that Grotius was nominated penſionary of Rotterdam, as above-mentioned, and ordered to go to England, with ſecret inſtructions, as is thought, to get the king and the principal divines of that kingdom, to favour the Arminians and approve the conduct of the States. He had ſeveral conferences with king James on that ſubject (T). On his return to Holland, he found the diviſions encreaſed: Barnevelt and he had the direction of the States proceedings in this matter, and he was appointed to draw

(T) The States were very deſirous that the church and king of England ſhould be ſatisfied with their edict; the rather becauſe they had reaſon to believe James unfavourable to the Arminians. However, the king and biſhops allowed the doctrine to be orthodox as equally diſtant from Manicheiſm and Pelagianiſm, only the king was diſguſted to ſee the civil magiſtrate aſſume a right of making decrees in matters of religion. Caſaubon, ep. 933. Grot. Apolog. 66. Grot. epiſt. 2829. While he was in England he wrote his tract in favour of the Arminians, intituled, "A reconciliation of the "different opinions on predeſtina-"tion and grace," which is printed among his theological works.

up

up an edict which might reſtore tranquillity. He did ſo, and the draught was approved by the States (u); but it was ſo favourable to the Arminians that it gave great offence to the contra-remonſtrants, who determined to pay no regard to it. Hence this edict ſerving to encreaſe the troubles by driving the Gomariſts to deſpair, the grand penſionary Barnevelt, in hourly expectation of freſh riots, propoſed to the States of Holland that their magiſtrates ſhould be empowered to raiſe troops for the ſuppreſſion of the rioters, and the ſecurity of their towns. Dort, Amſterdam, and three others of the moſt favourable to the Gomariſts, proteſted againſt this ſtep, which they regarded as a declaration of war againſt the contra-remonſtrants. Barnevelt's motion however was agreed to, and on the 4th of Auguſt 1617, the States iſſued a placard accordingly. This fatal decree occaſioned the death of the grand penſionary, and the ruin of Grotius, by incenſing prince Maurice of Naſſau againſt them, who looked upon the reſolution of the States taken without his conſent to be derogatory to his dignity, as governor and captain-general.

Amſterdam, almoſt as powerful ſingly as all Holland, favoured the Gomariſts, and diſapproved the toleration which the States wanted to introduce. Theſe reſolved therefore to ſend a deputation to that city, in order to reconcile them to their ſentiments. Grotius was one of theſe deputies: they received their inſtructions April 21, 1616, and arriving at Amſterdam next day, met the town council on the 23d, when Grotius was their ſpokeſman. But neither his ſpeech nor all his other endeavours could avail any thing. The burgomaſters declared their opinion for a ſynod, and that they could not receive the cachet of 1614, without endangering the church, and riſking the ruin of their trade. The deputies wanted to anſwer, but were not allowed. Grotius preſented to the States on his return an account in writing of all that had paſſed at this deputation, and he flattered himſelf for ſome time with the hopes of ſome good effects from it: the diſappointment whereof chagrined him ſo much, that he was ſeized with a violent fever, which had well nigh

(u) See the edict in Burigny, l. 2. §. iv. The edict being cenſured by Sibrand Lubert, the States employed Grotius to write their apology, which he publiſhed this year, 1613, under the title of Ordinum Hollandiæ & Weſtfriſiæ pro pace eccleſiarum, etc. The States returned him public thanks, Oct. 31, in very honourable terms. Burman's collection of letters, No. 211. Caſaub. Epiſt. 935, and Voſſius Epiſt. 1. He afterwards wrote Defenſio decreti pro pace eccleſiarum.

carried him off. It appeared plainly by the blood that was taken from him, that melancholy was his diſorder. He was removed to Delft, where he found himſelf better. But being forbid to do any thing which required application, he wrote to Voſſius deſiring his company, as the beſt reſtorative of his health. The time of his recovery he employed in examining himſelf on the part he had acted in the preſent diſputes, and the more he reflected on it the leſs reaſon he had for bluſhing or repentance; he foreſaw the danger he incurred, but his reſolution was, not to change his conduct, and to refer the event to providence. The States of Holland, wholly employed in ſeeking ways to compound matters, came to a reſolution Feb. 21, 1617, to make a rule or formule to which both parties ſhould be obliged to conform. And ſuch an inſtrument was accordingly drawn up at their requeſt by Grotius, who preſented it to prince Maurice. But the project did not pleaſe him; he wanted a national ſynod, which was at length determined by the States General, and to be convoked in Holland at Dort.

In the mean time the Prince, who ſaw with the utmoſt diſpleaſure, ſeveral cities, agreeable to the permiſſion given them by the particular ſtates, levy a new militia, under the title of Attendant Soldiers, without his conſent, engaged the States General to write to the provinces and magiſtrates of thoſe cities, enjoining them to diſband the new levies. This injunction not being complied with, he conſidered the refuſal as a rebellion; concerted with the States General, that he ſhould march in perſon with the troops under his command, to get the attendant ſoldiers diſbanded, depoſe the Arminian magiſtrates, and turn out the miniſters of their party. He accordingly ſet out, accompanied by the deputies of the States General, in 1618, and having reduced the province of Gueldres, he was proceeding to Utrecht, when the States of Holland ſent thither Grotius, with Hoogarbetz, penſionary of Leyden, to put that city into a poſture of defence againſt him. But their endeavours proving ineffectual, the prince reduced the place, and ſoon afterwards ſent Grotius and Hoogarbetz to priſon in the caſtle at the Hague, where Barnevelt alſo was confined, Auguſt 29th this year. After this the States of Holland conſented to the national ſynod, which was opened at Dort, Nov. 15, 1618, which, as is well known, ended in a ſentence, condemning the five articles of the Arminians, and in impriſoning and baniſhing their miniſters. This ſentence was approved by the States General July 2, 1619.

After

After the riſing of that ſynod, our three priſoners were brought in order to their trial, the iſſue whereof was the execution of Barnevelt, May 13, 1619. Five days after which came on the trial of Grotius. He had been treated as well as his fellow priſoner with inconceivable rigour during their impriſonment, and alſo while their cauſe was depending. He tells us himſelf, that when they were known to be ill (w), that time was choſen to examine them, that they had not liberty to defend themſelves, that they were threatened and teazed to give immediate anſwers, and not ſuffered to have their examinations read over to them. Grotius having aſked leave to write his defence, he was allowed only five hours, and one ſheet of paper; he was alſo perſuaded that if he would own he had tranſgreſſed and aſk pardon, he might obtain his liberty; but as he had nothing to reproach himſelf with, he would never take any ſtep that might infer conſciouſneſs of guilt. His wife, his father, brother and friends all approved this reſolution. His ſentence, after reciting the ſeveral reaſons thereof, concludes thus, "For theſe "cauſes, the judges appointed to try this affair, adminiſtring "juſtice in the name of the States General, condemn the "ſaid Hugo Grotius to perpetual impriſonment, and to be "carried to the place appointed by the States General, there "to be guarded with all precaution, and confined the reſt "of his days, and declare his eſtate confiſcated. Hague, "May 18, 1619 (x)."

In purſuance of this ſentence, he was carried from the Hague to the fortreſs of Louveſtein near Gorcum in South-

(w) Neither his wife, his father, nor any of his friends were ſuffered to viſit him, though he lay for ſome time dangerouſly ill. Selden gave an inſtance of a generous adverſary on occaſion of his arreſt; an account of which is in his Mare clauſum, l. 1. p. 298.

(x) Bates tells us, that ſix of the nine months of his impriſonment had been employed in ſearching for his moſt inveterate enemies to be his judges; Vit. Grot. p. 424. and indeed they ſeem to be ignorant of the law, for they confiſcated his eſtate, a puniſhment incurred only in caſe of treaſon, though no mention of that crime was made in his ſentence. They were told of this irregularity, and ſaw they were in the wrong; to remedy it, they declared a whole year after the trial, without rehearing the cauſe, that their intention was to condemn Grotius and his accomplices as guilty of high treaſon; a ſtep which was the more irregular as delegated judges cannot by law add to their ſentence after it is paſſed. Ep. Grot. 161. This addition deprived Grotius's wife of the liberty of redeeming her huſband's eſtate at a moderate price, a privilege which the law allows in all caſes, but thoſe of treaſon. His eſtate was therefore confiſcated, but by this he was no great loſer. At that time, he was very far from being rich. His father being alive, what properly belonged to him, was only the ſavings of his ſalary, and his wife's fortune.

Holland,

Holland, ſituate upon the point of land formed by the Vahal and the Meuſe. This was done June 6, 1619, and twenty four ſols per day aſſigned for his maintainance, and as much for Hoogarbetz; but their wives declared they had enough to ſupport their huſbands, and that they choſe to be without an allowance, which they looked upon as an affront. Grotius's father aſked leave to ſee his ſon, but was denied; they conſented to admit his wife into Louveſtein, but if ſhe came out, ſhe was not to be ſuffered to return. However, in the ſequel, it was granted that ſhe might go abroad twice a week.

Grotius now became more ſenſible than ever of the advantages of ſtudy. Exile and captivity, the greateſt of evils that can befal miniſters of ordinary merit, reſtored to him that tranquillity to which he had been ſome years a ſtranger: ſtudy became his buſineſs and conſolation (r). We have ſeveral of his letters written from Louveſtein, which acquaint us in in what manner he ſpent his time. He gave Voſſius an account of his ſtudies. In the firſt of thoſe letters, without a date, he obſerves to him, that he had reſumed the ſtudy of the law, which had been interrupted by the multiplicity of buſineſs; that the reſt of his time he devoted to the ſtudy of morality, which had led him to tranſlate Stobeus's Maxims of the Poets, and the fragments of Menander and Philemon. He likewiſe purpoſed to extract from the tragic and comic authors of Greece, what related to morality, and was omitted by Stobeus, and tranſlate it into free verſe like that of the Latin comic writers. In tranſlating the fragments of the Greek tragic, he intended his verſes ſhould reſemble thoſe of the originals, excepting in the choruſes, which he would put into ſuch verſe as beſt ſuited him. Sundays he employed in reading treatiſes of the Chriſtian religion, and even ſpent ſome of his ſpare hours in this ſtudy on other days when his ordinary labour was over. He meditated ſome work in Flemiſh on religion. The ſubject which he loved beſt at that time, was Chriſt's love to mankind. He propoſed likewiſe to write a commentary on Chriſt's Sermon on the Mount.

Time ſeemed to paſs away very faſt amidſt theſe ſeveral projects. December 5, 1619, he writes to Voſſius that the muſes which were always his delight, even when immerſed in buſineſs,

(r) While he was allowed pen, ink and paper, in his confinement in the caſtle at the Hague, he employed himſelf in writing a Latin piece on the means of reconciling the preſent diſputes. It was preſented to prince Maurice, but without effect. In it Grotius maintained his conſtant opinion of the reaſonableneſs and juſtice of toleration.

ſineſs, were now his conſolation, and appeared more amiable than ever. He wrote ſome ſhort notes on the New Teſtament: theſe he intended to ſend Erpenius, who was projecting a new edition of it; but a fit of illneſs obliged him to lay them aſide. When he was able to reſume his ſtudies, he compoſed in Dutch verſe, "His treatiſe of the truth of the "Chriſtian religion," and ſent it to Voſſius, who thought ſome places obſcure. In the end of the year 1620, he promiſes his brother to ſend him his obſervations on Seneca's tragedies; theſe he had written at Voſſius's deſire. In 1621, Du Maurier loſing his lady, Grotius writes him, February twenty ſeven, a very handſome conſolatory letter, in which he deduces with great eloquence every ground of ſupport that philoſophy and religion can ſuggeſt on that melancholy occaſion.

The only method he took to unbend himſelf, was to go from one work to another. He tranſlated the "Pheniſſe of "Euripides," wrote his "Inſtitutions of the laws of Hol-"land in Dutch," and compoſed ſome ſhort "Inſtructions "for his daughter" Cornelia, in the form of a catechiſm, and in Flemiſh verſe, containing 185 queſtions and anſwers; it was printed at the Hague 1719, and he afterwards tranſlated it into Latin verſe, for the uſe of his ſon; it is added in the latter editions of his poems. He wrote alſo, while under confinement, a dialogue in Dutch verſe, between a father and a ſon, on then eceſſity of ſilence. In fine, he collected, when in priſon, the materials for his Apology.

Grotius had been above eighteen months ſhut up at Loveſtein, when on January 11, 1620, Muys-van-Hali, his declared enemy, who had been one of his judges, informed the States General, that he had advice from good hands their priſoner was ſeeking to make his eſcape. Some perſons were ſent to examine into this matter, but notwithſtanding all the enquiry that could be made, they found no reaſon to believe that he had laid any plot to get out. His wife, however, was wholly employed in contriving it: he had been permitted to borrow books of his friends, and when he had done with them, they were carried back in a cheſt with his foul linnen, which was ſent to Gorcum to be waſhed.

The firſt year his guards were very exact in examining the cheſt, but being uſed to find nothing in it beſides books and linnen, they grew tired of ſearching, and even did not take the trouble to open it. Grotius's wife obſerving their negligence, propoſed to take advantage of it. She repreſented to her huſband, that it was in his power to get out of priſon

ſon when he pleaſed, if he would put himſelf in this cheſt. However, not to endanger his health, ſhe cauſed holes to be bored oppoſite where his face was to be, to breathe at. and made him try if he could continue ſhut up in that confined poſture as long as it would require to go from Louveſtein to Gorcum. Finding it might be done, ſhe reſolved to ſeize the firſt favourable opportunity.

This ſoon offered: the commandant of Louveſtein going to Heuſden to raiſe recruits, Grotius's wife made a viſit to his lady, and told her in the converſation, that ſhe was deſirous of ſending away a cheſt full of books, for her huſband was ſo weak, it gave her great uneaſineſs to ſee him ſtudy with ſuch application. Having thus prepared the commandant's wife, ſhe returned to her huſband's apartment, and in concert with a valet and a maid who were in the ſecret, ſhut him up in the cheſt; and at the ſame time, that the people might not be ſurpriſed at not ſeeing him, ſhe ſpread a report of his being ill. Two ſoldiers carried the cheſt; one of them, finding it was heavier than uſual, ſaid there muſt be an Arminian in it. Grotius's wife, who was preſent, anſwered with great coldneſs, There are indeed Arminian books in it. The cheſt was brought down on a ladder with great difficulty; the ſoldier inſiſted on its being opened to ſee what was in it: he even went and informed the commandant's wife, that the weight of the cheſt gave him reaſon to ſuſpect the contents, and that it would be proper to have it opened. She told him that Grotius's wife had told her there was nothing but books in it, and that they might carry it to the boat. It is affirmed that a ſoldier's wife, who was preſent, ſaid there was more than one example of priſoners making their eſcape in boxes.

The cheſt however was put into the boat; and Grotius's maid, who was in the ſecret, had orders to go to Gorcum with it, and put it into a houſe there. When it came to Gorcum, they wanted to put it on a ſledge; but the maid telling the boatman there were ſome brittle things in it, and begging of him to take care how it was carried; it was put on a horſe, and carried by two chairmen to David Dazelaor's, a friend of Grotius, and brother in-law to Erpenius. When every body was gone, the maid opened the cheſt. Grotius had felt no inconveniency in it, though its length was not above three feet and an half. He got out, dreſſed himſelf like a maſon with a rule and a trowel; and went by Dalzaor's back-door through the market-place to the gate that leads to the river, and ſtept into a boat, which carried him to

Valvic in Brabant. Here he made himſelf known to ſome Arminians, and hired a carriage to Antwerp; taking the neceſſary precautions not to be known by the way. It was not the Spaniards he feared, for there was then a truce between them and the United Provinces. At Antwerp he alighted at the houſe of Nicolas Grevincovius, who had been formerly a miniſter at Amſterdam, and made himſelf known to nobody elſe. It was on the 22d of March 1621, that he thus received his liberty.

In the meantime, his wife's account, that he was ill, gained credit at Louveſtein; and to give him time to get off, ſhe gave out that his illneſs was dangerous. But as ſoon as ſhe learnt by the maid's return that he was at Brabant, and conſequently in ſafety, ſhe told the guards the bird was flown. They informed the commandant, by this time returned from Heuſden, who, after the moſt diligent ſearch, finding it true, confined Grotius's wife more cloſely; but upon her petition to the States General, April 5, 1621, ſhe was diſcharged two days after, and ſuffered to carry away every thing that belonged to her in Louveſtein. From Antwerp, Grotius wrote to the States General, March 30, that in procuring his liberty, he had employed neither violence nor corruption with his keepers; that he had nothing to reproach himſelf with, in what he had done; that he gave thoſe councils which he thought beſt for appeaſing the troubles that had ariſen in public buſineſs; that he only obeyed the magiſtrates of Rotterdam his maſters, and the States of Holland his ſovereigns; and that the perſecution he had ſuffered, would never diminiſh his love for his country, for whoſe proſperity he heartily prayed (z).

He continued ſome time at Antwerp, deliberating what courſe to take. Henry Dupuis, a learned man in the law ſettled at Louvain, ſent him a very handſome letter, ſignifying the ſhare he took in the general joy of all good men, and offering his houſe, and all that a true friend could give. He wrote alſo ſome lines on the cheſt, in which Grotius made his eſcape. But Grotius rather choſe to take the advice of Du Maurier, and the preſident

(z) Grotius's eſcape exerciſed the pens of the beſt poets, as Barteus Preſtant Viror. epiſt. p. 655. and this poet celebrated his wife's magnanimity, Grotii manes. p. 730. and Rutgerſius, ibid. p. 704. who compared Grotius to Moſes. Grotius himſelf wrote ſome verſes on his happy deliverance; he alſo made ſome lines on the cheſt to which he owed his liberty; and in the latter part of his life, was at great pains to recover it. Ep. 720. Mr. Bayle declares his wife ought not only to have a ſtatue erected to her honour, but to be canonized in diction. in Grot. article, Rem. B. at the end.

Jeannin, to go to France, where he had many friends (A). Accordingly, he ſet out for that country without an eſcort, but paſſed in diſguiſe, and through bye roads for fear of falling into the hands of the Dutch. He arrived at Paris, April 13, 1621, at night. The king was at Fountainbleau, and though it was determined in council to do ſomething for him, yet it was long before that reſolution had its effect; in the mean time, his wife came to Paris, in October (B), and their expences ſo much exceeded the ſmall revenue ſhe had ſtill left, that December 3, he wrote to Du Maurier, that if ſomething was not done ſoon, he muſt ſeek a ſettlement in Germany, or hide himſelf in ſome corner of France. At length, his majeſty returned to Paris, January 30, 1622: Grotius was preſented to him by the chancellor, and the keeper of the ſeals, in the beginning of March. The court was very numerous. The king received him moſt graciouſly, and granted him a penſion of 3000 livres (C).

Being thus ſettled, he looked out for a better houſe, intending to go to the length of 500 livres a year; but one Tilenus took half of it: its ſituation was in the Rue de Conde, oppoſite to the prince's Hotel. Tilenus's wife was very deſirous of a coach. Grotius thought one equipage might ſerve both; but he was againſt ſetting it up immediately for fear of running into an expence, which perhaps he ſhould not be able to ſupport. Notwithſtanding the king's grant, which Marſhal Schomberg, ſuperintendant of the king's finances, had ordered to be paid quarterly, and one payment to be advanced on demand, yet he could not touch the money; they had forgot to put it on the civil liſt, and the commiſſioners of the treaſury found daily ſome new excuſe for delaying the pay-

(A) Before he left Holland, he had wrote ſeveral pieces relating to the diſputes there between church and ſtate; as, 1. The ſovereign's temporal and eccleſiaſtical ſupremacy, De imperio ſummarum poteſtatum circa ſacra. 2. Via ad pacem eccleſiaſticam, &c. 3. Defenſio fidei Catholicæ de ſatisfactione Chriſti, adverſus Socinum. 4. Diſquiſitio an Pelagiana ſint illa dogmata, quæ nunc ſub eo nomine traducuntur. It was alſo during theſe conteſts, about grace and predeſtination, that he collected the ſentiments of the Greeks and Romans, on fate and man's power, which he publiſhed at Paris in 1624, entiuled, Philoſophorum veterum ſententiæ de fato, & de eo quod eſt in noſtra poteſtate.

(B) The thoughts of having left her in priſon grieved him ſo much, that had ſhe not been releaſed he declared he would have ſurrendered himſelf rather than have been ſeparated from her for ever. Ep. 164.

(C) His majeſty alſo, on Grotius's account, granted a protection to all the Dutch refugees. See the letters patent, dated at Nantz, April 22, 1622.

ment (D). At length, however, by the ſollicitation of ſome powerful friends, he received it; but it continued to be paid as grants were paid at that time, that is to ſay, very ſlowly.

Theſe difficulties did not diminiſh his paſſion for literature. "I perſiſt, ſays he, in a letter to Voſſius, September 29, "1621, in my reſpect for ſacred antiquity: there are many "people here of the ſame taſte. My ſix books in Dutch will "appear ſoon: [i. e. his book of the Truth of the Chriſtian "religion.] Perhaps I ſhall alſo publiſh my diſquiſition on "Pelagianiſm with the precautions hinted to me by you and "ſome other perſons of learning. In the mean time, I "am preparing an edition of Stobeus; and to render it more "perfect, I collate the Greek MSS. with the printed copies." Thus he ſpent the greateſt part of his time in prayer, reading the Scriptures and the ancient interpreters; and as the miniſters of Charenton, who had received the deciſions of the ſynod of Dort, would not admit him into their communion, he reſolved to have prayers read at home in his family.

Having collected ſome materials in priſon for his Apology, he printed it in the beginning of 1622; and it was tranſlated into Latin, and publiſhed the ſame year at Páris. It was ſent to Holland immediately, where it cauſed ſo much diſguſt, that the States General proſcribed it as ſlanderous, tending to aſperſe by falſehoods, the ſovereign authority of the government of the United Provinces; the perſon of the prince of Orange, the ſtates of the particular provinces, and the towns themſelves; and forbad all perſons to have it in their cuſtody on pain of death. Grotius preſented a petition to the king of France, to be proteſted againſt this edict, which imported, that he ſhould be apprehended wherever found: whereupon his majeſty took him into his ſpecial protection. The letters for that purpoſe being iſſued at Paris, February 26, 1623.

The malevolence of thoſe who were then in place, made no change in Grotius. In the height of this new perſecution, he wrote to his brother, that he would ſtill labour to promote the intereſt of Holland; and that if the United Provinces were deſirous of entering into a cloſer union with France, he would aſſiſt them with all his credit. In reality, Grotius ſtill preſerved many friends, who ardently wiſhed for his return; though they were not able in any wiſe to facilitate it. In 1623, he publiſhed at Paris his edition of Stobeus.

(D) By this delay, he imagined they had a mind to make him turn Roman Catholic. A report that he was not far from it had reached Holland, Ep. 37. and 158.

He

He had now lived a year in the noiſe of Paris, and began to think of retiring into the country, when the preſident de Meme offered him one of his ſeats at Bologne near Senlis. Grotius accepted the offer, and paſſed there the Spring and Summer of the year 1623. In this caſtle he begun his great work which ſingly is ſufficient to render his name immortal, I mean his treatiſe of the "Rights of peace and war," De jure belli & pacis. He had viſited hereupon the moſt diſtinguiſhed men of learning; among others Salmaſius and Rigault, and had all the books he could deſire in the free uſe of de Thou's library, granted him by his ſon, and he ſometimes made excurſions to St. Germains, where the court was, to cultivate the friendſhip of the miniſtry. But having learned that de Meme wanted to reſide himſelf at Bologne (E), he withdrew to Senlis in the beginning of Auguſt, and returned to Paris in October.

His wife's affairs obliging her to make a journey into Zealand, ſhe ſet out for that province in the ſummer 1624. In her abſence Grotius was thrown into a violent dyſentery (F): the news of his illneſs threw his wife into a fever; as ſoon as it was abated, ſhe ſet out for Paris without waiting the return of her ſtrength. The pleaſure of ſeeing her, and the care ſhe took of him wrought a wonderful change in Grotius. After two months dangerous illneſs he began to mend, and in a little time was perfectly recovered In this illneſs he finiſhed the tranſlation of the Phœniſſæ of Euripedes, with a dedication the preſident de Meme, though it was not publiſhed till 1630.

He was never in better health than in the beginning of the year 1625; and prince Frederick Henry, who had wrote very kindly ſome time before, ſucceeding to the poſt of Stadt-holder on the death of his brother Maurice, April 23, that year, Grotius's friends conceived great hopes of obtaining leave for his return to Holland. And at their requeſt, eſpecially his father's, he wrote to the new Stadt-holder for this purpoſe, but without effect; as he had before conjectured. However, he was now in the height of his glory by the prodigious ſucceſs of his admirable book, De jure belli & pacis,

(E) Whatever was the reaſon, it is certain Grotius had taken particular care not to offend de Meme, who was a zealous Catholic. For this reaſon, he eat meagre on Fridays and Saturdays, received none of his Dutch refugee miniſters, no pſalms nor hymns were ſung; in fine, no public nor even private exerciſe of the proteſtant religion performed. Burigny, Book iii. c. vii.

(F) In October, 1624, he wrote to his brother, that he had been three weeks confined to his bed, and four times blooded.

which was publiſhed this year at Paris (G). In the mean time he began to grow tired of that city. His penſion was ill paid, and his revenue inſufficient to keep him decently with a wife and a numerous family. He had an offer of being profeſſor of law in a college at Denmark; but though he was ſatisfied with the ſallary, he thought the place beneath his acceptance.

While he remained in ſuſpence what to do, cardinal Richlieu was nominated prime miniſter in 1626. His excellency had a mind to be particularly acquainted with Grotius, and invited him to his houſe at Limours. In this interview it is not improbable the cardinal propoſed to Grotius to devote himſelf entirely to him, that miniſter protected none but ſuch as profeſſed an abſolute ſubmiſſion to his will in all things, and that Grotius's reſervations on that head drew upon him the cardinal's diſpleaſure. 'Tis certain that from this time his penſion was unpaid (H), which greatly perplexed him, and he began to think of removing: however he was patient for ſome time longer; he liked Paris, and reſolved not to leave it till that patience was wore out.

In the interim his heart was ſtrongly bent upon returning to his native country. In theſe wiſhes he ſent his wife into Holland in the ſpring of 1627, that ſhe might inquire how matters ſtood: but as he continued in the reſolution to make no ſollicitations for leave, all the endeavours of his friends were fruitleſs, and his brother wrote to him Feb. 24, 1630, that there was no hopes of ſucceſs. However, they obtained a cauſe of ſome conſequence to him. He reclaimed his effects which were confiſcated, and his demand was granted. In fine, notwithſtanding the inefficacy of his friends ſollicitations, he reſolved to regulate his conduct by his wife's advice, who had been on the ſpot. At her return from Holland, ſhe told him it was neceſſary that he ſhould go thither; accordingly he ſet out for Holland in October 1631. The ſentence paſſed againſt him being ſtill in force, his friends adviſed the concealing himſelf. This ſtep appeared to him

(G) It was put into the Index Expurgatorius at Rome, with his Apology and poems, Feb. 4, 1627. Grot. Epiſt. 183. p. 7.

(H) In a letter to his brother, dated May 21, 1626, and in another to his father, he writes thus, If I would forget my country and devote my ſelf wholly to France, there is nothing which I might not expect. See alſo Epiſt. 149. p. 84, to Du Maurier, where he ſuggeſts the ſame thing. But I think it my duty, ſays he, to adhere to my former ſentiments: and 'tis ſaid the cardinal gave private orders to have the payment of his penſion ſtopt. Burigny.

ſhame-

ſhameful and ill-timed. He went to Rotterdam as thinking it the ſafeſt, becauſe having filled the place of penſionary with much honour, he was greatly beloved in the town; but the magiſtrates giving him to underſtand that they did not approve his appearing in public, he left Rotterdam, and paſſing in the end of the year 1631 to Amſterdam, he was extreamly well received there; and Delft alſo, where he was born, ſhewed him a ſincere reſpect.

But no city ventured publicly to protect him; and the States General thinking themſelves affronted by this boldneſs, in continuing in the country without their leave, and by the repugnance he ſhewed to aſk them pardon, iſſued an ordonnance, December 10, 1631, enjoining all bailiffs of the country to ſeize his perſon, and give them notice: but no body would execute it; and to employ himſelf till his fate ſhould be determined, he reſolved to follow the buſineſs of a chamber council. With this view he deſired his brother, in a letter dated Feb. 16, 1632, to ſend him what law books he had, ſuch as he might want for that office. He could make no uſe of theſe books; for the States General, on March 10, renewed their ordonnance upon pain to thoſe who would not obey, of loſing their places, and with a promiſe of 2000 florins to any one, who ſhould deliver him into the hands of juſtice.

Upon this he thought proper to ſeek his fortune elſewhere (1); and March 17 he ſet out from Amſterdam on his way to Hamburgh, and paſſed the fine ſeaſon at an agreeable ſeat called Okenhuſe, near the Elbe, belonging to William Morth, a Dutchman. On the approach of winter he went to Hamburgh, and lodged with one Van Sorgen, a merchant: but the town did not prove agreeable to him, and he paſt his time but heavily, till the return of his wife

(1) He had firſt thought of removing from France to Hamburg or Roſtock. See a letter to his brother, dated July 17, 1626; and when he intimated to the ſame brother his intention of returning to Holland in 1631, would it be proper, ſays he, to return to my country by ſtealth, and with ſo little hopes, after doing her ſo great ſervice. Voſſius, in a letter to Laud, then biſhop of London, dated Feb. 13, 1632, propoſed his retiring to England; the biſhop in his anſwer owns that he always looked on Grotius's recall as a thing not to be expected; and as to employing him in England, he ſays it was in vain to think of it in the preſent circumſtances. Preſt. Viror. Ep. 507 and 508. Mr. Burigny having obſerved, that it was a wonder how a wiſe man, ſuch as Grotius, could be brought to hazard a journey to Holland, after the ill ſucceſs of all his projects for leave, excuſes him upon this principle, that on ſome occaſions it is prudent to run hazards. Life of Grot. b. iii. §. xii.

from Zealand in autumn 1633. She had always been his conſolation in adverſity, and rendered his life more agreeable. Her buſineſs at Zealand was to pick up the remains of their fortune, which ſhe probably brought with her to Hamburgh. While he continued here ſome advantageous propoſals were made him from Spain, Poland, Denmark, and the duke of Holſtein, and ſeveral other princes (K); but he ſtill entertained the thought of a reconciliation with his native country: At length, however, he was determined.

He had always entertained a very high opinion of Guſtavus king of Sweden; and that prince having ſent to Paris Benedict Oxenſtiern, a relation of the chancellor, to bring to a final concluſion the treaty between France and Sweden, this miniſter made acquaintance with Grotius, and reſolved, if poſſible, to draw him to his maſter's court (L). And Grotius writes, that if that monarch would nominate him ambaſſador, with the proper ſallary, for the decent ſupport of the dignity, the propoſal would merit his regard. In this ſituation Salvius, vice chancellor of Sweden, a great ſtateſman, and a man of learning, being then at this city, Grotius made acquaintance with him, and ſaw him frequently. Polite literature was the ſubject of their converſation. Salvius conceived a great eſteem for Grotius, and the favourable report he made of him to the high chancellor Oxanſtiern, determined the latter to write to Grotius to come to him, that he might employ him in affairs of the greateſt importance.

Grotius accepted of this invitation, and ſetting out for Francfort on the Maine, where that miniſter was, arrived there in May 1634. He was received with the greateſt politeneſs by Oxenſtiern, but without explaining his intentions. However, in confidence of the high chancellor's character, he ſent for his wife, and ſhe arrived at Francfort with his daughters and ſon, in the beginning of Auguſt. The chancellor continued to heap civilities upon him without mentioning a word of buſineſs, but ordered that he ſhould follow him to Mentz, and at length declared him councellor

(K) See his Epiſt. 170, 173, 184, 212, 215, 229, 282. all writ before June 1630, while he had no thoughts of entering into the Swediſh ſervice.

(L) Guſtavus, a little before his death, May 1632, had given orders that Grotius ſhould be employed in the Swediſh miniſtry. The book of the Rights of war and peace was found in his tent after his death. Grot. Ep. 87. After all, Grotius himſelf ſays, that it was marſhal Bannieres's brother, who firſt gave him the hint of preferring Sweden to the other ſtates by whom he was ſollicited. Burigny, b. iv. §. 11.

to

to the queen of Sweden, and her ambaſſador at the court of France.

As ſoon as he could depend upon an eſtabliſhment, he reſolved to renounce his country, and to make it known by ſome public act, that he conſidered himſelf as no longer a Dutchman. In this ſpirit he ſent his brother letters for the prince of Orange and the Dutch to that purport, July 13, this year: he likewiſe wrote to Rotterdam, which had deferred nominating a penſionary after the ſentence paſſed againſt him, that they might now proceed to an election, ſince they muſt no longer look upon him as a Dutchman. He ſet out from Mentz on his embaſſy to France in the beginning of 1635, and arriving at Meaux on the 7th of Feb. went thence to St. Denis; whence he made his public entry into Paris on Friday March 2, and was introduced to Lewis XIII. on the 6th. The great buſineſs of this embaſſy was to obtain the French king's aſſiſtance to Sweden againſt the imperialiſts, for the particulars of which we muſt refer to the accounts cited below, as alſo for the ſeveral ſteps made uſe of by him, and his ſkill and addreſs in negotiating that important affair (M), with this ſingle remark, that he always ſupported, with great firmneſs, the rights and honours belonging to the rank of an ambaſſador. He continued in that character in France till 1644, when he was recalled at his own requeſt.

In order to his return, having obtained a paſſport through Holland, he embarked at Dieppe, and arrived at Amſterdam in 1645, where he was extremely well received and entertained at the public expence. That city fitted out a veſſel to carry him to Hamburg, where he was May 16 this year. He went next day to Lubeck, and thence to Wiſmar, where count Wrangle, admiral of the Swediſh fleet, gave him a ſplendid entertainment, and afterwards ſent a man of war with him to Calmar, whither the chancellor ſent a gentleman with his coach to bring him to Suderacher. He continued there about a fortnight with the chancellor and other ambaſſadors, who treated him with great honours. Returning to Calmar he went by land to Stockholm, whither queen Chriſtiana came from Upſal to ſee him.

Her majeſty had, before his departure from France, aſſured him that ſhe was extremely ſatisfied with his ſervices;

(M) Puffendorff Vind. Grot. Bougeant & Du Maurier's memoirs; Hiſtoire des guerres de Weſtphali; Le Vaſſor's hiſtory; Le Clerc's hiſt.; Bates's life of Grotius; Barleus in Wicquefort's letters; the Menagrana, and above all Grotius's Epiſt. and Burigny, b. iv. and v.

and

and ſhe now gave him ſeveral audiences, and made him dine with her, and he appeared to be abundantly pleaſed with the honours he received: but as he ſaw they were in no haſte to do any thing for him, and only rewarded him with compliments, he grew uneaſy, and aſked leave to retire. He was confirmed in this reſolution by finding the court filled up with perſons that had conceived a jealouſy againſt him; beſides, the air of Sweden did not agree with him. The queen ſeveral times refuſed to grant him his diſmiſſion, and ſignified that if he would continue in her ſervice in quality of counſellor of ſtate, and bring his family into Sweden, he ſhould have no reaſon to repent it: but he excuſed himſelf on account of his own health, which was much altered, and of his wife's health, who could not bear the cold air of that kingdom. He aſked a paſſport, which they delayed granting.

In the mean time he grew ſo uneaſy at Stockholm, that he reſolved to be gone without a paſſport. Leaving that city therefore, he went to a ſea-port two leagues diſtant, in order to embark for Lubeck. The queen being informed of his departure, ſent a gentleman to tell him ſhe wanted to ſee him once more, otherwiſe ſhe ſhould think he was diſpleaſed with her. He returned therefore to Stockholm and explained himſelf to the queen, who ſeemed ſatisfied with his reaſons, and made him a preſent in money, amounting to twelve or thirteen thouſand imperials, adding to it ſome ſilver plate that was not finiſhed ſooner, which he was aſſured had delayed the granting of his paſſport. That was afterwards iſſued, and the queen gave him a veſſel, on board which he embarked Auguſt 12 for Lubeck.

But the veſſel was ſcarce ſailed when a violent ſtorm aroſe, which obliged her after three days toſſing to put in, Auguſt 17, on the coaſt of Pomerania, fourteen miles from Dantzick. Grotius ſet out in an open waggon for Lubeck, and arrived at Roſtock Auguſt 26, very ill, having travelled above ſixty miles through wind and rain. He lodged with Balleman, and ſent for Stochman the phyſician, who, from the ſymptoms, judged he could not live long. On the 28th he ſent for Quiſtorpius, miniſter of that town, who gives the following account of his laſt moments. He begins thus; In a letter to a friend. "You are deſirous of hearing how that phœnix of literature, Hugo Grotius, behaved in his laſt moments; I am going to tell you." He then proceeds to give an account of his voyage, and his ſending for Stochman, a Scotch phyſician; after which he goes on as follows: he ſent for me about nine at night,

night; I went and found him almoſt at the point of death: I ſaid there was nothing I deſired more than to have ſeen him in health, that I might have had the pleaſure of his converſation; he ſaid, God had ordered it otherwiſe. I deſired him to prepare himſelf for a happier life, to acknowlege he was a ſinner, and repent of his faults; and happening to mention the publican, who acknowleged he was a ſinner, and aſked God's mercy, he anſwered, I am that publican. I went on and told him that he muſt have recourſe to Jeſus Chriſt, without whom there is no ſalvation. He replied, I place my hope in Jeſus Chriſt. I began to repeat aloud in German the prayer that begins Herr Jeſu (N); he followed me in a very low voice with his hands claſped. When I had done, I aſked him if he underſtood me; he anſwered, I underſtand you very well. I continued to repeat to him thoſe paſſages of the word of God, which are commonly offered to the remembrance of dying perſons; and aſking him if he underſtood me, he anſwered me, I heard your voice, but did not underſtand what you ſaid. Theſe were his laſt words; ſoon after he expired, juſt at midnight. His body was delivered to the phyſicians, who took out his bowels, and eaſily obtained leave to bury them in our own principal church, dedicated to the virgin Mary."

Thus died this extraordinary perſon Auguſt 28, at night, 1645. His corps was carried to Delft, and depoſited in the tomb of his anceſtors. He wrote this modeſt epitaph for himſelf,

Grotius hic Hugo eſt Batavum captivus et exul,
Legatus regni Suecia magna tui.

He made his will March 27, 1615, a little before his departure from Paris. He had a very agreeable perſon, a good complexion, an aquiline noſe, ſparkling eyes, a ſerene and ſmiling countenance: he was not tall, but very ſtrong and well built. Two medals were ſtruck in honour of him. The firſt has on one ſide his buſt with his name, and on the reverſe a cheſt, on which is the arms of Sweden and France, at the ſide of the cheſt is the caſtle of Louveſtein, and oppoſite to it a riſing ſun, with theſe words, Melior poſt aſpera fata reſuego, "I "riſe brighter after my adverſities." In the exergue is Natus 1583, obijt 1645. The ſecond medal, larger than the firſt, on the one ſide repreſents him with the time of his birth and death. Hugo Grotius natus 1583, 10 Aprilis: obiit 1645,

(N) It is a prayer addreſſed to Jeſus Chriſt, and ſuited to the condition of a dying perſon, who builds his hopes on the Mediator. Le Clerc has recited it at length, in Sentimens de quelq. Theolog. lett. 17, p. 397.

28 Auguſti,

28 Auguſti. On the reverſe is this inſcription in Dutch verſe, "The phœnix of his country; the oracle of Delft; the "great genius; the light which enlighteneth the earth."

During his embaſſy at Paris he publiſhed ſeveral books, and wrote others, which came out after his deceaſe (o). Beſides theſe he left ſeveral MSS. in his cloſet, which were purchaſed by the queen of Sweden from his wife. Among them were notes on ſome of the moſt difficult laws; a compariſon of the republics of Athens and Rome with that of Holland; notes on the hymns of Orpheus; and an illuſtration of the books of Moſes by the writings of the pagans; beſides theſe ſeveral others are loſt (p).

There are many doubts about his religion, occaſioned partly from ſeveral expreſſions dropt from him, out of the ardent zeal with which he laboured to re-unite chriſtians in one belief, and the great deſire each party had to claim him for theirs. Menage wrote an epigram on this occaſion, the ſenſe of which is, that as many different ſects claimed his religion as there were towns that contended for the birth of Homer (q). It is certain that Grotius had a very great reſpect for the church of England; and after his death his widow communicated with that church, which ſhe ſaid ſhe did in conformity with the dying intentions of her huſband. She died at the Hague in the communion of the Remonſtrants, which, as Le Clerc obſerves, was not contrary to her huſ-

(o) Theſe are, firſt, his Anthologia. 2. Via ad pacem eccleſiaſticam. 3. Hiſtoria Gothorum, etc. 4. Remarks on Juſtinian's laws. 5. Commentary on Old and New Teſtament, with ſeveral pieces annexed. 6. Diſſertatio hiſt. & politic. de dogmatis ritibus & gubernatione eccleſiæ, &c. 7. De origine gentium Americanarum, etc. with two anſwers to De Laets in it's defence. 8. An Introduction to the laws of Holland. 9. Notes to Tacitus, publiſhed in Lipſius's edition, 1640. 10. Notes upon Lucian, publiſhed in 1614. In 1652 there came out a ſmall collection in 12mo. with this title, Hugonis Grotii quedam tractatus inedita, aliaq; ex Belgice editis Latine verſa argumenti theolog. jurid. politic. 2. Hugonis Grotii Epiſt. edit. 1687.

(p) As theſe are cited in his works it will be proper to mention them all. 1. Euripides's Iphigenia, mentioned in Epiſt. 402. 2. A piece, proving that the war between different princes ought not to hinder the trade of the powers not engaged in it, epiſt 207. 3. The portrait of Zeno. epiſt. 465, 466, 469. 4. The tranſlation of Euripides's Supplicantes, Ep. 683. This was thought to be loſt till father Bertier diſcovered it in the library of the Jeſuit's college at Paris, Aug. 1751.

(q) The original Latin runs thus;

Smyrna, Rhodes, Colophon, Salamis,
Argos, Athenæ,
Siderei, certant vatis de patria Homeri.
Grotiadæ certant de religione Socinus,
Arrius, Arminius, Calvinus, Roma,
Lutherus,

band's

band's laſt orders, as the Remonſtrants allowed of the lawfulneſs of communion with the church of England (R).

Grotius had by her three ſons and three daughters. His eldeſt ſon, Cornelius, firſt ſtudied in Holland under his great grand father, and then at Paris under his father, who afterwards ſent him to Oxenſtiern, and the chancellor made him his Latin ſecretary in 1636; but being indolent and fickle tempered, he had a mind to go into the army, and his father complying, ſent him to the duke de Weymar, the moſt experienced general of his age, who received him graciouſly. Upon that duke's death, Cornelius entered into the French ſervice, and afterwards took a fancy to that of the Venetians, but could not agree upon terms. This fickleneſs of temper diſpleaſed Grotius, who in the latter part of his life ſpoke of this ſon with great indifference. In the ſequel, when the States of Holland wanted to indemnify ſuch as were unjuſtly perſecuted by the overgrown power of the Stadtholders, they gave Cornelius Grotius a company in the guards; to Peter a troop of horſe, and to Membas their brother in law a regiment, with leave to diſpoſe of them or ſell them to the beſt advantage, which was contrary to law and cuſtom; this was in 1653. Cornelius died unmarried.

Grotius's ſecond ſon, Peter, was more like his father. In his infancy he was ſickly, and had received a hurt in his leg, which, through bad management, occaſioned a lameneſs ever after. He was educated at Amſterdam, and after ſome time applying to the law, became an advocate, and began to plead at the Hague 1640. In 1652, he married an attorney's daughter for love, but ſhe was both handſome and rich; and ſome time after he became agent at the Hague for Charles Lewis elector palatine. In 1660 he was nominated penſionary of Amſterdam. After the concluſion of the triple alliance he was ſent to Denmark and Sweden, and aſſumed the quality of ambaſſador in ordinary at Stockholm. Upon the death of Borel, the Dutch ambaſſador at Paris, in 1669, he ſucceeded him, and at the ſame time was choſen penſionary at Rotterdam. His buſineſs at Paris was to prevent that monarch from making war upon the States; and not ſucceeding, he was ſent again after war was declared in 1672. On his return to the Hague he was appointed deputy to the States General. But ſoon after, being involved in the diſgrace of the De Witts, he was ſtripped of

(R) See the Teſtimonia at the end of Le Clerc's edition of the Truth of the Chriſtian religion.

his

his dignities, and threatened with aſſaſſination, which determined him to leave Holland. He went to Antwerp, where his life was attempted. He went to Liege, and thence to Aix-la-Chapelle and Cologn; and after two years abſence was permitted to return home, where he continued ſome time unmoleſted. But on the apprehending of Wicquefort, the duke of Brunſwick's miniſter at the Hague, Peter Grotius was apprehended and proſecuted for treaſon, upon ſome letters found among the papers of Wicquefort, yet he was cleared: this was in Nov. 1676. Thus eſcaping out of the hands of his enemies he retired with his family to a country ſeat he had at Haerlem, where he ſpent the reſt of his days in educating his children, and reading the beſt authors. He died at the age of ſeventy.

Hugo Grotius's third ſon Diederic was bred an engineer under the famous Boſchius, and was afterwards, at his father's ſuit, made firſt page and then aid de camp to the duke de Weymar. After whoſe death he ſerved under Marſhal Bannier, and in his ſervice was taken priſoner by the Bavarians in 1643. Diederic wrote an account of the action, which was printed by his father, who paid a thouſand florins for his ſon's ranſom. After this he made the campaign in 1644, under marſhal Turenne, and was employed by that general in ſeveral parts of the war; but he came to an unhappy end, when young and unmarried. Queen Chriſtiana of Sweden having abdicated the crown in favour of Charles Guſtavus, Diederic and Cornelius Grotius took a reſolution to wait on that prince, who had known and highly eſteemed their father in France, with an intention to enter into his ſervice. Setting out from Holland with this deſign, they were got between Embden and Bremen, halfway to Hamburg, when a villain, who had ſerved Diederic ſeveral years as valet, reſolved to murder both the brothers for the ſake of their money: he went in the night time into Diederic's chamber, and ſhot his maſter dead while aſleep; he was preparing to ſerve Cornelius in the ſame manner, but he was awake, employed, as it happened, in compoſing a Latin epigram. On hearing the ſhot he took a piſtol, which lay on a chair by his bed-ſide, and ſeeing the murderer advance ſoftly to him, (it was moonlight) he fired and laid him flat on the floor. The people of the inn got up on the noiſe, and delivered the villain, who was dangerouſly wounded, into the hands of juſtice, and he was broken on the wheel.

Of Hugo's three daughters, Frances, the youngeſt, was born in October 1626, in the eighth month of her mother's pregnancy,

nancy, and died in 1628. His ſecond daughter, Mary, died at Paris, 1635, of the fatigue and cold ſhe received in her journey to that city. Cornelia the eldeſt ſurvived her father, and married John Barthon, viſcount of Mombas, a gentleman of Poitou, who had been obliged to leave France on incurring the diſpleaſure of Lewis XIV. He went to Holland, from whence he was alſo forced to fly, being involved in the misfortunes wherein the De Witts periſhed (s).

Grotius's younger brother William has been often mentioned in the courſe of this memoir: Hugo had the direction of his ſtudies (t). He went to France in 1617, to learn the language. In 1629, he married Alida Graſwinkel. In 1639, he was choſen advocate of the Eaſt-India company. He kept a cloſe correſpondence with Hugo, till the death of the elder brother. He wrote two books mentioned below (u). Grotius had another brother, ſecond ſon to his father, named Francis; he died young. Grotius wrote a poem on his death, and a conſolatory piece in proſe and verſe to his father, both in the collection of his poems. Grotius had a ſiſter, a lady of fine accompliſhments; ſhe wrote a uſeful book on Widowhood, which Hugo ſays was very well done (w); the deſign of it was not to condemn ſecond marriages, but to ſhew that it is more becoming for a woman to be content with one huſband. After her death, it was propoſed to print it; and Grotius, to make it more conſiderable, turned into Dutch, three tracts of Tertullian, one of St. Ambroſe, and three of Jerome. But the collection was not publiſhed.

(s) This account of Grotius's children is taken chiefly from Grotius's letters, De Witt's letters and negotiations, vol. iv. and Wicquefort.

(t) See a letter of Grotius to him dated at Rotterdam, September 28, 1614.

(u) Theſe are, 1. Vitæ juriſconſultorum, &c. 2. De principiis juris naturalis Enchiridion.

(w) Epiſt. 550.

GROVE (Henry) a learned divine among the Engliſh Preſbyterians, was deſcended both by his father and mother from families remarkable for ſtrict piety, ſincere goodneſs, and a ſtrong attachment to Preſbyterian principles, the Groves of Wiltſhire, and the Rowes of Devonſhire; his grandfather Grove being ejected from a good living in Devonſhire for nonconformity by the famous Bartholomew act in 1662. His father ſuffered much, and chearfully, in the ſame cauſe for lay nonconformity under Charles and James II. The eminent piety of Mr. Rowe, his grand-father by the mother's ſide, may be

be known by the account of his life publiſhed by Mr. Theophilus Gale. His father, in particular, filled a life of eighty years honourably, and uſefully, and died univerſally eſteemed and lamented, on account of his uncommon prudence and temper, unſpotted integrity, a ſtrict yet chearful and amiable piety, and a generous charity (A).

From ſuch parents, our author, who was born at Taunton in Somerſetſhire January 4, 1683, derived an excellent natural diſpoſition to religion, which diſcovered itſelf very ſoon. He was naturally very modeſt and benevolent, and had a ſtrong ſenſe of honour, which appeared in variety of inſtances in early life. The quickneſs of his parts added to a love of literature were ſoon viſible, by which means he paſſed through the rudiments of grammar much ſooner than uſual, and at fourteen years of age, being poſſeſſed with a ſufficient ſtock of claſſical literature (B), he went through a courſe of academical learning under the reverend Mr. Matthew Warren of Taunton, who was for many years at the head of a flouriſhing academy. Here he read Locke, and Le Clerc, and biſhop Cumberland on the law of nature. Having finiſhed his courſe of philoſophy and divinity under Mr. Warren, he removed to London, and ſtudied ſome time under the reverend Mr. Thomas Rowe, to whom he was nearly related. At this time he contracted an acquaintance and friendſhip with ſeveral perſons of merit, and particularly with Dr. Watts, which continued till his death, though they differed in their judgment upon ſeveral points warmly controverted among divines.

After two years ſpent under Mr. Rowe in London, he returned into the country, and being now two and twenty years of age, he began to preach with great reputation. An exact judgment, a lively and beautiful imagination, a warmth of devotion, and a rational and amiable repreſentation of chriſtianity, made his ſermons, delivered by a voice which, though not ſtrong, was ſweet and well governed, generally admired: there appears alſo in his firſt diſcourſes a larger ſtock of well digeſted learning than could be expected at his age. The ſpirit of devotion which prevailed in his ſermons, early procured the eſteem and friendſhip of Mrs. Singer,

(A) See the character of his parents by himſelf under his article in Biogr. Brit. Rem. (A).

(B) Of the claſſics, Horace, Cicero, Salluſt, Tacitus were his favourites among the Latins; and of the Greeks Zenophon, Plato, Epictetus, and Marcus Antoninus. Homer he did not reliſh, and among the Engliſh poets Cowley was his.

after-

afterwards Mrs. Rowe, which ſhe expreſſed in a fine manner, in an Ode on death addreſſed to Mr. Grove.

Soon after his beginning to preach he married; and at the age of twenty three, upon the death of his tutor, Mr. Warren, was choſen to ſucceed him in the academy at Taunton by the unanimous vote of a great number of perſons aſſembled for that purpoſe. The province firſt aſſigned him, was ethics, and pneumatology, in both which he taught himſelf as well as his ſcholars. At his firſt entrance, he compoſed ſyſtems in each, and was continually improving; and his improvement by this means in the firſt was of conſiderable advantage to him as a preacher. His concern in the academy obliging him to a reſidence at Taunton, he preached for eighteen years to two ſmall congregations in the neighbourhood; and though his ſalary from both was leſs than twenty pounds a year, and he had a growing family, he went through it chearfully.

In 1708, he commenced author, by a piece which he publiſhed entituled, "The regulation of diverſions," drawn up for the uſe of his pupils; and about the ſame time, Dr. Samuel Clarke publiſhing his Diſcourſe on the Being and Attributes of God, the proof therein from our neceſſary ideas of ſpace and duration, not convincing our author, he wrote to the doctor for information and ſatisfaction upon that head. This occaſioned their exchanging ſeveral letters on theſe abſtruſe ſubjects, and after ſome time, not being able to convince each other, the debate was dropped, with expreſſions of great mutual eſteem. The next offering of note which our author made to the public, was ſeveral papers in the eighth volume of the Spectator (c); and their finding a place in that celebrated work, is a ſufficient proof of their worth. In 1718, he publiſhed his "Eſſay towards a demonſtration of "the ſoul's immortality;" and the ſame year he was ſeized with a fever which brought his life into extreme danger; upon his recovery he compoſed the noble ode ſince printed, and juſtly admired for the eaſy harmony of the numbers, and the exalted piety of the ſentiments. In reality, his continual application was more than a frame naturally tender was able to go through without being weakened, which ſub-

(c) Theſe are No. 588, 601, 616, and 635. The laſt was republiſhed, by the direction of Dr. Gibſon, then biſhop of London, in the Evidences of the Chriſtian religion, by Joſeph Addiſon, Eſq; 1731, 12mo.

jected him to frequent headaches, and ſcarce a ſpring paſſed without a fever.

Though his great modeſty and love of retirement kept him pretty much out of the way of public notice, yet his uncommon worth would not ſuffer him to be concealed. When he preached occaſionally in ſome of the more conſiderable congregations, he did not fail of gaining numbers of admirers, and had ſeveral invitations to places of note, as Exeter, &c. which he declined, in a great meaſure through his ſtrong affection to quiet, liberty, and independence. But this temper appeared in the ſtrongeſt light, by the averſion which he teſtified to thoſe angry diſputes upon the Trinity, that unhappily divided the Preſbyterians about the year 1719, when the animoſities were carried ſo high as to produce excommunications, &c. The contrary moderation of the church of England, upon theſe points, was much ſpoken of on this occaſion; and Mr. Grove's moderate conduct, which drew on him the cenſures and diſpleaſure of ſome of his own perſuaſion, was ſuch as might have beſpoke him for a member of the eſtabliſhed church. The reaſons for this moderate conduct are mentioned in his "Eſſay on the terms of chriſtian "communion."

In the beginning of the year 1725, he loſt his partner in the academy, the Rev. Mr. James, with whom he lived in perfect harmony, and to whoſe character he did juſtice in a ſermon publiſhed on occaſion of his death. Mr. Grove was now obliged to take the ſtudents in divinity under his direction. The duties of this poſt he diſcharged with the greateſt eaſe, having made all his other ſtudies center in this one great point, the eſtabliſhing and illuſtrating the principal truths and duties of religion, and giving in his preaching the beſt manner of recommending theſe. He confined himſelf to no ſyſtem in divinity, directing his pupils to the beſt writers on natural and revealed religion, and an impartial conſideration of the chief controverſies therein. He likewiſe ſucceeded Mr. James in his paſtoral charge at Fulwood near Taunton, in which he continued till his death, and engaged his nephew to undertake the other parts of Mr. James's work as a tutor. During this period, Mr. Grove had ſeveral invitations from London and other parts, but nothing could prevail upon him to quit his ſettlement. Theſe invitations are ſo many evidences of his extraordinary merit, eſpecially as a preacher, of which the following is a remarkable inſtance. In 1728, he publiſhed a funeral ſermon on the fear of death, in which he

reated the ſubject in ſo maſterly a manner, that a perſon of conſiderable rank in the learned world declared, that after reading it, he could have laid down and died with as much readineſs and ſatisfaction as he had ever done any thing in his life.

In 1730, he publiſhed "The evidence of our Saviour's "reſurrection conſidered;" and the ſame year came out "Some thoughts concerning the proof of a future ſtate from "reaſon," in anſwer to the Rev. Mr. Hallet, junior, which drew him into a diſpute on the point with that divine. In this controverſy, he was thought to diſparage the neceſſity of revelation in regard to that proof (D); and in 1732, he printed "A diſcourſe concerning the nature and deſign of the Lord's "Supper (E)," where he ſet that inſtitution in the ſame light with a treatiſe on the ſame ſubject by biſhop Hoadley. In 1734, he publiſhed, without his name, "Wiſdom the firſt "ſpring of action in the Deity," which was animadverted on, as to ſome particulars, by Mr. Balguy, who, however, allowed the diſcourſe in general abounded in ſolid remarks and ſound reaſonings. In 1736, he publiſhed a "Diſcourſe on "ſaving Faith;" and the ſame year he met with an affliction which gave him an opportunity of ſhewing the ſtrength of his Chriſtian patience and pious reſignation; this was the death of his wife: from which time he ſeemed to think his own was not far off, as appears from a ſermon preached ſoon after, wherein there are ſeveral reflections which ſeemed deſigned to reconcile himſelf to the expectation of a ſpeedy departure out of the body, and his friends to their loſs in his death.

And a little more than a year after this, providence called him to the trial; for having preached on Sunday, February 19, 1737-8, and both in his prayers and ſermons had an uncommon flow of ſpirits, which he ſaid he could hardly govern, and which, attended with a pain in his head, made him apprehend an approaching fever, he was violently ſeized at night, and the fever increaſing, in ſpite of all means uſed to abate it, or bring it to an intermiſſion, he died the ninth day, February 27, about ſeven in the morning. The diſorder in a great degree affecting his head, unfitted him for thinking or ſpeaking much, yet left him the uſe of his reaſon, till the day before he died, and in a capacity of con-

(D) To ſatisfy theſe cenſurers, he publiſhed without his name, in 1732, "Some queries offered to the con-"ſideration of thoſe who think it "an injury to religion to ſhew the "reaſonableneſs of it."

(E) In the ſecond edition, he added "Some devotional exerciſes re-"lating to the Lord's ſupper."

cluding life as he had always lived, with a modeſt greatneſs and a ſerene compoſure of mind.

His friends erected a handſome monument over his grave, on which is a Latin inſcription compoſed by the late Mr. Ward, rhetoric profeſſor at Greſham-college, who hath alſo obliged the world with an Engliſh verſion of it (F).

Beſides the ſeveral works already mentioned, Mr. Grove publiſhed a great many ſermons upon ſeveral occaſions, and on variety of ſubjects, and ſome charges delivered by him upon particular occaſions, and alſo a volume of "Miſcel-"lanies in proſe and verſe." After his death came out by ſubſcription his "Poſthumous Works" in 1740, in 4 vols. 8vo. with the names of near ſeven hundred ſubſcribers of all ranks, not only of the principal gentlemen and miniſters in the Preſbyterian intereſt, but ſome of the beſt judges of merit in the eſtabliſhed church.

Mr. Grove had thirteen children by his wife, five of whom ſurvived him; the death of ſeveral of them, on account of the ſenſibility of his temper, and the prevalency of the ſofter affections in his conſtitution, gave him opportunities for manifeſting great degrees of a pious reſignation to God. He deſcribes the workings of his own heart on theſe occaſions, in the ſermon entituled, "The "mourning parent," compoſed upon the death of a very promiſing child, and printed in the firſt volume of his Poſthumous Works; to which volume is prefixed "The "life and character of the author," by Mr. Thomas Amory. Where that writer obſerves, among other things, that all who knew Mr. Grove will concur, that he had an uncommon degree of judgment quick and ſolid, together with what does not often attend it, an imagination ſtrong and beautiful, yet always under government. That thus he was not only qualified to think clearly and juſtly, but to repreſent truth and virtue in a moſt engaging light, and to be a good judge in works of imagination and polite literature, as well as of reaſon and argument; and in theſe latter, he had a right to be ranked amongſt the moſt diſcerning. His moral ſenſe was delicate; his piety as modeſt and unaffected, as it was warm and elevated. His benevolence was warm, active, and conſtant, and he was perfectly free from all artifice and diſſimulation. He could converſe with the great without meanneſs,

(F) It is too long to be inſerted here; and beſides, the ſubſtance of it has been interwoven in the courſe of this memoir. The curious reader may ſee a copy of both Latin and Engliſh, in Biogr. Brit. Vol. iv. p. 2449, Rem. F.

with

with a reſpectful freedom, and an eaſy complaiſance; was obliging in his behaviour to all; he enlivened converſation with a good natured wit, and enriched it by a ſuperior knowledge of books and men. His taſte for the nobler pleaſures of knowledge, devotion, and goodneſs, made it very eaſy for him to obſerve the ſtricteſt rules of temperance with regard to bodily pleaſures, as his firm faith in the divine providence made it eaſy to deſpiſe the wealth and ſhew of the world. Though his family was growing, and his income, both as a tutor and a miniſter, inſufficient to ſupport it without breaking into his paternal eſtate, yet he knew not how to refuſe any call of charity, and was bountiful far beyond his fortune. And though his uncommon merit, and the reputation it had gained him, would have given him a fair proſpect of making his fortune in the church, would he have conformed to the eſtabliſhment, yet he could never turn his thoughts that way. As a divine, he was for a Scripture creed; and as a tutor, he was for free philoſophy. As much as he admired Locke and Newton, he ſubmitted implicitly to neither: nullius addictus jurare in verba magiſtri. His great concern with his pupils was to inſpire and cheriſh in them a prevailing love of truth, virtue, liberty, and genuine religion, without violent attachments or prejudices in favour of any party of chriſtians; and his reputation on this account, as well as on account of his uncommon abilities, learning and probity, was ſo great, that ſeveral gentlemen of the eſtabliſhment choſe to place their ſons under his care; and the many perſons of diſtinguiſhed merit in the learned profeſſions, but chiefly in divinity, who were formed under him, will be a laſting proof of his great abilities and fidelity as a tutor.

The life and character of Mr. Grove, prefixed to his Poſthumous works.

GRUTER (JAMES or JOHN), a celebrated philologer in the XVI. century, was born December 3, 1560, in the city of Antwerp in Brabant. He was the ſon of John Walter Gruter, burgo-maſter of Antwerp; and being one of thoſe who ſigned the famous petition to the dutcheſs of Parma, then governeſs of the Netherlands, which gave riſe to the word Gueux [Beggars], was proſcribed his country. He croſſed the ſea to Norwich in England, taking his wife (who was an Engliſh woman) and his family along with him. Young Gruter was then but an infant, being born at Antwerp 1560. He had the peculiar felicity, like Cicero, of imbibing the elements of learning from his mother, Catherine Tiſhem, who, beſides French, Italian, and Engliſh, was complete miſtreſs of Latin; and ſo well ſkilled in Greek,

that ſhe could read Galen in the original, which, as my author ſays, is more than one phyſician in a thouſand can do (A). The family, being perſecuted on account of the Proteſtant religion, found an aſylum in England, where they reſided ſeveral years, and at a proper age ſent their ſon to compleat his education at Cambridge. His parents, after ſome time, repaſſing the ſea to Middleburg, the ſon followed them to Holland; and going to Leyden, ſtudied the civil law, and took his doctor's degree there in that faculty; but applying himſelf at the ſame time to polite literature, he became an early author in that way, as appears by ſome Latin verſes which he publiſhed under the title of Ocelli, at twenty years of age.

After taking his degree, he went to Antwerp, to his father, who had returned thither as ſoon as the States had poſſeſſed themſelves of it; and being much reſpected by them, he had procured an exemption from all offices, which he enjoyed till the city was threatened with a ſiege by the duke of Parma in 1584, when he was not only appointed captain of his diſtrict or ward, but alſo one of the four intendants of the proviſions. It was about this time, that our author came to Antwerp, but his father not being willing he ſhould ſtay in a place of ſo much danger, ſent him to France, where he reſided ſome years, and then viſited other countries; but the particular rout and circumſtances of his travels afterwards are not known, only 'tis certain, that he read public lectures upon the claſſics at Roſtock, particularly on Suetonius. He was in Pruſſia, when Chriſtian, duke of Saxony, offered him the chair of hiſtory profeſſor in the univerſity of Wittemburg.

He enjoyed this place but a few months, for upon the death of that prince, his ſucceſſors deſiring the profeſſors to ſubſcribe the act of concord, on pain of forfeiting their places; Gruter choſe rather to reſign than ſubſcribe any confeſſion of faith againſt his conſcience. He was treated with particular ſeverity on this occaſion; for though two others were deprived on the ſame account, yet half a year's ſalary was allowed them by way of gratification, according to the cuſtom of thoſe countries, with regard to ſuch perſons as are diſcharged honourably: whereas this preſent was ſo far from being made to Gruter, that they did not defray even ſo much as the expences of his journey. The truth is, he was the worſt courtier in the world, thought of nothing but his books,

(A) I am afraid, ſays Mr. Bayle, that thoſe who have given us catalogues of learned women, have omitted Catharine Tiſhem too often.

and

and did not loſe his time in endeavouring to gain the protection of favourites by ſubmiſſions and cringing viſits; and he judged that, all things conſidered, it would be more advantageous to him to give up all thoughts of that preſent, than to trifle away his time in tedious ſollicitations.

We do not know certainly whither he directed his ſteps next; only we are told, that being at Padua at the time of Riccoboni's death, that profeſſor's place was offered to him, together with liberty of conſcience: the ſalary too was very conſiderable, but he refuſed all theſe advantages. He was apprehenſive that ſo profitable and honourable an employ would expoſe him to the attacks of envy, and he would not ſubmit to the bare exerciſe of his religion in private. He was much better pleaſed with his invitation to Heidelberg, where he filled the profeſſor's chair with great reputation for many years; and in 1602, had the direction of that famous library which was afterwards carried to Rome.

This employ ſuited his genius; and ſoon after he publiſhed the moſt uſeful of his works, his large collection of inſcriptions (B), which is dedicated to the emperor Rodolphus II. who beſtowed great encomiums upon it, and gave Gruter the choice of his own reward. He anſwered that he would leave it to the emperor's wiſdom and diſcretion, only begged it might not be pecuniary. In the ſame temper, upon hearing there was a deſign to give him a coat of arms, in order to raiſe the dignity of his extraction, he declared, that ſo far from deſerving a new coat of arms, he was too much burthened with thoſe, which had devolved to him from his anceſtors. His imperial majeſty was then deſired to grant him a general licence for all the books of his own publiſhing. The emperor not only conſented to it, but alſo granted him a privilege of licenſing others. His imperial majeſty intended to create him a count of the ſacred palace; and the affair was carried ſo far, that the patent was drawn and approved by the imperial council, and brought back to the emperor to be ratified by his ſign manual; but he happening to die in the interim, it was left without the ſignature, and ſo the affair came to nothing (C). Nevertheleſs Gruter beſtowed the ſame encomiums on the good emperor, as if it had

(B) It was firſt publiſhed in 1601, but this edition is infinitely exceeded by that which Grævius printed at Amſterdam in 1707, in 4 vol. folio. which is a moſt ſplendid edition in all reſpects.

(C) This affair muſt have been long delayed, ſince the emperor did not die till the 23d of January 1612, eleven years after the publication of Gruter's work.

been compleated. And in the mean time, his privilege of licenſing books was of conſiderable advantage to him, ſince he publiſhed an incredible number, being one of the moſt laborious writers of his age (D). This taſk he was the better enabled to execute by the help of his library, which was large and very curious, having coſt him no leſs than twelve thouſand crowns in gold.

In ſhort, books and ſtudy entirely engroſſed his affections. Imagine then, how deep his affliction muſt be when it was deſtroyed and plundered together with the city of Heidelberg in 1622. Oſwald Smendius, his ſon-in-law, endeavoured to ſave it, but in vain. For this purpoſe, he wrote to one of the great officers of the duke of Bavaria's troops; but the wild licentiouſneſs of the ſoldiers could not be reſtrained. Afterwards he went to Heidelberg, and ſaw the havock that had been made at his father's houſe; he then tried to ſave at leaſt what Gruter's amanuenſis had lodged in the elector's library, and brought the Pope's commiſſion to give him leave to remove them. He received for anſwer, that as to the MSS. the Pope had ordered them all to be ſought for carefully, and carried to Rome; but as to the printed books, leave would be given to reſtore them to Gruter, provided it was approved by Tilly under his hand. However, this pretended favour proved of no effect, becauſe Tilly could not be ſpoke with.

Gruter had left Heidelberg before it was taken, and retired to his ſon in-law's at Bretten, from whence he went to Tubingen, where he ſtaid ſome time. He made ſeveral removes afterwards, and received invitations to read lectures at ſeveral places, particularly one from Denmark to enter into the ſervice of the conſtable d'Eſdiguieres. The curators alſo of the univerſity of Franecker offered him the profeſſorſhip of hiſtory in 1624; but when the affairs of the Palatinate were a little ſettled, he returned to Bretten; where, however, he found himſelf very much teazed by ſome young jeſuits, who were mightily for diſputing. The firſt time he anſwered them with great mildneſs, and ſet them right with regard to ſome paſſages in St. Auſtin, which they had miſquoted; but

(D) There is hardly any Greek or Latin author among the ancients, which he did not either actually illuſtrate with notes and commentaries, or could have done it: no man ever reviſed or reſtored a greater number of ancient monuments, inſomuch that he diſtinguiſhed each year, and almoſt each month, of his life, by the treatiſes he publiſhed. He uſed to ſtudy all day, and a great part of the night, and always ſtanding. A compleat catalogue of his works may be ſeen in Niceron.

when

when they renewed the attack, he began to be angry, called them a parcel of preſumptuous young fellows, and told them how civilly he was treated by Andrew Schottus and James Sirmond. In reality, Gruter never loved controverſy, eſpecially upon religious ſubjects. Nor indeed was it the buſineſs of a critic of his fame to diſpute about controverted points with young jeſuits juſt come freſh plumed with the ſubtleties of the ſchools; and he found no other way of getting rid of their importunities, than to go and live at a diſtance from them; he retired therefore to a country-houſe which he purchaſed near Heidelberg, where he uſed to make viſits occaſionally.

He came from one of theſe on September 10, 1627; and going to Bernhelden, a country ſeat belonging to his ſon-in-law Smendius, about a league's diſtance from Heidelberg, he fell ſick the ſame day, and expired there ten days afterwards. His corps was carried to Heidelberg, and interred in St. Peter's church there. When he lay at the point of death, news came that he was nominated to the lecture of hiſtory, and the Greek tongue, in Groningen.

With reſpect to his character: we find Mr. Bayle of opinion, that he was not a man of vaſt genius. If that be granted, yet he is an exemplary inſtance how much the want of it is made good by induſtry; ſince the ſame writer allows that his extraordinary application, his boundleſs deſire to inform his mind with a numberleſs multitude of particulars, and the prodigious induſtry he employed in making collections, gained him an univerſality which nature had denied him. In his morals he poſſeſſed one quality which is rarely to be met with, I mean a diſregard for wealth: he did not ſeek to enlarge his fortune, beſtowed alms with a very liberal hand, and frequently lent money, without making much enquiry whether the borrower would be able to pay him. Nay, though he had been cheated on theſe occaſions, he nevertheleſs would lend with great pleaſure, and thought it a happineſs that he was not a woman, for then, would he ſay jokingly, I could have denied no-body. Neither the ingratitude nor improbity of ſome of his debtors made him more aware of others, and require from them a bond or other ſecurity. This uſual form of proceeding, he even neglected, when he was to engage in contracts of much greater moment; as when he paid his daughters marriage portions; imagining there was no occaſion for deeds, witneſſes, ſigning and ſealing between father and ſon-in-law.

He

He was married four times, and had iſſue; but what number, or of what gender is not known. He ſurvived all his wives, one of whom was killed by a fall from the top of the houſe. Mr. Bayle thinks he did not grieve for this diſaſter in the manner it deſerved. He infers that cenſure from the following account of his behaviour under it. He was indeed, ſays the author of this account, greatly afflicted for the death of his wife, as well for the particular circumſtance of it, and his ſudden widowhood; but though he loſt his wife, he yet was not loſt as to himſelf, nor did he diſcover that uſual impatience, which, when it cannot remedy its own evils, is apt to quarrel with Heaven. Here no more is expreſſed than not ſinking into an immoderate and unmanly degree of ſorrow. But Mr. Bayle obſerves, they are the words of a panegyriſt, who therefore probably did not reveal all he knew on that head. However that be, 'tis certain Gruter made a very good uſe of the misfortunes he met with in the latter part of his life, as appears by the moral reflections he publiſhed (E).

Viz. Venator in Panegyricum Gruteri, p. 256.

He had one quality, the want of which is a foul blot in the character of many of the learned. His curioſity, though exceedingly great, yet was directed ſolely to the objects of erudition. He was free from that impertinence which is too frequently ſeen in ſcholars, who go in queſt of town news, and idle rumours forged purpoſely to prejudice the characters of harmleſs and innocent perſons, and like impetuous blaſts and whirlwinds lay open and uncover not only men's garments, but alſo the walls of their houſes and moſt ſecret actions; nor can they go to ſleep, till they have heard all the flying ſtories about the town.

He never approved the controverſies about religion, which were carried on with great heat in his time; and upon this account every party, Romaniſts, Lutherans, and Calviniſts by turns, claimed him as their own; and as he ſhewed a very different temper in regard to points of literature, where his heat tranſported him to the uſe of very abuſive terms againſt his opponents, one of theſe, Philip Pareus (F), charged him with having a greater eſteem for one ſentence of Apuleius or Petronius than for all the precepts of Jeſus Chriſt. It can-

(E) Intituled Bibliotheca Exulum, &c. Argent. 1624, 12mo. and 1625, 8vo. at Franef.

(F) See his article in this work. His other opponent was Denys Gothofred, who diſputed ſome of his various readings upon Seneca the philoſopher, againſt which Gruter publiſhed Confirmatio ſuſpicionum extraordinar. contra Dion. Godofr. Francof. 1591, 8vo.

not

not be denied that Gruter brought it on himſelf; but the accuſation of atheiſm was an unpardonable outrage. We have ſeen him for conſcience ſake refuſe to ſubſcribe a formulary when his refuſal loſt him his employment, and rejecting the offer of a profeſſor's chair at Padua, becauſe he could not exerciſe his religion publickly there. Nay this pretended atheiſt made the following anſwer to thoſe who aſſured him, that he muſt change his religion or leave the country. "I will "ſooner, ſays he, do the latter than the former. In caſe "I am not permitted to ſpend my days in cities, I will paſs "them in the fields or groves. The Almighty will then "provide for me ſome herbs or roots to ſupport me during "the few years I have to live." Bayle. Niceron.

GRYNÆUS (SIMON) a moſt able and learned man, was the ſon of a peaſant of Suabia, and born at Veringen in the county of Hohenzollern in the year 1493. He purſued his ſtudies in Pfortſheim at the ſame time with Melancthon, which gave riſe to a friendſhip between them of long continuance. He continued them at Vienna, and there taking the degree of maſter in philoſophy, was appointed Greek profeſſor. Having embraced the proteſtant religion, he was thereby expoſed to many dangers; and particularly in Baden, where he was ſome years rector of the ſchool. He was thrown into priſon at the inſtigation of the friars; but at the ſollicitation of the nobles of Hungary, he was ſet at liberty, and retired to Wittemberg, where he had a conference with Luther and Melancthon. Being returned to his native country, he was invited to Heidelberg, to be Greek profeſſor in that city in 1523. He exerciſed this employment till the year 1529, when he was invited to Baſil to teach publicly in that city. In 1531, he took a journey into England, and carried with him a recommendatory letter from Eraſmus to William Montjoy, dated Friburg, March the 18th 1531. After deſiring Montjoy to aſſiſt Grynæus as much as he could, in ſhewing him libraries, and introducing him to learned men, Eraſmus adds: Eſt homo Latine Græceque ad unguem doctus, in philoſophia & mathematicis diſciplinis diligenter verſatus, nullo ſupercilio, pudore pene immodico. Pertraxit hominem iſtuc Britanniæ viſendæ cupiditas, ſed præcipue Bibliothecarum veſtrarum amor. Rediturus eſt ad nos, &c. That is, "He is a man perfectly ſkilled in the Latin and "Greek tongues, a good philoſopher and mathematician, no "ways proud, but modeſt almoſt to a fault. A deſire of ſee-"ing England, and eſpecially your libraries, has brought "him Melchior Adam, &c. Eraſm. Epiſt. 33. lib. 26.

" him thither: after which he will return into his own coun-
" try." Eraſmus recommended him alſo to the lord chancellor Sir Thomas More, from whom he received the higheſt civilities. In the year 1534, he was employed, in conjunction with other perſons, to reform the church and ſchool of Tubingen. He returned to Baſil in 1536, and in 1540 was appointed to go to the conferences of Worms with Melancthon, Capito, Bucer, Calvin, &c. He died of the plague at Baſil on the 1ſt of Auguſt in 1541.

He did great ſervice to the common-wealth of learning, and we are obliged to him for the editions of ſeveral ancient authors. He was the firſt who publiſhed the Almageſt of Ptolemy in Greek, which he did at Baſil in 1538, and added a preface concerning the uſe of that author's doctrine. He alſo publiſhed a Greek Euclid with a preface in 1533, and Plato's works with ſome commentaries of Proclus in 1534. He corrected in ſome places Marcilius Ficinus's Latin verſion of Plato: yet it ſhould ſeem, as if he did not excel as a tranſlator, for Huetius calls him " verboſe, and more like a " paraphraſt." His edition of Plato was addreſſed to John More, the chancellor's ſon, as a teſtimony of gratitude for favours received from the father; and as the following paſſage in the dedication ſhews Sir Thomas, as well as Grynæus, in a very amiable light, we think it not amiſs to inſert it here.

De claris interpretet.

" It is, you know, three years, ſince arriving in England,
" and being recommended moſt auſpiciouſly by my friend
" Eraſmus to your houſe, the ſacred ſeat of the Muſes, I
" was there received with great kindneſs, was entertained
" with greater, was diſmiſſed with the greateſt of all. For
" that great and excellent man your father, ſo eminent for
" his high rank and noble talents, not only allowed to me,
" a private and obſcure perſon, (ſuch was his love of lite-
" rature) the honour of converſing with him in the midſt of
" many public and private affairs, gave me a place at his
" table, though he was the greateſt man in England, took
" me with him when he went to court or returned from it,
" and had me ever by his ſide, but alſo with the utmoſt gen-
" tleneſs and candour enquired, in what particulars my re-
" ligious principles were different from his; and though
" he found them to vary greatly, yet he was ſo kind as to
" aſſiſt me in every reſpect, and even to defray all my expen-
" ces. He likewiſe ſent me to Oxford with one Mr. Harris, a
" learned young gentleman, and recommended me ſo power-
" fully to the univerſity, that at the ſight of his letters all the
" libraries were open to me, and I was admitted to the moſt
" intimate familiarity with the ſtudents."

Grynæi epiſt. ad I. M. Platonis oper. præfix.

He

He had a ſon, Samuel Grynæus, born at Baſil in 1539; who was made profeſſor of eloquence there at the age of twenty five, and afterwards of civil law; and who died there in April 1599. He had alſo a nephew, Thomas Grynæus, who was born at Veringen in 1512; ſtudied under him at Heidelberg and Baſil, and taught the Latin and Greek tongues eleven years in the city of Bern: after which a love of tranquility, and an averſion to diſputes, made him leave that place, and retire to Baſil, where he was made a profeſſor in 1547, and died in 1564. He left four ſons, Theophilus, Simon, John James, and Tobias, who were afterwards all famous for their learning. Melchior Adam.

GRYPHIUS (SEBASTIAN), a moſt excellent and celebrated printer, of Lyons in France, was a German, and born at Suabia near Augſburg in the year 1493. He performed the duties of his profeſſion with ſo much honour, that he was publicly applauded for it by ſeveral very learned men. Conradus Geſner has even dedicated one of his books, namely, the twelfth of his pandects, to him; and takes occaſion to beſtow the following praiſes on him. "You, moſt humane "Gryphius, who are far from meriting the laſt place among "the excellent printers of this age, came firſt into my mind: "and eſpecially on this account, becauſe you have not only "gained greater fame, than any foreigner in France, by a "vaſt number of moſt excellent works, printed with the "greateſt beauty and accuracy, but becauſe, though a German, you ſeem to be a country-man, by your coming to "to reſide among us." Baillet ſays, that Julius Cæſar Scaliger dedicated alſo to him his work, De cauſis linguæ Latinæ: but he is miſtaken. Scaliger wrote a kind letter to Gryphius, in the ſame manner as Quintilian wrote to Trypho, a bookſeller, which is indeed printed at the head of the work: but the dedication is to Silvius Cæſar Scaliger, his eldeſt ſon, to whom he alſo addreſſed his Ars Poetica. Scaliger was too proud to dedicate a book to a printer. Jugemens des Savans, tom. 1. Menage, Anti-Baillet, tom. 1. p. 55, 56.

Gryphius is allowed to have reſtored the art of printing at Lyons, which was before exceedingly corrupted; and the great number of books printed by him are valued by the connoiſſeurs in the art and perfection of printing. He printed a great many books in Hebrew, Greek, and Latin, with new and very beautiful types; and his editions are no leſs accurate than beautiful. The reaſon is, that he was a very learned man, and perfectly verſed in the languages of ſuch books, as he undertook to print. Thus a certain epigrammatiſt

matiſt has obſerved, that Robert Stephens was a very good corrector, Colinæus a very good printer, but that Gryphius was both an able printer and corrector. This is the Epigram:

Inter tot norunt libros qui cudere, tres ſunt
Inſignes: languet cætera turba fame.
Caſtigat Stephanus, ſculpit Colinæus, utrumque
Gryphius edocta mente manuque facit.

Menage, p. 57.

This printer died September 7, 1556, in the ſixty third year of his age: and his trade was carried on honourably in the ſame city by his ſon, Anthony Gryphius. One of the moſt beautiful books of Sebaſtian Gryphius is a Latin bible: it was printed, in two volumes folio, in 1550, with the largeſt types that had then been ſeen.

Hommes illuſtres de P. Niceron, tom. 7.

GUADAGNOLO (PHILIP) a great orientaliſt of Italy, was born about the year 1596 at Magliano. After going through his ſtudies, he entered among the Clerici regulares minores, and made his profeſſion at Rome, in the church of San Lorenzo in Lucina, the 13th of May 1612. His genius prompted him to the ſtudy of languages, to which he devoted himſelf entirely; ſo that he acquired the Greek, Hebrew, Chaldee, Syriac, Perſian, and Arabic languages, but excelled chiefly in the Arabic. He ſpent the greateſt part of his life in tranſlating books from that language, and in writing books in it, to facilitate the learning of it to others. He taught it many years in the college della Sapienza at Rome; and was indeed ſo perfect a maſter of it, that he ſpoke an oration in it, before Chriſtina queen of Sweden, on the 14th of January 1656. The eaſtern prelates preſented a petition to pope Urban VIII. to have the Bible tranſlated into Arabic; and the congregation de propaganda fide complying with their deſires, Guadagnolo was immediately pitched upon as the propereſt and beſt qualified perſon to undertake this great work. He began it in 1622, and finiſhed it in 1649: having, however, aſſiſtants under him, and ſometimes only acting the part of a corrector. During the time that he was employed in it, he gave an account twice a week, of what progreſs he had made, to a congregation aſſembled for that purpoſe. It was publiſhed in three volumes folio at Rome in 1671, with this title, Biblia Sacra Arabica Sacræ Congregationis de propaganda fide juſſu edita ad uſum eccleſiarum orientalium. Additis e regione Biblijs Vulgatis Latinis. In 1631, he publiſhed a Latin work, intitled, Apologia pro Chriſtiana

Chriſtiana religione, qua reſpondetur ad objectiones Ahmed filii Zin Alabedin Perſæ Aſphaenſis contentas in libro inſcripto, Politor Speculi, in 4to. The occaſion of this work was as follows. A Spaniard had publiſhed a religious book, entitled, "The true Looking-glaſs;" which falling into the hands of a learned Perſian, he wrote an anſwer to it in his native tongue, intitled, "The Poliſher of the Looking-glaſs;" and added theſe words at the end of it, "Let the pope "anſwer it." This book being brought to Rome in 1625, pope Urban VIII. ordered Guadagnolo to refute it; which he did ſo effectually, that the Perſian, to whom it was ſent, renounced the Mahometan faith, and became as zealous a defender of chriſtianity, as he had been before an oppoſer of it. Guadagnolo publiſhed this Apology in Arabic in the year 1637, 4to. He wrote another work in Arabic, entitled, "Conſiderations againſt the Mahometan religion;" in which he ſhews, that the Koran is a mere rhapſody of falſhood and impoſture. This is true: but it is as true, that the pope is as great an impoſtor as Mahomet. He publiſhed alſo at Rome in 1642, Breves inſtitutiones linguæ Arabicæ, folio: a very methodical grammar. He had alſo compiled a dictionary in that language, but the publication of it was prevented by his death, which happened on the 27th of March, 1656. The manuſcript is preſerved in the convent of San Lorenzo in Lucina.

GUARINI (BATTISTA) a celebrated Italian poet, was great grandſon of the famous Guarini of Verona, who was the firſt after the reſtoration of letters that taught Greek in Italy, having learnt that language at Conſtantinople. Our author was deſcended of an illuſtrious family of this name, and born at Ferrara, in 1537. In the courſe of his education he ſpent ſome time at Piſa, and alſo at Padua; where he was much eſteemed by the rector of the univerſity, but went very young to Rome. Having finiſhed his ſtudies, he married Thaddea, daughter of Nicholas Bindecci and Alexandra Roſſetti, deſcended from a noble family in Ferrara, ſoon after which he was forced to go to law with his father, Francis Guarini, for the eſtates left by Alphonſo Guarini, his grandfather, and Alexander Guarini, his uncle. This law-ſuit was occaſioned by a ſecond marriage of his father's. But Hercules duke of Ferrara intereſting himſelf in the affair, it was ended amicably.

Our author was apparently bred for the court and public affairs, and his merit was ſoon taken notice of by Alphonſus II.

II. who first sent him on an embassy to Venice, and then to Piemont, where he resided five years. The nuptials of the duke of Savoy, with the princess Catherine, sister to Philip III. king of Spain, being celebrated about the time of our author's residence at the court of Turin, he had an opportunity of presenting that prince with his Pastor fido, which was then Guarini himself being present, exhibited for the first time with the greatest magnificence, as it was afterwards in other parts of Italy. In 1571, he went to Rome to congratulate, on the part of the duke of Ferrara, pope Gregory XIII. on his elevation to the pontificate. Returning to Ferrara, he spoke the funeral oration, when the service was solemnized there for the emperor Maximilian and Lewis Cardinal of Esse. He afterwards carried his prince's compliments to Henry of Valois upon his election to the crown of Poland; and passing through Germany, he had on this occasion an interview with the emperor; and on his return home, was made secretary and councellor to the duke of Ferrara. He executed all these negotiations with great integrity and prudence; and when the throne of Poland became vacant by the resignation of Henry Valois, who quitted it in the view of succeeding to the crown of France, after the death of Charles IX. May 1574, Guarini was sent a second time to Poland, together with Galengui, by Alphonso duke of Ferrara, to manage his interest for that crown. These deputies negotiated the affair with great prudence, though without success, on account of a variety of obstacles which stood in the way.

In this journey our author was seized with a very dangerous fit of sickness, of which he gave a very moving description in a letter to his wife, dated November 25, 1575. The following extract of it will shew, with what pains and fidelity he served his prince, a part of his character which must not be omitted, especially as there could be no occasion to disguise his real sentiments to his wife. "You will observe, "says he, that when I found myself so very sick in Vienna, "I ought to have stopt there; and not proceed on my journey "towards Poland, but have had a proper care of my life, which "was then in such imminent danger: the same council, con-"tinues he, was suggested to me by my own judgment, by "my distemper, by the desire which all creatures have for life, "and by the wants of my family and children; but then my "honour enjoined me to act otherwise, and whispered, that "since I was at the head of this embassy, and bore the whole "weight of so important a negotiation upon my shoulders,

"I

"I therefore ought to prefer my maſter's ſervice to life," &c. The ill ſucceſs of this embaſſage was foreſeen by his eminence, who continued it on purpoſe to ruin him. He was ſenſible of this malice, and it heightens the merit of his loyalty, that he was not duped through ignorance. He was reſolved to keep on ſteadily in his courſe, whatever might be the iſſue; and notwithſtanding, he was even impoveriſhed by it. In this ſpirit, he exhorts his wife in the ſame letter, to fortify her mind againſt the worſt that might happen; and obſerves, that it would be mean in a wife to bewail a huſband, who was not afraid of dying. He tells her, that others may honour him by their tears, but that ſhe ought to honour him by her fortitude. He recommends their children to her care, obſerving, that in caſe of his death, ſhe muſt be both father and mother to them. He deſires her to ſecure them from thoſe that had done him the worſt of injuries; and above all things, to inform them of every thing relating to their father, excepting his fortune.

At length, however, not meeting with the return he thought his ſervices deſerved, he grew diſguſted; and in 1582, applied to the duke for leave to retire, upon pretence of attending his private concerns. He alledged particularly ſome matters in law, but that was only a feint. During his retreat, he ſpent the winters in Padua, and the ſummers at a delightful country ſeat of his called la Guarina, ſituate in Poleſine de Rovigo, which duke Borſo had preſented to Battiſta Guarini his grand-father, as a reward for his ſervices performed in France, where he had been his envoy. He had ſpent three years in this retirement, when he was recalled by duke Alphonſo, and reſtored to his office of ſecretary of ſtate, after which he was employed in various negotiations in Umbria, Milan, &c but he ſoon met with the ſame vexations as before; and therefore again quitted the court. Aleſſandro Guarini, his eldeſt ſon, who in 1587, had married a rich heireſs, Virginia Pancirolli by name, niece to cardinal Canani, weary of being under the ſubjection of his father, with whom he had lived, and diſguſted with the imperious treatment he met with from him, reſolved to leave his houſe, and live apart with his wife. Battiſta was ſo highly offended at their departure, that he immediately ſeized on their income, on pretence of ſome debts due to him for ſome money he had expended at their marriage, for cloaths and other articles. His ſon, after being deprived of his income for nine months, at laſt applied to the duke of Ferrara to interpoſe his authority, which he did; when commanding the chief

judge to take cognizance of the affair, that magiſtrate immediately decided it in favour of Aleſſandro. This ſentence exaſperated the father ſtill more; ſo that looking on it as a proof that the duke had no regard for him, he addreſſed a letter to him in the moſt reſpectful, but ſtrongeſt terms to be diſmiſſed the ſervice; which the duke granted, though not without intimating ſome diſpleaſure at Guarini for ſhewing ſo little regard to the favours he had indulged him.

In this ill humour our author, in 1588, offered his ſervice to the duke of Savoy, and was immediately employed; but not continuing long there, he went to Padua, where he had the affliction to loſe his wife in 1589. This loſs inſpired him with different thoughts from thoſe he had hitherto entertained; it is even preſumed by his letters, that he intended to go to Rome, and turn eccleſiaſtic. However, he was diverted from this ſtep by an honourable invitation which he received in 1592, from the duke of Mantua, who ſent him to Inſpruck to negotiate ſome affairs at the archduke's court. But he afterwards was diſmiſſed this ſervice, as he had been that of Ferrara, by the ſollicitations of duke Alphonſo; who, 'tis ſaid, could not bear that a ſubject of his, of Guarini's merit, ſhould ſerve other princes. Thus perſecuted, he went to Rome apparently with the deſign juſt mentioned, but was again prevented from executing it by a reconciliation with Alphonſo, which brought him back to Ferrara in 1595. This reconciliation was obtained by his ſon Aleſſandro, who was very much beloved at court. However, freſh quarrels between father and ſon ſoon broke out again, which were afterwards carried to a great height; and great changes happening upon the death of Alphonſo in 1597, Guarini thought himſelf ill uſed, and left Ferrara to go to Ferdinand de Medicis, Grand duke of Tuſcany, who expreſſed a great eſteem for him.

But here again an unluckly accident cut ſhort our auther's hopes; he carried with him to Florence Guarino Guarini, his third ſon, but fifteen years of age, and ſent him to Piſa to complete his ſtudies in that city. There the youth fell in love with a noble, but poor widow, named Caſſandra Pontaderi, and married her (A). Guarini no ſooner heard the news, but ſuſpecting the Grand duke was privy to the marriage, and

(A) This wife dying after his father, he married very happily and advantageouſly Guilia Arioſti, a lady of one of the beſt families in Ferrara, and had by her a ſon, Aleſſandro, to whom the public is obliged for the beſt life extant of our author.

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even promoted it, he left his ſervice abruptly, and returning to Ferrara, went thence to the prince of Urbino, but in a year's time came back to Ferrara. This was in 1604, he was ſent the ſame year by the magiſtrates of the city of Rome, to congratulate Paul V. on his elevation to the papal chair. This was probably his laſt public employ. He reſided at Ferrara till 1609, going occaſionally to Venice to attend his law-ſuits, which carried him in 1610 to Rome, where they were determined in his favour. Paſſing through Venice on his return home, he was ſeized in his inn there, with the diſtemper which put a period to his life in October 1612, being ſeventy years of age.

Authors are not agreed in one part of his character. Mr. Bayle tells us, that he was not fond of riches, but loving pomp and ſhew, he found the want of ſome conveniencies in the reverſe of his fortune which good œconomy might have prevented. On the contrary, another author maintains that he was a good œconomiſt enough, but his finances were reduced by the neceſſary expences of his journeys to ſupport the character of his maſter's repreſentative. He was a knight of St. Stephen, and member of ſeveral academies, beſides other ſocieties, as that of the Ricouvrati of Padua, the Intrepidi of Ferrara, and the Umoriſti of Rome. Notwithſtanding the exalted reputation he had gained by his Paſtor fido; yet he could not endure the name and title of poet, which he thought ſo far from bringing any honour to the bearers, that it rather expoſed them to contempt. He wrote ſeveral other things, a complete catalogue of which may be ſeen in Niceron (B); but this was his favourite work, as appears from the warmth of his reſentment againſt a critic, who cenſured it only in an indiſcreet manner in reſpect of poetry, contrary to the rules of the ancients. Guarini wrote a defence, to which the other replied, and happened to die while Guarini was preparing an anſwer ſo exceedingly ſevere, that the general opinion was, it would have occaſioned the end of the cenſor of paſtorals. The miſtake of another writer is pleaſant enough, who compiling a Bibliotheca Eccleſiaſtica, ranked Guarini among thoſe authors on account of his Paſtor fido, which he imagined to be a book of devotion, ſhewing the duty of paſtors (C). Guarini left three ſons, Aleſſandro, Je-

J. Peter Bernard.

Aubertus Miræus.

(B) Hommes illuſtres, &c. vol. 25.

(C) It was tranſlated into Engliſh by Sir R Fanſhaw; and one of the ſcenes very beautifully by Roſcommon: but a good Engliſh tranſlation of the whole is wanted. The moſt valuable edition is that of Venice, in 1602. 4to. The moſt ſplendid, that of London, 4to. by Rolli.

rome, and Guarino; the laſt of whom has been already mentioned; the ſecond was a man of wit and genius, but very irregular in his conduct, which gave his father great uneaſineſs; and particularly by his marriage without his conſent to a woman beneath him in reſpect to birth. Aleſſandro was employed by the duke of Ferrara, who ſent him ambaſſador to Tuſcany. He was afterwards in the ſervice of the dukes of Modena and Mantua, both of whom ſent him upon ſeveral foreign negotiations. He was alſo privy chamberlain and ſecretary of ſtate to thoſe princes. He had no iſſue. There are three pieces of his extant.

GUDIUS (MARQUARD) an eminent and learned critic, was of Holſtein in Germany; but we know nothing of his parents, nor what year he was born in. He laid the foundation of his ſtudies at Renſberg under Jonſius, and went afterwards to Jena, where he was in the year 1654. He continued ſome years in this city, manifeſting a ſtrong inclination for letters, and making diligent ſearch after ancient inſcriptions. He was at Frankfort in July 1658, when the emperor Leopold was crowned; and went from thence into Holland, where John Frederic Gronovius recommended him to Nicolas Heinſius, as a young man of uncommon parts and learning, who had already diſtinguiſhed himſelf by ſome publications, and from whom greater things were to be expected. Gudius's parents in the meantime wanted to have him at home, and offered at any price to procure him a place at court, if he would but abandon letters, which they conſidered as a very frivolous and unprofitable employment. But he remained inexorable; preferred a competency with books to any fortune without them; and, above all, was particularly averſe to a court, where "he ſhould, he ſaid, be conſtantly "obliged to keep the very worſt of company."

Niceron, &c. tom. xxvi.

His learned friends in the mean time were labouring to ſerve him. Grævius tried to get him a place at Duiſburg, but could not. The magiſtrates of Amſterdam ſoon after offered him a conſiderable ſum to digeſt and reviſe Blondel's Remarks upon Baronius's Annals, and gave him hopes of a profeſſorſhip: but receiving a letter from Gronovius, which made him a better offer, he declined the undertaking. Gronovius propoſed to him the making the tour of France, Italy, and other countries of Europe, in quality of tutor to a rich young gentleman, whoſe name was Samuel Schas: and this propoſal he readily embraced, though he had another letter from Alexander Morus, with the offer of a penſion of Saumur,

mur, and a lodging in the houſe of the celebrated profeſſor Amyrault, if he would read lectures upon ancient hiſtory to ſome French noblemen.

He ſet out with Scas in November 1659; in April 1660, got to Paris, where he found Menage at work with Diogenes Laertius, and communicated to him ſome obſervations of his own. He eaſily found admittance to all the learned where-ever they came, being furniſhed by his friends in Holland with inſtructions and recommendations for that purpoſe. They arrived at Toulouſe in October 1661, where they both fell ſo ill, that they were expected to die: but recovering, they went to Italy, where they ſtayed all 1662, and part of the year 1663. At Rome, at Florence, at Capua, they found ſeveral of the learned, ſuch as Les Allatius, Carolus Dati, &c. In 1663, they returned into France, and continued there the remaining part of the year. Gudius, who ſeems to have been a provident man, had deſired his friends at parting, to keep a look out for any place of ſettlement for him at his return: and accordingly Heinſius, Gronovius, and Grævius, were very attentive to his intereſt. But his pupil Schas had a mind of another tour, and Gudius thought it better to attend him, than to accept of any thing that the others could get him. The truth is, Gudius found himſelf at preſent in a condition to make his fortune: for Schas was a lover of letters; and though immenſely rich, reſolved to ſpend his life in ſtudying; and withal was very fond of Gudius, whom he diſſuaded from accepting any place, and preſſed to accompany him through the libraries of Germany, as he had already done through thoſe of France and Italy.

Before they ſet out for Germany, Iſaac Voſſius, moved with envy upon ſeeing in the hands of Gudius ſo many valuable monuments of literature, which they had collected in their firſt tour, is ſaid to have acted a double part, neither becoming a ſcholar nor an honeſt man. On the one hand, he affected to hold them light, and when he talked with Gudius, whom alſo he did not ſcruple to treat with an air of contempt, even in the preſence of his friend Gronovius, ſaying, that Gudius for his part had never collated any manuſcript, but always uſed a copyiſt for that purpoſe, and that he did not know the value of them, but was ready to ſell them for a trifle to the firſt purchaſer that ſhould offer. On the other hand, when he talked to Schas, he repreſented to him what an inеſtimable treaſure he was in poſſeſſion of, exhorted him not to be the dupe of Gudius, but invited him to join his manuſcripts with his own; alledging, that they would enjoy

them in common during their lives, and after their deaths bequeath them to the public: which unuſual act of generoſity would gain them great honour. But Voſſius miſtook his man, who loved books, and underſtood manuſcripts, perhaps as well as Gudius: and Grævius, in the preface to his edition of Florus, makes his acknowledgments to Schas, whom he calls vir eximius, for having collated three manuſcripts of that author in the king of France's library at Paris. Voſſius uſed other ungenerous and diſhoneſt means to ſet Gudius and Schas at variance; he cauſed a quarrel between Schas and his brother, by inſinuating, that Gudius had too great a ſhare in the poſſeſſions, as well as the affections of Schas; and he did what he could to ruin Gudius's character with the States of Holland. It was all in vain: but it ſhews, what terrible paſſions even learned men are ſometimes ſubject to, and how little they ſtick at the worſt means to gratify them.

Gudius and Schas ſet out for Germany in July 1664; but their excurſion was but ſhort, for they returned to the Hague in December following. They went over to England ſome time before they went to Germany: but no particulars of this journey are recorded. He continued at the Hague till 1671, refuſing to accept of any thing, though a profeſſorſhip or two were offered him; and then went to ſettle in his own country, yet without diſuniting himſelf from his pupil, with whom he had lived long as an intimate friend. Heinſius tells Ezekiel Spanheim, in a letter dated Auguſt the 26th 1671, that Gudius was made librarian and counſellor to the duke of Holſtein; and in another to Falconieri, dated the 12th of June 1672, that he was married. In 1674, he was ſent by that prince to the court of Denmark; and in December 1675, was informed at the Hague, that Schas was dead at Holſtein. He was ſo, and had left his eſtate to Gudius, with legacies to Grævius, Gronovius, Heinſius, and other learned men: which legacies however were revoked in a codicil. There was a conteſt about the will, ſet on foot by the relations of Schas, but Gudius carried the eſtate; and, as Heinſius relates in a letter written in 1676, from that time thought proper to break off his correſpondence with his learned friends in Holland. What a picture of ingratitude! thoſe very friends, to whom he owed his firſt riſe, and who laid the foundation of all his grandeur.

In 1678, he was irretrievably diſgraced with his prince, which created him much affliction. One would think, that a man, who loved books ſo well as he did, far from being afflicted with an accident of this nature, might have been

pleaſed

pleaſed to be thus ſet at liberty, and in full power to purſue his humour: but his learning had not freed his mind from avarice and ambition. However he was a little comforted afterwards, by being made counſellor to the king of Denmark. He died, ſomewhat immaturely, in the year 1689: Burman calls his death immature; and he could not be old. Though it was conſtantly expected of him, yet he never publiſhed any thing of conſequence. At Jena in 1657, came out a theſis of his De Clinicis, ſive Grabatariis veteris Eccleſiæ: and in 1661, when he was at Paris, he publiſhed Hippolyti martyris de Antichriſto librum, Græce, a piece never printed before. His manuſcripts however, with his own collations, he communicated to Gronovius, Grævius, Heinſius, and others, who all conſidered him as excellent in philology and criticiſm. Ingenio & doctrina recondita in primis hujus ſæculi conſpicuus Marquardus Gudius, are the words of Grævius, in his preface to Florus: and Burman, who was far from giving people more than their due, ſpeaks of him in the higheſt terms, in the Preface to Phædrus, which he publiſhed at Amſterdam 1698, merely for the ſake of publiſhing Gudius's notes. To this edition are added four new fables, which Gudius extracted from a manuſcript at Dijon. Burman had publiſhed in 4to. the year before at Utrecht a collection of Epiſtles of Gudius and his friends, from whence theſe memoirs of him are taken: and in 1731, came out Antiquæ Inſcriptiones, quum Græcæ, tum Latinæ, olim a Marquardo Gudio collectæ, nuper a Joanne Koolio digeſtæ, hortatu conſilioque Joannis Georgii Grævii; nunc a Franciſco Heſſelio editæ, cum annotationibus eorum. Leuwardiæ, in folio.

GUERCINO, ſo called from a caſt he had in one of his eyes, for his true name was Franceſco Barbieri da Cento, was a celebrated Italian painter, and born near Bologne in the year 1590. He learned the principles of his art under a Bolognian painter, whoſe capacity was not extraordinary: but converſing afterwards with the works of Michael Angelo da Caravaggio and the Caracci, whoſe academy he entered into, he made a vaſt progreſs. He deſigned gracefully, and with correctneſs: he was an admirable coloriſt: he was, beſides, very famous for a happy invention and freedom of pencil, and for the ſtrength, relievo, and becoming boldneſs of his figures. While he was forming a manner of deſigning, he conſulted that of his contemporary artiſts. Guido's and Albani's ſeemed to him too weak; and therefore he reſolved

to give his pictures more force. He painted for a long time in this ſtrong way, but began, in the decline of life, to alter his ſtile; and took up another more gay, neat, and pleaſant, yet by no means ſo grand and natural as his former guſto. This however he did, not to pleaſe himſelf, for it was againſt his judgment, but the undiſcerning multitude, who were drawn by Guido's and Albani's great reputation to approve no manner but theirs. He was ſent for to Rome by pope Gregory XV. and after two years ſpent there with univerſal applauſe, returned home: from whence he could not be drawn by the moſt powerful invitations either of the king of England, or of the French king. Nor could Chriſtina, queen of Sweden, prevail with him to leave Bologne, though in her paſſage through it ſhe made him a viſit, and would not be ſatisfied till ſhe had taken him by the hand: "that hand, ſaid ſhe, which had painted 106 altar-"piece, 144 pictures for people of the firſt quality in Eu-"rope, and had, beſides, compoſed ten books of deſigns." He received the honour of knighthood from the duke of Mantua. He died a batchelor in the year 1666, very rich, notwithſtanding vaſt ſums of money, which he had expended in building chapels, founding hoſpitals, and other acts of charity: for it is very remarkable, and very much to this painter's honour, that he was every where as illuſtrious and as much venerated for his exemplary piety, prudence, and morality, as he was for his knowledge and ſkill in his profeſſion.

GUEVARA, (ANTONY DE) a very celebrated Spaniſh writer, was born in the province of Alaba in Spain, toward the latter end of the fifteenth century, and was brought up at court. After the death of Iſabella, queen of Caſtile, he turned Franciſcan monk; but afterwards, having made himſelf known at court, he became preacher and hiſtoriographer to Charles V. He was much admired for his politeneſs, eloquence, and great parts; but pretending to write books, he made himſelf ridiculous to good judges. His high flown figurative ſtile, full of antitheſes, is not the greateſt of his faults: an ill taſte, and a wrong notion of eloquence, put him upon ſuch a way of writing. This however was trifling, compared with his extravagant way of handling hiſtory. The liberty he took to falſify whatever he pleaſed, and to advance, as matter of fact, the inventions of his own brain, approaches near that of romance writers. He broke the moſt ſacred and eſſential laws of hiſtory with

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a boldneſs that cannot be ſufficiently deteſted; and when he was cenſured for it, alledged, by way of excuſe, that no hiſtory, excepting the holy ſcripture, is certain enough to be credited. Being in the emperor's retinue, he ſaw a great part of Europe, and was made biſhop of Guadix, in the kingdom of Granada, and then biſhop of Mandonedo in Galicia. He died the 10th of April 1544. He was the author of ſeveral works in Spaniſh; the moſt famous of which is his "Dial of princes, or Life of Marcus Aurelius "Antoninus;" for it has been tranſlated into all the languages of Europe. Voſſius has paſſed the following judgment of this life, "which, ſays he, has nothing in it of "Antoninus, but is all a fiction, and the genuine offspring "of Guevara himſelf; who ſcandalouſly impoſes upon the "reader, plainly againſt the duty of an honeſt man, "but eſpecially of a biſhop. In the mean time he has many "things not unuſeful or unpleaſant, eſpecially to a prince; "whence it is intitled, The dial of princes." Thoſe who may be ſuppoſed to have ſpoken of Guevara in the moſt indulgent manner, have yet been forced to ſet him in a moſt ſcandalous light. "It deſerves our pity rather than our "cenſure, ſays Nicolas Antonio, that a writer of ſuch "fame ſhould think himſelf at liberty to forge ancient "facts, and to play with the hiſtory of the world, as with "Eſop's fables, or with Lucian's monſtrous ſtories." Among Guevara's works muſt be ranked his epiſtles, with which ſome have been ſo charmed, that they have not ſcrupled to call them Golden epiſtles; but, ſays Montaign in his dry manner, "Whoever gave them this title, had a very diffe-"rent opinion of them from what I have, and perhaps ſaw "more in them than I do." Mr. Bayle had ſuch a contempt for Guevara as an author, that he thinks "the eager-"neſs of foreigners in tranſlating ſome of his works into "ſeveral languages, cannot be ſufficiently admired." So that after ſuch authorities we need not heſitate to ſay, that when we called this perſon, in the beginning of the article, a very celebrated writer, we did not mean it in the good ſenſe of the word.

Voſſius de Hiſt. Græc. p. 226.

Bibl. Hiſp. v. 1.

Eſſays, b. 1. c. 48.

Dict. Guevara.

GUEVARA, (LOUIS VELEZ DE) a Spaniſh comic poet, who recommended himſelf at the court of Philip IV. by his humour and pleaſantries. He is ſaid to have poſſeſſed in the higheſt degree the talent of turning the moſt ſerious things into ridicule, and even of diſſipating, in an agreeable manner, the deepeſt and the juſteſt grief. He was the author of ſeveral

Baillet, Jugemens, &c. tom. v.

ral comedies, which were printed at different places in Spain; and of an humorous piece, intituled, El diabolo cojudo, novela de la otra vida, printed at Madrid in 1641. He was born at Ecija in Andalouſia, we know not in what year; but he died in 1646. His being a contemporary with Lopez de Vega did not hinder him from acquiring a great reputation.

GUICCIARDINI, (Francesco) the celebrated hiſtorian of Italy, was deſcended of a noble family of great antiquity at Florence (A), where he was born March 6, 1482; his father, Piero Guicciardini, himſelf being an eminent lawyer as well as an officer of diſtinguiſhed valour (B), bred up his ſon to his own profeſſion, in which deſign he ſent him in November 1498, to attend the lectures of M. Jacopo Modeſti, of Carmignano, who read upon Juſtinian's Inſtitutes at Florence; the college of Piſa being then in no repute for the ſtudy of the civil law.

Franceſco ſubmitted to this reſolution of his father with ſome reluctance. He had an uncle, Renieri Guicciardini, who was archdeacon of the metropolitan church of Florence, and biſhop of Cortona; the proſpect of ſucceeding to theſe benefices, which yielded near fifteen hundred ducats a year, had fired the ambition of the nephew with the hopes of riſing from ſuch a foundation through richer preferments by degrees to the higheſt, that of a cardinal; and the reverſion

(A) The family of Guicciardini may well be placed in the firſt rank, both for its antiquity and on account of the great men it has produced. Several of them have been honoured with the character of ambaſſadors abroad, and employed in poſts of the higheſt truſt at home. They reckon ſixteen Gonfalonieri, formerly the ſupreme dignity in the ſtate, the ſenatorial order not being inſtituted till 1532. The magnificent palace of the Guicciardini ſtill remains, and gives name to the ſtreet where it ſtands; and near it is the old church of Santa Felicita, embelliſhed with many of their devices, and altars officiated by chaplains of their nomination. They have been lords of ſeveral caſtles in Valdipeſa ever ſince the year 1150. That of Popiano was ſold by Nicolo Guicciardini in 1445, for 3000 florins, to Galeazzo Malateſta of Peſaro, and re-purchaſed into the family in 1449 by Jacopo and Piero, but now they have only the preſentation to the chief church. Our author's mother, Simona Gianfiliazzi, was alſo deſcended of an antient and noble family. Life of Guicciardini, prefixed to the Engliſh tranſlation of his hiſtory.

(B) He was appointed commiſſary-general in 1501, and being ſent ambaſſador afterwards to Leo X. diſplayed ſo much eloquence in a ſpeech he made to the pontiff, that the audience affirmed none but the Florentines were complete orators. Our hiſtorian's grandfather, Jacopo, was alſo a learned man as well as a great general; and hence Franceſco has been obſerved to be endued with an hereditary eloquence. Ibid.

of

of the uncle's places might have been eaſily obtained. But though his father had five ſons (c), he could not think of placing any of them in the church, by reaſon of the neglect which he obſerved in the diſcipline. He therefore never preſſed the biſhop, who fell ſick about this time, to make a renunciation in favour of a child of his, whom he could not bear to ſee entering into the prieſthood with a ſole view to wealth and grandeur.

Notwithſtanding our author was thus over-ruled in a ſcheme upon which he had placed his fondeſt wiſhes, yet he does not ſeem to have laid the diſappointment very much to heart; he was of a temper to puſh his fortune in that way which ſeemed unalterably chalked out for him, and proceeding with great vigour in the ſtudy of the law, he took his degrees in the chapter of St. Lawrence, in the college of ſtudents at Piſa, November 15, 1505; but looking upon the canon law as of little importance, he choſe to be doctor of the civil law only. The ſame year he was appointed a profeſſor of the inſtitutes at Florence, with a competent ſalary for thoſe times. He was now no more then 23 years of age, yet he ſoon eſtabliſhed a reputation ſuperior to all the lawyers his contemporaries, and had more buſineſs than any of them. In 1506, he married Maria, daughter of Alemanno Everardo Salviati, by far the greateſt man in Florence; and in 1507, he was choſen ſtanding counſellor to ſeveral cities of the republic, and two years afterwards appointed advocate of the Florentine chapter, a poſt of great honour and dignity, which had been always filled with the moſt learned counſellors in the city; and in 1509, he was elected advocate of the order of Camaldoli.

He continued thus employed in the proper buſineſs of his profeſſion till 1511; but that year the criſis of the public affairs gave occaſion to call forth his abilities for more important matters. The Florentines were thrown into great difficulties by the league which the French and Spaniards had entered into againſt the pope. Perplexed about their choice to remain neuter or engage in the league, they had recourſe

(c) Beſides Franceſco, we have the names of three, viz. Luigi, Jacopo, and Girolamo. From Jacopo came the famous author of the Commentaries of Europe, from 1529 to 1560; who alſo wrote a deſcription of the Low Countries, &c. His name was Lodovico, and he lies buried at Antwerp. From Girolamo, who was made a ſenator, is deſcended in a direct line Franceſco Maria Guetano, who was gentleman of the bedchamber to his late royal highneſs the grand duke Coſmo. Ibid. p. xxxii.

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to our advocate, whom they ſent embaſſador to Ferdinando king of Spain, to treat of this matter; and at the ſame time charged him with ſeveral other affairs of the higheſt importance to the ſtate. With this character he left Florence, 1512, and arriving ſafely at Burges, where his Spaniſh majeſty then reſided, he remained two years at that court. Here he had an opportunity of exerting and improving his talents as a ſtateſman. Many events happened in that time, the conſequences whereof came within his province to negotiate; ſuch as the taking and plundering Ravenna and Prato, by the Spaniards, the depoſing of Piero Soderini, and the reſtoration of the family of Medici. The iſſues of theſe and ſeveral other occurrences, which happened in that time, were conducted by him with ſuch an happy addreſs, that the republic found no occaſion to employ any other miniſter; and the king teſtified the ſatisfaction he found in him by the great quantity of fine wrought plate which he preſented to him at his departure.

On his arrival at Florence in 1514, he was received with uncommon marks of honour and reſpect, which ſerved in ſome meaſure to alleviate his grief for the death of his father, the melancholy news whereof had met him on the road at Piacenza. In 1515, he was conſtituted advocate of the conſiſtory by Leo X. at Cortona. Guicciardini had been deputed by the republic to go and receive the pope, in his way to Florence, at this city; where his holineſs, pleaſed perhaps with his engaging manner, or convinced on this occaſion of the truth of what fame had ſpread of his abilities, the day after his arrival, of his own motion, conferred this honour upon him, in a congregation of cardinals (D); after which he conducted his benefactor to Florence, where the pontiff made his pompous entry with a great number of cardinals in his train, December 13 this year.

The pope's favours did not ſtop here. Franceſco's extraordinary abilities, under the influence of a hearty devotion for the intereſt and honour of the church, were qualifications of neceſſary uſe in the eccleſiaſtical ſtate. Leo therefore, that he might reap the full advantage of them, ſent for him not long after to come to Rome, reſolving to employ him where his talents might be of moſt ſervice; and he aſſiſted

(D) 'Tis true, when Leo arrived at Florence he conferred the ſame dignity on Vincenzo Paleotti of Bologna, a learned lawyer, who was counſel to the king of England; and on Lancelleto Politi of Siena, afterwards archbiſhop of Conſa. But Guicciardini was the firſt who received this honour, and that by the recommendation only of his own merit.

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in all the conſultations, to the great ſatisfaction of the pope. In 1518, when Modena and Reggio came into great danger of being loſt, in that perilous conjuncture Guicciardini was ſent to the government of thoſe cities, and he approved himſelf equal to the charge in every reſpect. The poſt evidently required a complete ſkill in the military way, which indeed had been no part of our advocate's education, but he ſtood in need of no foreign helps; far otherwiſe his genius was even capable of making that diſadvantage ſerviceable, and he ſaved Reggio, by deluding, with a prudent dexterity, the perſon who had been prompted from our governor's youth, and inexperience in military affairs, to attempt the maſtery of it.

His merit in this government recommended him, in 1521, to that of Parma, from whence he drove away the French, and confirmed the Parmeſans in their obedience; and that at a time, when the holy ſee was vacant by the death of Leo, and when the people he commanded were full of fears, diſheartened, and unarmed. He retained the ſame poſt under Adrian VI. to whom he diſcovered the dangerous deſigns of Alberto Pio da Carpi, and got him removed from the government of Reggio and Rubiera. Clement VII. on his exaltation to the pontificate, confirmed him in that government. This pope was of the houſe of Medici, to which Guicciardini was particularly attached, and in return we ſhall ſee him preſently raiſed to the higheſt dignities in the eccleſiaſtical ſtate. For inſtance, having on his part in the year 1523, prevented the duke of Ferrara from ſeizing Modena, the pope, in acknowledgment thereof, not only made him governor of that city, but conſtituted him preſident of Romagna, with an unlimited authority. This was a poſt of great dignity and power, yet as the factions then ran very high, the ſituation was both laborious and dangerous. However he not only by his prudence overcame all theſe difficulties, but found means in the midſt of them to improve the conveniences and delight of the inhabitants. Their towns that lay almoſt in rubbiſh, he embelliſhed with good houſes and ſtately buildings, a happineſs, of which they were ſo ſenſible, that it rendered the name of Guicciardini dear to them, in ſo much that they were overjoyed, when after a further promotion of Franceſco, they underſtood he was to be ſucceeded in his government by his brother. This happened June 6, 1526, when the pope, by a brief, declared him lieutenant general of all his troops in the eccleſiaſtical ſtate, with an authority over his forces in other

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parts alſo, that were under the command of any captain-general (E). It has been obſerved that he was the chief favourite of pope Clement, and his preſent ſituation at the time we are now ſpeaking of, is a moſt illuſtrious proof of that remark. This poſt of lieutenant general of the forces in the military, added to thoſe which he held in the civil government, were the higheſt dignities which his holineſs had in his power to beſtow: inveſted with them he may be ſaid to ſit on the ſummit of honour; and this honour received a further heightening, by the command of the confederate army, which was given him ſoon after: and in 1527, he led theſe joint forces to Ravenna, and relieved that country, then threatened with an entire deſtruction. The ſame year he alſo quelled a dangerous inſurrection in Florence, when the army of the league was there under the command of the conſtable of Bourbon, which otherwiſe would have probably occaſioned the ſacking of the city, and the murder of a great part of the nobility, had not their fate been prevented by the interpoſition, the counſel, and the ſmooth ſpeeches of Guicciardini.

In 1531, the pope, thinking he could never do enough for him, made him governor of Bologna (F), contrary to all former precedents, that city having never before been committed to the hands of a layman. He was in this poſt when his holineſs met Charles V. there in December 1532, and he aſſiſted at the pompous coronation of the ſaid emperor, on St. Matthias's day following. This ſolemnity was graced with the preſence of ſeveral princes, who all ſhewed our governor particular marks of their reſpect, every one courting his company for the ſake of his inſtructive converſation.

He had at this time laid the plan of his hiſtory, and made ſome progreſs in it; this coming to the ears of the emperor before he left Bologna, his imperial majeſty gave orders, when Guicciardini ſhould attend his levee, to have him admitted into his dreſſing room, where he converſed with him

(E) See Girolamo, book X. There is alſo ſtill preſerved in the family an original letter from the duke of Milan, directed, Illuſtriſſimo domino Franceſco Guicciardino Locumtenenti Pontificio & tanquam patri honor: in caſtris ſanctiſſimæ ligæ; and ends, De V. S. come filio Franceſco ſecundo, viſconte duca di Milano. And another from the king of France, with this honourable addreſs, A mon couſin Franceſco Guicciardini gouverneur gen. du pape.

(F) Hence it is, that we ſee him placed next to the duke, by Georgio Vaſari, in his fine painting, which repreſents this election, in the old palace.

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on the ſubject of his hiſtory for ſome time. So particular a diſtinction gave umbrage to ſeveral perſons of quality and officers of the army, who had waited many days for an audience. The emperor, being informed of the pique, took Franceſco by the hand, and entering thus into the drawing room, addreſſed the company in theſe terms; "Gentlemen, "I am told you think it ſtrange that Guicciardini ſhould "have admiſſion to me before yourſelves; but I deſire you "would conſider that in one hour I can create a hundred "nobles, and a like number of officers in the army, but I "ſhall not be able to produce ſuch an hiſtorian in twenty "years. To what purpoſe ſerve the pains you take to diſ-"charge your reſpective functions honourably, either in the "camp or cabinet, if an account of your conduct is not to "be tranſmitted to poſterity for the inſtruction of your "deſcendents. Who are they that have informed mankind "of the heroic actions of your great anceſtors but hiſto-"rians? It is neceſſary then to honour them that they may "be encouraged to convey the knowlege of your illuſtrious "deeds to futurity. Thus, gentlemen, you ought neither to "be offended nor ſurprized at my regard for Guicciardini, "ſince you have as much intereſt in his province as my-"ſelf."

Our governor did not remain continually at Bologna, but dividing his time between that city and Florence, gave his preſence in both, as the neceſſities of the public in each called for him. In February this year he ſent a letter of inſtructions to Florence, and in April received orders from the pope to reform the ſtate there, and to put Aleſſandro in the poſſeſſion of the government. 'Tis one of Guicciardini's maxims that he who does not underſtand how to govern cities and people, ought to be taught, that by puniſhing a few he may quiet the reſt; and in another he lays it down for a grounded truth, that men cannot well be governed without ſeverity, becauſe the malignant turn of human nature requires it; but at the ſame time care ſhould be taken to inſinuate that rigour is not pleaſing to him that puniſhes; and only a reſource to which he is driven by neceſſity, and for the public welfare. Theſe precepts he made the rules of his conduct in governing Bologna, and by theſe means quieted that turbulent city, which could not have been effected by mildneſs.

However, as no adminiſtration ever was, or, indeed, ever can be ſo conducted as not to diſappoint the expectations of ſeveral individuals, and the diſappointed are always prone

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to degenerate into malecontents, ſo the ſevere courſe muſt unavoidably create to itſelf enemies of thoſe, who by their unruly ſpirits bring themſelves under its laſh. Accordingly, notwithſtanding all the governor's prudence, there were ſeveral in Bologna diſſatisfied with his ſeverity, and even in general they diſliked to have a layman for their ſuperior. As long as Clement ſat in the papal chair, the murmurers grumbled only in private; but upon that pope's death, which happened in 1534, the diſguſt ſhewed itſelf openly; two noblemen in particular, Galeazzo Caſtelli, and Girolamo Pepoli, who till then had been fugitives, as ſoon as Clement was dead entered the city at noon day, with a retinue of ſeveral of their friends, and ſome outlawed perſons, well armed. The governor looking upon this as done in contempt of his perſon, meditated how to revenge the affront. One evening two proſcribed felons under Pepoli's protection were taken up by the officers as they were walking the ſtreets, and carried to priſon: Guicciardini, without any further proceſs, ordered them to be immediately executed. The count, highly incenſed, aſſembled a number of his friends, and was going in queſt of the governor to ſeek his revenge, when the ſenate ſent ſome of their members to deſire him to return home, and not to occaſion a tumult, which, for fear of diſobliging that body, he complied with.

It was this good diſpoſition of the ſenate towards him, which prevailed with Guicciardini to keep the reins in his hands after the death of Clement. He foreſaw that the people would no longer ſubmit to his commands, and therefore had reſolved to quit the government; but the ſenate conſidering that many diſorders might happen, if they were left without a governor in the time of the vacant ſee, begged him to continue, promiſing that he ſhould have all the aſſiſtance requiſite; to which he at laſt conſented, with true magnanimity and firmneſs of mind, deſpiſing the danger that threatened him, he remained in the city till he underſtood that a new governor was appointed, when he reſolved to quit the place. And then though Pepoli had vowed his deſtruction for hanging two of his bravoes, yet he took with him but a few horſemen, beſides his own ſervants; and the direct road lying that way, he would not avoid paſſing by the palace of Pepoli: but contrary to every body's expectation, they remained quiet, and gave him no diſturbance in the journey.

Some time after his arrival at Florence, upon the death of the duke, our hiſtorian had influence enough in the ſenate, to procure the election of Coſmo, ſon of Giovanni de Medici,

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to ſucceed in the ſovereignty. But notwithſtanding he had intereſted himſelf ſo much in the election, yet he ſoon quitted the court, and meddled in public affairs no further than by giving his advice occaſionally, when required. He was now paſt fifty, an age when buſineſs becomes ſatiating to minds turned to reflection. His chief wiſh was that he might live long enough, in a quiet receſs, at leiſure to finiſh his hiſtory (G). In this reſolution he retired to his delightful country ſeat at Emmæ (H), where he gave himſelf up entirely to the work, nor could he be drawn from it by all the intreaties and advantageous offers that were made him by pope Paul III. who, in the midſt of his retirement, paſſing from Nice to Florence, was at the pains to ſollicit our hiſtorian, firſt in perſon, then by letters, and, at laſt, by the mediation of cardinal Ducci *, to come to Rome; but he was proof againſt all applications (I), and excuſing himſelf in a handſome manner to his holineſs, ſtuck cloſe to his great deſign; ſo that though he enjoyed this happy tranquillity a few years only, yet in that time he brought his hiſtory to a concluſion, and had reviſed the whole, except the four laſt books (K), when he was ſeized with a violent fever, which carried him out of this world, on the 27th of May, 1540.

He died in the 59th year of his age, very unexpectedly, which, as uſual in ſuch caſes, gave occaſion to various reports concerning the cauſe of his death; ſome attributing it to exceſſive grief, and others not ſparing to aſſert that he procured himſelf to be poiſoned in deſpair, on account of the deplorable ſtate to which his country was reduced, under the adminiſtration of a prince whom he had the greateſt ſhare

(G) He was earneſtly ſollicited to it by Jacopo Nardi, who was himſelf a famous hiſtorian.

(H) This houſe was not far from Florence, and it is often mentioned by hiſtorians, becauſe it was his; and it was memorable even then for the encampment and quarters of the prince of Orange, at the ſiege of Florence, in 1529.

* One of whoſe family married his daughter.

(I) Various reaſons have been aſſigned for this refuſal: thoſe who judge of inward motives from outward appearances, imagined it to proceed from hence, that being married, and without male iſſue, neither himſelf nor his deſcendents could poſſibly be made prelates or cardinals: he might alſo conſider that as there was no good harmony between his maſter and the pope, it would not be decent in him to quit the former and ſerve the latter. But the chief reaſon ſeems to have been the natural deſire, that men, ſatiated with buſineſs, have for the ſweets of retirement.

(K) This is the reaſon why we ſee no more than ſixteen books in all the firſt editions of his hiſtory, publiſhed by his nephew.

in raiſing to that power and dignity. But the general ſtream of moſt authentic hiſtorians clear him from this imputation. So far is certain, that Coſmo put in practice all the methods he could deviſe, to ſuppreſs the remaining ſpirit of liberty in his country, which he effected by the ſure method of impoveriſhing his ſubjects.

During the continuance of the republic, no nobleman was qualified for any poſt in the government, till he had made himſelf member of one of the trading companies in Florence (L). This regulation making it no diſgrace for any gentleman to keep a ſhop in the wholeſale way, the trade of Florence was become ſo extenſive as to render it one of the richeſt cities in Europe (M). Duke Coſmo, to leſſen this trade, promoted the noblemen to places of honour and profit, without requiring the afore-mentioned qualification; and, moreover, erected the order of St. Stephen, from which all traders were excluded (N); and, to allure the gentry into this order, he granted many valuable privileges to the knights, and, amongſt the reſt, that of no executions to take place againſt their perſons or effects. The benefit of theſe privileges working upon the natural fondneſs that the Italians, as much as any other nation, have for titles, drew great numbers of the Tuſcan nobility out of trade, whereby many noble families are impoveriſhed and rendered dependent upon the ſovereign.

Theſe meaſures might unqueſtionably be ſo grievous to Guicciardini as to cauſe that melancholy which is ſaid to

(L) Noblemen in Italy are no more than what we call the gentry; and though there is a very great number of marquiſſes and counts, yet, as in Italy there is no precedence amongſt gentlemen, they claim no particular rank.

(M) The place is ſhewn to this day at Piſa, whence, they ſay, the Florentine gallies ſet out once every year with woollen goods for England, which they reached by coaſting along the French, Spaniſh, and Portugal ſhores.

(N) This is a military order like that of Malta; the plan of which was followed in its inſtitution, the moſt material difference between the two conſiſting only in the article of celibacy: for, like thoſe of Malta, the knights of St. Stephen make proof of their birth; fight againſt the Turks; and enjoy commenderies. As no prince underſtood mankind better than the duke, he knew well the general ardor for tranſmitting titles to poſterity. He therefore made a decree, that any gentleman who would erect upon his eſtate a commenderie of no leſs value then ten thouſand crowns, he and his eldeſt heirs male ſhould enjoy it, with the title of Commendeurs; but in failure of male iſſue, ſuch commenderies ſhould devolve to the order; and this in the courſe of ſo many years has greatly enriched it. The grand maſter, who is now the preſent emperor, has all theſe commenderie's in his diſpoſal.



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have broke his heart: but we ſhould neither do juſtice to the reader, nor to that character of impartiality which we aſſume, if we omitted to mention what is obſerved on the other hand by the writer of our hiſtorian's life, who tells us, that there are ſtill ſeveral republican families at Florence, and that he had heard ſome expreſs a great deteſtation for the memory of Guicciardini, on account of his contributing to enſlave his country, eſpouſing the intereſt of the family of Medici; and they think he was ſo far from taking to heart the exerciſe of an arbitrary adminiſtration, that he might probably have had a hand in forming the plan of the order of St. Stephen; which however was not confirmed till after his death.

His funeral was performed without honour, but by his own expreſs order, without any pomp or funeral oration, as was cuſtomary; he alſo ordered that no inſcription ſhould be put upon his grave, which was obſerved, till the year 1620, when the great chappel being repaired by the family, an inſcription was engraved, which we ſhall inſert below (o). Mr. Goddard, from the beſt authority, gives him the following character: He was tall, of a venerable aſpect, he had large ſhoulders, a plain face, a ſtrong and robuſt conſtitution (p). This body incloſed a ſoul of which it was a proper index, for he was endowed with a firmneſs of mind, which ſhewed itſelf no leſs in civil intrepidity then in military courage. Thus Bouhi repreſents him as excellent both in the camp and cabinet; and Scipione Amirato obſerves, that it was impoſſible he ſhould be otherwiſe, when one conſiders

(o) It was in theſe terms:

FRANCISCO GUICCIARDINI Senat.
Perl F.
Vigentem Ætatem Rebus maximis
Agendis impendit.
In Conſcribenda præclara Hiſtoria
Vergentem
Cujus Negocium an Ocium
Glorioſius incertum
Niſi Oecii Lumen Negocii Famam
Clariorem reddiſſet.

(p) This deſcription of his perſon is evidently taken from ſome pictures of him, whereof the family have one, that ſeems to have been drawn in thoſe days; ſuch another is in the houſe of Signor Panciatici. One of thoſe is probably that mentioned by Vaſari in the third part of his Lives of the Painters; where he ſays, "At that time I painted ſeveral pieces, and, among the reſt, that of Meſſer Franceſco Guicciardini, who was juſt returned from Bologna, at his country houſe near Montici, which pretty well reſembled him, and was admired." There is alſo a picture of him in the great duke's gallery, among the famous hiſtorians on the left wing; and another in the right among the men of great learning. And the muſeum of Signor Carlo Tomaſo Strozzi preſerves a braſs medal of him, ſtruck in thoſe days, which ſeems to have a good reſemblance; on the reverſe is repreſented a rock without any inſcription, alluding to his conſtancy and intrepidity.

the different employments and negotiations that were committed to his truſt, and the many conſultations both civil and military at which he aſſiſted. Poſſevino writes, that he was very well verſed in all affairs concerning peace and war; and Banditto Varchi, in his hiſtory, has this paragraph: "Franceſco Guicciardini, beſides his nobility, beſides his riches, beſides his degrees, beſides his having been governor and lieutenant-general of the pope, was alſo highly eſteemed, not only for his knowledge, but alſo for the experience he had in civil affairs and political tranſactions, a ſubject which he talked of and judged extremely well." Dominico Mellini, in the deſcription of J. Giovanna of Auſtria's entry into Florence, calls him a man of prudence, and well verſed in the management of grand affairs relating to government; and Sanſerino thus confirms all that had been ſaid before by others. The pope and other princes in the alliance were ſo ſenſible of his integrity and abilities, that by their authority he opened all their letters that paſſed through his hand while he was in the field, and corrected and altered their orders, as he thought the exigency of affairs required. Bouhi, in another place, calls him one of the greateſt men in Italy, which indeed Guicciardini has proved himſelf to be, in the two excellent books he has written, intitled, "Political and "military adverti ſements."

In general, thoſe who make mention of him agree, that he was a great profeſſor of the law, learned, upright and uncorrupt: of this latter he gave a ſufficient proof, by leaving ſo little wealth as he did, after the numberleſs opportunities he had of accumulating riches; and this ſufficiently diſcredits what Varchi has writ of his avarice. He was of a quick and high conception, of ſingular judgment, had a good memory, was profound and prudent in his councils, powerful in the arts of perſuaſion and eloquence, and had a peculiar talent in diſcerning and deſcribing the characters of men. In his temper he was choleric but not raſh, affable but no lover of jeſts, ever preſerving a certain gravity.

As to the productions of his pen, his hiſtory claims the firſt place: it would be tedious to relate all the encomiums beſtowed upon it by perſons of the firſt character in the republic of letters; it is ſufficient to obſerve that lord Bolingbroke calls him "The admirable hiſtorian;" and ſays, he "ſhould not ſcruple to prefer him to Thucidides in every "reſpect." In him are found all the tranſactions of that æra, wherein the ſtudy of hiſtory, as that lord ſays, ought to begin; and was written in that point of time when theſe events

events and all those revolutions began that have produced so vast a change in the manners, customs, and interests of particular nations, and in the policy, ecclesiastical and civil, of those parts of the world; and as Guicciardini lived in those days, and was employed both in the field and cabinet, he had all the opportunities of furnishing himself with materials for this history; in particular, he relates at length the various events which brought about the great change in religion by the reformation, shews by what accidents the French kings were enabled to become masters at home, and to extend themselves abroad; discovers the origin of the splendor of Spain in the 15th century, by the marriage of Ferdinand and Isabella; the total expulsion of the Moors, and the discovery of the West Indies: and, lastly, in respect to the empire, he gives an account of that change which produced the rivalship between the two great powers of France and Austria; from whence arose the notion of a ballance of power, the preservation whereof has been the principal care of all the wise councils of Europe, and is so to this day. As soon as his history appeared in public it was immediately translated into Latin, and has had several editions in most of the European languages; an unquestionable proof of its merit. Our author wrote several other pieces, as "The sacking of "Rome; Considerations on state affairs; Councils and Ad- "monitions."

Boling-broke's third letter of the study of history.

Besides, there are extant several of his law cases, with his opinion, preserved in the famous library of Signior Carlo Tomaso Strozzi; and an Epistle in verse, which has given him a place among the Tuscan poets, in the account of them by Crescimbeni. It were to be wished, that we could look into his correspondence; but all his letters, by fatal negligence, have perished; our curiosity in that point can only be satisfied by some written to him: part of these are from cardinal Pietro Bembo, secretary to pope Leo X. and are to be seen in his printed letters; and others from Bernardo Tasso, among which is that famous Sonette in his works,

"Arno ben puoi il tuo natio soggierno,
"Lasciar nel Appeninno, etc."

Bembo's letters shew that his correspondent possessed the agreeable art of winning the affections both of private persons and princes.

Guicciardini was survived by his wife (who lived till 1559) and three daughters. Two married into the family of Capponi, and the third into that of Ducci.

GUIDI, (ALEXANDER) an eminent Italian poet, was born at Pavia in Milan, upon the 14th of June, 1650; and ſent to Parma at ſixteen years of age. His uncommon parts and talents for Italian poetry recommended him ſo powerfully at court, that he received encouragement from the duke himſelf. He compoſed ſome pieces at that time, which, though they ſavored of the bad taſte then prevailing, yet ſhewed genius, and a capacity for better things. He had afterwards a deſire to ſee Rome; and, in 1683, he went thither by the permiſſion of the duke of Parma. He was already known by his poems, which were much ſought after; ſo that he found no difficulty in being introduced to perſons of the firſt diſtinction there. The queen of Sweden, Chriſtina, would ſee him; and was ſo pleaſed with a poem, which he compoſed at her requeſt, that ſhe had a great deſire to retain him at her court. The term allowed him by the duke being expired, he returned to Parma; but the queen having ſignified her deſire to that prince's reſident at Rome, and the duke being acquainted with it, Guidi was ſent back to Rome in May 1685.

His abode in this city was highly advantageous to him; for being received into the academy, which was held at the queen of Sweden's, he became acquainted with ſeveral of the learned, who were members of it. He began then to read the poems of Dante, Petrarque, and Chiabrara; which reformed the bad taſte he had contracted, by letting him into the true beauties of poetry. The reading of theſe and other good authors entirely changed his manner of writing; and the pieces he wrote afterwards were of quite a different ſtile and taſte from what he had written before. Though the queen of Sweden was very kind to him, and obtained a good benefice for him from pope Innocent XI. yet he did not ceaſe to feel the eſteem of his maſter the duke of Parma, but received from him a penſion, which was paid very punctually. The death of his royal patroneſs happened in 1689, but he did not leave Rome, for the duke of Parma gave him an apartment in his palace there, and his loſs was abundantly recompenſed by the liberality and careſſes of many perſons of quality. Upon the 2d of July, 1691, he was made a member of the academy of Arcadians at Rome, under the name of Erilo Cleoneo, nine months after its foundation, and was one of its chief ornaments. Pope Clement XI. who knew him well, and did him kind offices while he was a cardinal, continued his favours to him after he was raiſed to the pontificate.

In

In the year 1709, he took a journey to his own country, to ſettle ſome private affairs. He was there when the emperor made a new regulation for the ſtate of Milan, which was very grievous to it; and being capable of any thing as well as poetry, was pitched upon to repreſent to prince Eugene of Savoy the inconveniencies and burden of this regulation: for prince Eugene, being then governor of the country, was deputed by the emperor to manage the affair. For this purpoſe Guidi drew up a memorial, which was thought ſo juſt and ſo well reaſoned, that the new regulation was immediately revoked. The ſervice he did his country in this reſpect procured him a mark of diſtinction from the council of Pavia; who, by an act dated the 26th of March 1710, enrolled him in the liſt of nobles and decurions of the town. Guidi was now ſolely intent upon returning to Rome; but made his will firſt, as if he had foreſeen what was ſhortly to happen to him. Upon his arrival there, he applied himſelf to a verſification of ſix homilies of the pope; which when he had finiſhed he cauſed to be magnificently printed, and would have preſented to the pontiff, who was then at Caſtel-Gandolfe. With this view he ſet out from Rome upon the 12th of June, 1712, and arrived in the evening at Freſcati, where he was ſeized with an apoplectic fit, of which he died in a few hours, aged almoſt 62 years. His body was carried back to Rome, and interred in the church of St. Onuphrius, near Taſſo.

Though nature had been very kind to his inner man, yet ſhe had not been ſo to his outer; for he was crooked and crumpt both before and behind; his head, which was reaſonably large, did not bear a juſt proportion to his body, which was but ſmall; and he was blind of his right eye. On this account a friend, who drew his portrait, ſuch as we ſee it in the Journal de Venice, has, in order to conceal theſe imperfections, given us only a buſt of him, and that in profile, with his left eye expoſed to view: wherein he has ſhewn himſelf more careful then he, who engraved it for the edition of his works at Verona in 1726, where his right eye, which was the bad one, is preſented to us. In recompence however for theſe bodily defects, he poſſeſſed very largely of the faculties of the mind. He was not learned, but he had a great deal of wit and judgment. His taſte lay for heroic poetry, and he had an averſion to any thing free or ſatyrical. His goût is original, though we may ſometimes perceive that of Dante, Petrarque, and Chiabrara, who were his models. Tom. ii. 261.

Though the writers of his life tell us of some prose piece before it, yet the first production we know of is, "Poesie "Liriche," in Parma, 1681; which, with "L'Amala-"sunta," an opera, printed there the same year, he afterwards made no account of, they being written during the depravity of his taste. In 1687, he published at Rome, "Accademia per musica;" written by order of Christina of Sweden, for an entertainment, which that princess made for the earl of Castlemain, whom James II. king of England, sent embassador to pope Innocent XI. to notify his accession to the throne, and to implore his holiness's assistance in reconciling his three kingdoms to popery. "L'Endimione di Erilo Cleoneo, pastor Arcade, con un discorso di Bione Crateo al cardinale Albano. In Roma, 1692." The queen of Sweden formed the plan of this species of pastoral, and furnished the author with some sentiments as well as with some lines, which are marked with comma's, to distinguish them from the rest. The discourse annexed, by way of pointing out the beauties of the piece, was written by John Vincent Gravina. "Le Rime. In Roma, 1704." He takes an opportunity of declaring here, that he rejects all his works, which had appeared before these poems, except his L'Endimione. "Sei Omelie di M. S. Clemente XI. Spiegate "in versi. In Roma, 1712, folio." This edition is very magnificent, and adorned with cuts. It is not properly either a version or a paraphrase, the author having only taken occasion from some passages in these homilies, to compose some verses according to his own genius and taste.

See art. GRAVINA.

In 1726, was published at Verona, in 12mo, "Poësie "d'Alessandro Guidi non piu raccolte. Con la sua vita novamente "scritta dal signor Canonico Crescimbeni. E con due Ragiona-"menti di Vincenzo Gravina, non piu divulgati." This is a collection of his printed poems and manuscripts; and it consists of pieces which he had recited before the academy of Arcadians upon various subjects; of the six homilies of Clement XI. of Sonnets in praise of Louis della Cerda, son of the viceroy of Naples, who was killed in a sea-fight; of Endymion with Gravina's discourse; and of two Dissertations of Gravina, which had never been printed. The first is intitled, "Della divisione d'Arcadia," and relates to a schism, which was formed in the academy of Arcadians: the second is in prose, and treats of poetry, and of the characters of the most famous poets. The editor has subjoined to these another piece in prose, with this title, "L'Aca-"demia per musica, la Dafne, Cantata, & Ragionamento "di Erilo Cleoneo, (that is, Alexander Guidi) in morte "di

Art. GRAVINA.

" di Ranucio II. Duca di Parma, recitato nel boſco Parra-
" ſio a' 12 Giugno, 1695.

GUIDO RENI, an illuſtrious Italian painter, was born at Bologne, in the year 1575, and learned the rudiments of painting under Denis Calvert, a Flemiſh maſter, who taught in that city, and had a good reputation. But the academy of the Caracci beginning to be talked of, Guido left his maſter, and entered himſelf of that ſchool, in order to be poliſhed and refined. He chiefly imitated Ludovico Caracci, yet always retained ſomething of Calvert's manner. Guido made the ſame uſe of Albert Durer, as Virgil did of old Ennius, borrowed what he pleaſed from him, and made it afterwards his own; that is, he accommodated what was good in Albert to his own manner. This he executed with ſo much graceſulneſs and beauty, that he alone got more money and more reputation in his time than his own maſters, and all the ſcholars of the Caracci, though they were of greater capacity than himſelf. He was charmed with Raphael's pictures; yet his own heads are not at all inferior to Raphael's. Michael Angelo da Caravaggio, moved probably with envy, is ſaid to have ſpoken very contemptuouſly of his pictures, and his inſolent expreſſions might have had ill conſequences, had not Guido prudently avoided diſputing with a man of his impetuous temper. Guido acquired ſome ſkill alſo in muſick, by the inſtruction of his father, who was an eminent profeſſor of that art.

Great were the honours this painter received from pope Paul V. from all the cardinals and princes of Italy, from the French king Lewis XIII. from Philip IV. of Spain, and alſo from Udiſlaus king of Poland and Sweden, who beſides a noble reward made him a compliment, in a letter under his own hand, for an Europa he had ſent him. He was extremely handſome and graceful in his perſon; and ſo very beautiful in his younger days, that his maſter Ludovico in painting his angels took him always for his model. Nor was he an angel only in his looks, if we may believe what Gioſeppino told the pope, when he aſked his opinion of Guido's performances in the Capella Quirinale, " Our pictures, ſaid " he, are the works of men's hands, but theſe are made " by hands divine." In his behaviour he was modeſt, gentle, and very obliging; lived in great ſplendor both at Bologne and Rome; and was only unhappy in his immoderate love of gaming. To this in his latter days he abandoned himſelf ſo intirely, that all the money he could get by his

his pencil, or borrow upon intereſt, was too little to ſupply his loſſes: and he was at laſt reduced to ſo poor and mean a condition, that the conſideration of his preſent circumſtances, together with reflections on his former reputation and high manner of living, brought a languiſhing diſtemper on him, of which he died in the year 1642. His chief pictures are in the cabinets of the great. The moſt celebrated of his pieces is that, which he painted in concurrence with Domenichino, in the church of St. Gregory. It is obſervable, that there are ſeveral deſigns of this great maſter, in print, etched by himſelf.

GUIGNARD (JOHN) a Jeſuiſt born at Chartres, and profeſſor of divinity in the college of Clermont, was executed at Paris on the 7th of January 1595 for high treaſon: that is, for having written a book filled with rebellion and fury againſt Henry III. and Henry IV. of France. As the parliament were carrying on the proſecution againſt John Chaſtel, ſome of them, deputed for that purpoſe, went to the college of Clermont, and ſeized ſeveral papers: and among theſe was found a book in the hand-writing of Guignard, containing propoſitions to prove, that it was lawful to kill the king; with inferences, to adviſe the murther of his ſucceſſor alſo. As the juncture of things at that time required the government to proſecute with the ſtricteſt ſeverity a doctrine, which not long before had expoſed the king's life to the wicked attempt of John Chaſtel, it was not thought proper to ſhew the leaſt favour to the Jeſuit. He refuſed to make the Amende Honourable, and obſtinately perſiſted till his death, in not acknowledging Henry the IVth for king of France: for which he has been placed in the Jeſuits martyrology. The whole kingdom of France abounded then with ſeditious preachers and perſons, who both in their converſation and writings hinted at the aſſaſſination of princes like Henry IV. whom they ſuſpected to favour the enemies of popery: and this, perhaps, was one of the reaſons, which induced the parliament of Paris to involve all the Jeſuits of France in the cauſe of John Chaſtel and John Guignard.

See CHASTEL.

GUILLELMA, of Bohemia, in French Guillemete, was the foundreſs of an infamous ſect, which ſtarted up in Italy in the thirteenth century, and which under the maſk of devotion uſed to practiſe all manner of lewdneſs. It was ſaid of the followers of this woman, as has been ſaid of ſome other

other ſects, that they uſed to meet in a cave at night; and that after ſaying certain prayers, they uſed to put out the candles, when the men and the women coupled together, as chance ordered it. As to Guillelma, ſhe impoſed ſo effectually upon the world by a ſhew of extraordinary devotion, and played her part ſo well all her life-time, that ſhe was not only reputed holy at her death, but alſo revered as a ſaint a conſiderable time after it. However, her frauds and the deluſions ſhe had employed were at laſt diſcovered, in the ſame manner, according to Spondanus, as the frauds of the Fratricelli; upon which her body was dug up, and burnt in 1300. She died in 1281, and had been buried in Milan. Several female enthuſiaſts aroſe in different places about that time: which made a certain writer ſay, that "the devils had "plotted together to bring religion under petticoat-govern-"ment." See FRATRICELLI. Spond. ad ann.

GUILLIM or AGILLIAMS (JOHN), was ſon of John Guillim of Weſtburg in Glouceſterſhire, who being of Welſh extraction, had this ſon born to him in Herefordſhire about the year 1565, and deſigning to give him a liberal education, ſent him from the grammar ſchool to Oxford, where he was apparently entered, at ſixteen years of age, a ſtudent of Braſen-noſe college in February 1581. Having completed his view in literature in the univerſity, he returned to Minſterworth in Glouceſterſhire, and had been there only a ſhort ſpace when he was called to London, and made a member of the Society of the college of arms, by the name of Portſmouth, whence he was promoted to the honours of Rouge Croix Purſuivant of arms in ordinary, February 26, 1617; in which poſt he continued till his death, which happened May 7, 1621. His claim to a place in this work ariſes from his celebrated book, entitled, The Diſplay of Heraldry, publiſhed by him in 1610, fol. (A) which has gone through a great number of editions. To the fifth, which came out 1679, was added a treatiſe of honour, civil and military, by captain John Loggan. The laſt was publiſhed, with Ath. Ox. Vol. i. col. 459. and

(A) We are informed by Mr. Wood, that it was firſt wrote by one Dr. Barcham in his younger years, who afterwards becoming chaplain to archbiſhop Bancroft, and probably dean of Bocking, deemed the ſubject too light for his character; and being acquainted with Guillim, then an officer at arms, who adding ſome trivial things, publiſhed it, with Dr. Bracham's leave, under his own name. Ath. Ox. Vol. 2. col. 19.

very

Fuller's Worthies in Herefordshire.

very large additions, in 1724, and is generally eſteemed the beſt book extant upon the ſubject.

GUISE (WILLIAM), an eminent Engliſh divine in the XVII. century, was the ſon of John Guiſe, Eſq; deſcended of an equeſtrian family (A) at Ablond's court near the city of Glouceſter. He was born in 1653, and having laid the foundation of his extenſive learning at ſchool, he went to Oxford, and was entered, in 1669, a Commoner of Oriel-College: which he changed for that of All Souls, where he was choſen fellow a little before he took his firſt degree in arts, April 4, 1674. He commenced maſter of arts October 16, 1677, and entered into holy orders; but marrying Frances, daughter of George Southcote, of Devonſhire, he reſigned his fellowſhip. However, he ſtill continued at Oxford; he took a houſe in St. Michael's pariſh, reſolving not to leave the univerſity, on account of his ſtudies, which he proſecuted with indefatigable induſtry, and ſoon became a great maſter of the Oriental learning and languages. In that way he tranſlated into Engliſh and illuſtrated with a commentary, Miſnæ pars ordinis primi Zeraim Tituli ſeptem (B); and was preparing an edition of Abulfeda's geography when he was ſeized unfortunately with the ſmall-pox, which carried him off September 3, 1683. Thomas Smith (C) gives him the title of Vir longe eruditiſſimus, and obſerves, that his death in the thirty firſt year of his age was a prodigious loſs to the republic of letters. The foreigners ſtile him a perſon of great learning, and the immortal ornament of the univerſity of Oxford (D). He was buried at St. Michael's church in that city, where a monument was erected to his memory by his widow, with a Latin inſcription, which beſides his oriental knowledge, atteſts the progreſs he had made greatly above his years, in critics, in rhetoric, mathematics and divinity.

Athen. Ox. vol. ii. col. 748. and Faſti, col. 195, 206.

He left iſſue a ſon John, who being bred to the army, raiſed himſelf by his merit to the higheſt poſts there, and is at preſent well known and eſteemed by the title of general Guiſe. He had alſo a good taſte of literature, and is a pro-

(A) In his monument, the words are, Equeſtri apud Gloceſtrienſes familia.

(B) It was publiſhed by Dr. Edward Bernard, Savilian profeſſor of aſtronomy at Oxford, who prefixed it to Dr. Edward Pocock's Latin verſion of Moſes Maimonides's Præfatio Seder Seraim. Oxf. 1690, 4to.

(C) In vita Joh. Græcii.

(D) Acta eruditor. Lipſiæ menſis Jun. 1691, p. 252.

moter of it, which deſervedly gave him a ſeat in the Royal Society, of which he is a fellow.

GUNNING (PETER) biſhop of Ely, was the ſon of Peter Gunning of Hoo in Kent, and born there January 11, 1613. He had his firſt education at the king's ſchool in Canterbury, where he commenced an acquaintance with Somner, the antiquarian, his ſchool-fellow (A). He grew remarkably ripe for the univerſity at the age of fifteen, was removed to Clare-hall in Cambridge; where he was put under the care of Mr. Barnaby Oley, a gentleman of good reputation both for loyalty and learning. That ſociety ſoon became ſenſible of his merit, and promoted him to a fellowſhip in 1633 (B): preſently after, he had his degree of batchelor of arts, and he became an eminent tutor in the college. He was very much alſo in the eyes of the whole univerſity, as being never wanting in any kind of academical exerciſes, whether of the ſerious or jocoſe; and looked on as a young man whoſe extraordinary parts and indefatigable induſtry and ſtudy promiſed great things; ſo that all colleges were ambitious ſome way or other to make him theirs.

Accordingly, ſoon after he commenced maſter of arts, and had taken orders, he had the cure of little St. Mary's from the maſter and fellows of Peter-houſe. He became an eminent preacher, and was licenſed as ſuch by the univerſity in 1641, where he diſtinguiſhed himſelf by his zeal, both for the church and king, by proteſting publickly againſt the faction when moſt formidable, and urging the univerſity to publiſh a formal proteſtation againſt the rebellious league in a ſermon at St. Mary's; which, to ſhew that his auditors were diſpoſed to have complied with, was not only begun, but ſoon finiſhed, and ſhould have been ſent up in the name of the whole body, had not one man, who alone could hinder it, refuſed his aſſent, which yet it is thought he afterwards repented of (C). However it was ſoon after made public. About the ſame time, making a viſit to his mother at Tunbridge, he exhorted the people in two ſermons to make a charitable contribution for the relief of the king's forces there. This conduct rendered him obnoxious to the powers then in being, who firſt impriſoned him, and on his refuſing to take the covenant, deprived him of his fellowſhip, which

(A) Kennet's life of Somner.
(B) College Regiſt.
(C) Dr. Gower's ſermon on his death, p. 17.

obliged

obliged him to leave the univerſity, but not before he had drawn up a treatiſe againſt the covenant, with the aſſiſtance of ſome of his friends, who took care to publiſh it.

Being thus ejected, he removed to Oxford, where he was incorporated maſter of arts, July 10, 1644, and kindly received by Dr. Pink, warden of New-college, who appointed him one of the chaplains of that houſe. During his reſidence there, he officiated two years at the curacy of Caſſington, under Dr. Jaſper Mayne, near Oxford, and ſometimes preached before the court, for which ſervice he was complimented, among many other Cambridge-men, with the degree of batchelor of divinity June 23, 1646 (D). Soon after this, he became tutor to the lord Hatton, and Sir Francis Compton, and then chaplain to Sir Robert Shirley, who was ſo much pleaſed with his behaviour, in ſome diſputations with a Romiſh prieſt (E), as well as with his great worth and learning in general, that he ſettled upon him an annuity of one hundred pounds. Upon the deceaſe of Sir Robert, he held a congregation at the chapel of Exeter-houſe, in the Strand, where he duly performed all the parts of his office according to the liturgy of the church of England; yet he met with no other moleſtation from the uſurper Cromwell, than that of being now and then ſent for and reproved by him.

On the return of king Charles II. he was ordered to be reſtored to his fellowſhip by the earl of Mancheſter; and created Dr. of divinity by the king's mandate September 5, 1660; having been firſt preſented by his majeſty to a prebend in the church of Canterbury, July 13 preceding; ſoon after which he was inſtituted to the rectories of Coteſmore in the county of Rutland, and of Stoke-Bruen in Northamptonſhire, to which he had been preſented by Roger Heath, Eſq; December 20, the ſame year. But this was not all, for before the expiration of the year, according to the ſtile of the church of England, he was made maſter of Corpus-Chriſti-College in Cambridge, by a mandate from the king, February 2, void by the death of Dr. Love; whom he alſo ſucceeded as lady Margaret's profeſſor of divinity: nor did he ſtop here, for in a few months he ſucceeded to the regius profeſſorſhip of divinity, and the headſhip of St. John's College, upon the reſignation of Dr. Tuckney, who had been

(D) Wood's Faſti, vol. 2. col. 41, 55. and Athen. Ox. col. 764.

(E) Theſe were afterwards printed. See the liſt of his works in note (I).

obliged

obliged June 12, 1661, to give way for Gunning (F); he being looked upon as the propereſt perſon for ſettling the univerſity on right principles again, after the many corruptions that had crept into that body.

All the royal mandates indeed, for his ſeveral preferments, were grounded upon his ſufferings and his other deſerts, for he was reckoned one of the moſt learned and beſt beloved ſons of the church of England: and as ſuch was choſen proctor both for the chapter of the church of Canterbury, and for the clergy of the dioceſe of Peterborough, in the convocation held in 1661; one of the committee upon the review of the liturgy, when it was brought into that ſtate of ſufficiency where it has reſted ever ſince; and was principally concerned in the conference with the diſſenters at the Savoy the ſame year. In 1669, he was promoted to the biſhoprick of Chicheſter, which he held with his regius profeſſorſhip of divinity till 1674, when he was tranſlated to Ely; where, after ten years enjoining it, he died a batchelor, in the ſeventy firſt year of his age, July 6, 1684. His corps was interred in the cathedral of Ely, under an elegant monument of white marble, the inſcription upon which has been often printed, and the reader may find it in the places mentioned below (G).

As to his character, it has been ſo variouſly drawn by the writers of different principles and parties of thoſe times, that we ſhall not take upon us to determine what is ſo warmly diſputed among them, viz. Whether his head was as good as his heart. Whether he was equally clear in his ideas and diſcernment, as he was lively in his imagination and expreſſions. Whether his judgment was as ſolid as his parts were quick. Whether there was more of ſcholaſtic learning, ſophiſtry or the art of logic, than real truth and ſtrength in his reaſonings and diſputations. Whether his zeal or his knowledge were predominant both in the forming and maintaining his opinions about civil and eccleſiaſtical policy; and whether in the plan of his faith, doctrine and diſcipline, he had more regard to the traditions and authorities of the fathers, than to plain ſcriptural proofs and principles. Nay, whether he was not in ſome points too ſuperſtitious, we leave to the

(F) Gunning was ordered, by the king's mandate, to allow the Dr. an annuity of 100l. that being the condition on which he reſigned the profeſſorſhip, maſterſhip, and rectory of Somerſham. Wood's Athen. Ox. ubi ſupra.

(G) Willis's Cathedrals, Vol. ii. p. 365. Le Neve's Monum. Anglic. Vol. iii. No. 115, &c.

reader's

reader's judgment after he has peruſed the ſentiments of the ſeveral writers referred to below (H).

This, however, both truth and juſtice require us to ſay, that all agree in allowing him to be a profound divine, as well as a perſon of great erudition and literature; of a moſt unblameable life and converſation, and of moſt extenſive and exemplary charity.

To the former, his writings mentioned below bear teſtimony (I); and to the latter, his many extraordinary benefactions to the public; of which we have met with the following account. To the rebuilding of Clare-hall, where he had been formerly a fellow, he gave them two hundred pounds in his life-time, and left them a legacy of three hundred pounds towards a new chapel. To Bennet College, of which he had been maſter, though for a few months only, he left a legacy for the increaſe of commons, as a ſmall acknowledgment of the relation he had born to, and of his affection for, that ancient foundation (K). To St. John's College, where he had been laſt maſter, he bequeathed his whole library of books, thought to have been of five hundred pounds value, together with ſix hundred pounds in money, the half of which was appropriated to building the third court, and the rents of ſome of its rooms to the payment of the ſinging men and choriſters of the chappel, to the re-edifying of which the other half was allotted; as was probably a benefaction to the univerſity, where his picture is ſtill preſerved in that library. He gave moreover, two hundred pounds to his own cathedral at Ely, which was laid out upon the pavement in the choir; and five hundred pounds towards rebuilding that of St. Paul. And that every place, to which he had born

(H) Sermons in Ely cathedral, 1684. p. 16. Walker's Sufferings of the clergy, Part 2. p. 142. Ath. Ox. ubi ſupra. Lives of the biſhops from the reſtoration, p. 249. Echard's hiſtory of England, p. 1045. Abridgment of Baxter's life by Calamy, Vol. i. p. 175. Kennet's Chronicle, p. 508. Burnet's Hiſtory of his own times, Vol. ii. p. 181, 436, 590. Vindication of archbiſhop Tillotſon, p. 93.

(I) Viz. 1. A contention for truth, in two public diſputations upon infant baptiſm, &c. London, 1658, 8vo. 2. Schiſm unmaſked, or a late conference in 1657, &c. This was publiſhed the following year with a large preface by a Roman Catholic at Paris, 8vo. 3. A view and correction of the Common Prayer, an. 1662. 4. The Paſchal or Lent faſt apoſtolical and perpetual, London 1662, 4to. with an appendix anſwering the principal objections of the Preſbyterians.

(K) Upon his admiſſion the double dividend and commons to the maſter were renewed. Hiſt. of Corp. Chr. Coll. Camb.

any

any relation might taſte of his bounty, he became a ſingular benefactor to the rectories of Coteſmore and Stoke-Bruen, and gave an additional maintainance to ſeveral poor vicars within the ſees of Chicheſter and Ely; the excellency of which kind of charity he was ſo ſenſible of, that by a codicil to his will, dated September 11, 1683, he ordered after all legacies and payments diſcharged, the reſidue ſhould be employed upon the preſent relief of poor vicars within the county of Cambridge and iſle of Ely, where the impropriations are in the hands of the biſhop (L). Dr. Gower adds, that he ſupported many ſcholars in the Univerſity, as well as fed the poor from his table, which with many other kinds of charity, he there ſpeaks of, ſhew him to have been a perſon of univerſal benignity (M).

(L) His will, proved July 26, 1684. Kennet's caſe of Impropr. p. 257. and Willis's Cathedrals, vol. ii. p. 365.

(M) Funeral Sermon, p. 58. but whether this be the ſame with that defence of it publiſhed in 1667, I cannot ſay.

GUNTER (EDMUND) an eminent Engliſh mathematician in the XVII. century, was of Welſh extraction from a family of ſome note at Gunter's-town in Brecknockſhire; but his father being ſettled in the county of Hereford, had this ſon born to him there in 1581, and as he was a gentleman poſſeſſed of an handſome fortune, he thought proper to breed him up in a liberal way. To that end, our author was put, at a ſuitable age, under the care of the famous Dr. Buſby at Weſtminſter ſchool, where he was admitted a ſcholar on the foundation; and in conſequence thereof, was elected ſtudent of Chriſt-church College in Oxford in 1599. Having taken both his degrees in arts at the regular times he entered into holy orders, and became a preacher in 1614, and proceeded batchelor of divinity on November 23, the year following.

But his genius and inclination leading him chiefly to the mathematics, he applied early to that ſtudy, and about the year 1606, merited the title of an inventor by the new projection of his ſector, which he then deſcribed together with its uſe in a Latin treatiſe; and ſeveral of the inſtruments were actually made according to his directions. Theſe being greatly approved (A), as being more extenſively uſeful than

(A) The French from its uſes call it the compaſs of proportion; and have ſeveral uſeful treatiſes upon it in their own language.

any that had appeared before, on account of the greater number of lines upon them, and thoſe better contrived, ſpread our author's fame univerſally; their uſes alſo were more largely and clearly ſhewn than had been done by others, and though he did not print them, yet many copies being tranſcribed and diſperſed abroad carried his reputation along with them, recommended him to the patronage of the earl of Bridgewater, brought him into the acquaintance of the celebrated Mr Oughtred, and Mr. Henry Briggs, profeſſor of geometry at Greſham, and thereby his fame daily increaſing the more he became known, he was preferred to the aſtronomy chair at Greſham College on March 6, 1619.

He had invented a ſmall portable quadrant, for the more eaſy finding the hour and azimuth, and other ſolar concluſions of more frequent uſe, the preceeding year, 1618; and the ſubſequent year, 1620, he publiſhed his Latin Canon triangulorum, or table of artificial ſines and tangents to the radius of 10,000,000 parts to each minute of the quadrant. This was a great improvement to aſtronomy, by facilitating the practical part of that ſcience in the reſolution of ſpherical triangles without the uſe of ſecants or verſed ſines: the ſame thing being done here by addition and ſubtraction only, for performing which, the former tables of right ſines and tangents required multiplication and diviſion. This admirable help to the ſtudious in aſtronomy, was gratefully commemorated, and highly commended by ſeveral of the moſt eminent mathematicians who were his contemporaries, and who at the ſame time did juſtice to his claim to the improvement beyond all contradiction.

The uſe of aſtronomy in navigation, unavoidably draws the aſtronomer's thoughts upon that important ſubject; and as great genius's can hardly look into any art without improving it, we find Mr. Gunter diſcovering a new variation in the magnetic needle, or the mariners compaſs, in 1622. Dr. Gilbert, in the beginning of that century, had inconteſtably eſtabliſhed the firſt diſcovery of the ſimple variation, after which the whole attention of the ſtudious in theſe matters was employed in ſettling the rule obſerved by nature therein, without the leaſt apprehenſion or ſuſpicion of any other; when our author making an experiment this way at Deptford in 1622, found that the direction of the magnetiſm there had moved no leſs than five degrees within two minutes, in the ſpace of two and forty years. Indeed the fact was ſo ſurpriſing, and ſo contrary to the opinion then univerſally received

ceived of a ſimple variation only, which had ſatisfied and bounded all their curioſity, that our author dropt the matter apparently, expecting, through modeſty, an error in his obſervation to have eſcaped his notice in his experiment. But afterwards, what he had done, induced his ſucceſſor at Greſham to purſue it; and the truth of Mr. Gunter's experiment being confirmed by a ſecond, further enquiry was made, which ended in eſtabliſhing the fact. We have ſince ſeen Dr. Halley immortalize his name, by ſettling the rule of it, in the beginning of this century.

The truth is, Mr. Gunter's inclination was turned wholly the ſame way with his genius, and it cannot be denied that he reached the temple of fame, by treading in that road. To excite a ſpirit of induſtry, in proſecuting mathematical knowledge, by leſſening the difficulties to the learner, to throw new light into ſome things therein, which before appeared ſo dark and abſtruſe, as to diſcourage people of ordinary capacities from attempting them, and by that means, to render things of wonderful utility in the ordinary employments of life ſo eaſy and practicable, as to be managed by the common ſort, in perfecting or mechanically to combine arithmetic and geometry, is the peculiar praiſe of our author, who effected this, by that admirable contrivance of his famous rule of proportion, now called the line of numbers, and the other lines laid down by it, and fitted in his ſcale, which, after the inventor, is called Gunter's ſcale; the deſcription and uſe of which he publiſhed in 1624, 4to. together with that of his ſector and quadrant already mentioned (B). 'Tis no wonder that his fame by this time had reached the ears of his ſovereign, or that prince Charles ſhould give directions, that he ſhould draw the lines upon the dials in White-hall garden, and draw up a deſcription and uſe of

(B) It was carried the ſame year into France by his friend Mr. Edmund Wingate, author of a treatiſe of arithmetic, that goes under his name, who communicating it to moſt of the principal mathematicians at Paris, was deſired by them to tranſlate it into French, which he did, and printed it the ſame year, 1624, at Paris, with a dedication to the duke of Orleans, by the advice of Mr. Alleaune, the king's chief engineer. After Wingate's return from France, where he taught the Engliſh tongue to Henrietta Maria, afterwards queen conſort to king Charles I. and her ladies, he importuned Gunter to make a fuller explanation how to number upon it the rule of proportion, that ſo the uſe might become more extenſive; but Gunter's anſwer was, that it could not be expected the rule ſhould ſpeak; intimating, that his explanation was ſufficiently clear and perſpicuous as the nature of the thing would admit, but that the practitioner muſt make uſe of his diſcretion, and not altogether depend upon precepts and examples.

them; or that king James ſhould order him to print the book the ſame year, 1624. There was, it ſeems, a ſquare ſtone there before of the ſame ſize and form, having five dials upon the upper part, one upon each of the four corners, and one in the middle, which was the principal dial; being a large horizontal concave; beſides theſe, there were others on the ſides, eaſt, weſt, north and ſouth; but the lines on our author's dial, except thoſe which ſhewed the hour of the day, were greatly different. And Dr. Wallis tells us, that one of theſe was a meridian, in fixing whereof, great care was taken, a large magnetic needle being placed upon it, ſhewing its variation from that meridian from time to time. If that needle was placed there with that intention by our author (c), it is a proof that his experiment at Deptford had made ſo much impreſſion upon him, that he thought it worth while to purſue the diſcovery of the change in the variation, of which the world would doubtleſs have reaped the fruits, had his life been continued long enough for it.

But he was taken off December 10, 1626, about the 45th year of his age, the prime of life for ſuch ſtudies. He died in Greſham-College, and was buried in St. Peter the Poor, Breadſtreet, without any monument or inſcription; but his memory will always be preſerved in the mathematical world as an inventor, which entitles him to the honour of being the parent of inſtrumental arithmetic. The fifth edition of his works was publiſhed by Mr. Leybourn in 1674, 4to.

(c) Dr. Wallis, from whom we have this account, aſcribes the erection of the dial as well as the needle to Mr. Gellibrand. In the firſt he was certainly miſinformed; and as he ſays the whole was done in 1625, if ſo, the needle too muſt be placed there by Gunter, ſince Gellibrand was then a ſchool-boy.

Bayle's Dict. GUYET (FRANCIS) an eminent critic, was born of a good family at Angers in the year 1575. This circumſtance of his life however came to be known only by his heirs; for he never would tell in what year he was born, but concealed his age with as much ſollicitude, as an ancient virgin who propoſes to be married: though indeed, it is ſaid, he had hardly a confident in any other thing. He loſt his father and mother when a child, and the ſmall eſtate they left him came almoſt to nothing by the ill management of his guardians. Nevertheleſs, he applied himſelf intenſely to books; and being of opinion, that Paris would enable him to perfect his judgment and knowledge by the converſation of learned men, he took a journey thither in 1599. The acquaintance he ſoon got

got with the ſons of Claudius du Puy proved very advantageous to him; for the moſt learned perſons in Paris did frequently viſit theſe brothers, and many of them met every day in the houſe of Thuanus, where Meſſieurs du Puy received company. After the death of that preſident, they held thoſe conferences in the ſame place: and Guyet conſtantly made one. He went to Rome in 1608, and applied himſelf to the ſtudy of the Italian tongue with ſuch ſucceſs, that he could make good Italian verſes. He was much eſteemed by Cardinal du Perron and ſeveral great perſonages. He returned to Paris by the way of Germany; and was taken into the houſe of the duke d'Epernon, to teach the abbot de Granſelve, who was made Cardinal de la Valette in 1621. Being throughly ſkilled in Greek and Latin authors, he picked out of them what was moſt proper for his pupil; and explained it to him, not like a pedant, but with a view to the uſe, which a man deſigned for great employments would make of it. His noble pupil conceived ſo great an eſteem for him, that he always entruſted him with his moſt important affairs. He took him with him to Rome, and procured him a good benefice; but Guyet, being returned to Paris, choſe to live a private life, rather than in the houſe of the Cardinal, and pitched upon Burgundy-College to make his abode in. Here he ſpent the remainder of his life, minding nothing but his ſtudies: and applied himſelf chiefly to a work, wherein he pretended to ſhew, that the Latin tongue was derived from the Greek, and that all the primitive words of the latter conſiſted only of one ſyllable. His work came to nothing; for they found, after his death, only a vaſt compilation of Greek and Latin words, without any order or coherence, and without any preface to explain his project. But the reading of the ancient authors was his main buſineſs: for as to the moderns, he meddled with nothing but hiſtories and voyages. The margins of his claſſics were full of notes; many of which have been publiſhed. Thoſe upon Heſiod were imparted to Mr. Grævius, who inſerted them in his edition of 1667. The moſt compleat thing, that was found among his papers, was his notes upon Terence; and therefore they were ſent to Boeclerus and afterwards printed. He took great liberties as a critic; for he rejected as ſuppoſititious all ſuch verſes, as ſeemed to him not to ſavour of the author's genius. Thus he ſtruck out many verſes of Virgil; diſcarded the firſt ode in Horace; and would not admit the ſecret hiſtory of Procopius. Notwithſtanding the boldneſs of his criticiſms, and his true manner of ſpeaking in converſation,

he was afraid of the public; and dreaded Salmaſius in particular, who threatened to write a book againſt him, if he publiſhed his thoughts about ſome paſſages in ancient authors. He was ſo happy as to be accounted a man of great learning, though he had printed nothing; and was contented with the elogies, others beſtowed upon him. He is ſaid to have been a hearty, ſincere, and honeſt man. He was cut for the ſtone in 1636; bating which, his long life was hardly attended with any illneſs. He died of a catarrh, after three days illneſs, in the arms of James du Puy and Menage his countrymen, on the 12th of April 1655, being eighty years old. His life is written in Latin with great judgment and politeneſs by Mr. Portner, a ſenator of Ratiſbon, who took the ſuppoſititious name of Antonius Periander Rhætus; and is prefixed to his notes upon Terence, printed with thoſe of Boeclerus at Straſburg, in 1657.

GUYON (Johanna-Mary Bouviers de la Mothe) a French lady, memorable for her writings and her ſufferings in the cauſe of quietiſm; was deſcended of a noble family, and born at Montargis, April 13, 1648. At ſeven years of age ſhe was ſent to the convent of the Urſulines, where one of her ſiſters by half blood took care of her. She had given ſome extraordinary ſigns of illumination from her earlieſt infancy, and had made ſo great a progreſs in the ſpiritual courſe at eight years of age, as ſurprized the confeſſor of the queen-mother of England, widow of Charles I. who preſented her to that princeſs, by whom ſhe would have been retained, had not her parents oppoſed it, and ſent her back to the Urſulines. She tried to take the habit before ſhe was of age to diſpoſe of herſelf; and her parents, having promiſed her to a gentleman in that country, obliged her to marry him. At the age of twenty eight, ſhe loſt her ſpouſe, who leaving her a widow with three ſmall children, two boys and a girl, of whom ſhe had the guardianſhip, the education of theſe, and the management of her fortune, ſeemed to have become her only employment for the future. She governed herſelf by theſe principles, and had put her domeſtic affairs into ſuch an order, as required an uncommon capacity, when ſhe was ſuddenly ſtruck with an impulſe to abandon every thing and follow her deſtiny, without knowing what it might be. She had lived, both before and after her marriage, in the ſtricteſt exerciſe of all the auſterities of a religious devotee.

In

In this turn of mind, ſhe went firſt to Paris, where ſhe became acquainted with Mr. d'Aranthon, biſhop of Geneva, who perſuaded her to go into his dioceſe, in order to perfect an eſtabliſhment which he had begun at Gex for the reception of newly converted Catholics. Madam Guyon accordingly went to Gex in 1681, taking only her daughter with her; and her parents writing to her ſome time afterwards to reſign the guardianſhip of them, which was forty thouſand livres a year, and give all her fortune to them, ſhe readily complied with the requeſt, reſerving only a moderate penſion for her own ſubſiſtence. Hereupon, the new community at Gex obſerving her humour, put it into the head of Mr. d'Arenthon, their biſhop, to oblige her to beſtow this remainder of her fortune upon their houſe, and make herſelf ſuperior of it. But ſhe declined that propoſal, not approving of their regulations; whereat both the biſhop and his community took ſo much offence, that they entreated her to quit their houſe.

Hereupon, ſhe retired firſt to the Urſulines of Thonon, and paſſing thence to Turin, and then to Grenoble, ſhe went at laſt to Verceil at the invitation of that biſhop, who had a great veneration for her piety. At length, after an abſence of five years, growing into an ill ſtate of health, ſhe returned to Paris in 1686, to have the advice of the beſt phyſicians there. It was during this reſidence abroad, that ſhe compoſed the "Moyen court et tres facile de faire Oraiſon;" and another piece entitled, "Le Cantique des Cantiques de Salomon interpreté, ſelon le ſens myſtique," which were printed at Lyons with a licence of approbation; but as her irreproachable conduct, and extraordinary virtues made many converts to the way of contemplation and prayer which was called quietiſm, the matter in a little time began to make a noiſe, and the more ſo, as letters were ſent from the provinces where ſhe had travelled, complaining of her ſpiritualiſm.

The perſecution began with father de la Combe, a Barnabite Monk, who was her confeſſor, and ſhe herſelf was confined by an order from the king in the convent des Filles de la Viſitation, in the ſtreet of St. Anthony, in January 1688. Here ſhe was ſeverely examined for the ſpace of eight months, by order of Mr. Harlai, archbiſhop of Paris; but this ſerved only to illuſtrate her innocence and virtue: and Madam Miranion, the ſuperior of the convent, repreſenting the injuſtice of her detention to Madam Maintenon, that favourite pleaded her cauſe ſo effectually to the king, that ſhe obtained an

order for her diſcharge, and afterwards conceived a particular affection and eſteem for her.

She had not been long ſet at liberty, when ſhe became known to the abbé Fenelon, afterwards the celebrated archbiſhop of Cambray, to whom ſhe was introduced by the dutcheſs of Bethune (A), who had formerly lodged in her father's houſe at Montargis, and renewed her acquaintance upon Madam Guyon's coming to Paris. Beſides theſe two, ſhe had connexions with the dukes de Chevreuſe and Beauvilliers, and ſeveral other perſons diſtinguiſhed by their parts and merit. But theſe connexions could not ſcreen her from the zeal of the eccleſiaſtics, who recurred to their uſual ſtratagem on theſe occaſions, making violent outcries of the church's danger from this ſect.

In this exigence, ſhe took the advice of thoſe who perſuaded her to put her writings into the hands of Mr. Boſſuet, the much famed biſhop of Meaux, and ſubmit to his judgment. That able prelate, after reading all her papers both printed and MS. (B) had a conference with her in perſon, and was ſo much ſatisfied as to communicate with her. In the mean time, the rage of the churchmen roſe daily higher, ſo that an order paſſed for the re-examination of her two books already mentioned. Mr. Boſſuet was at the head of this examination, to whom the biſhop of Chalons, afterwards cardinal de Noailles, was joined, at the requeſt of madam Guyon; and to theſe two were added, firſt, M. Tronſon, ſuperior of the ſociety of St. Sulpice; and, laſtly, M. Fenelon. During the examination, madam Guyon retired to a convent at Meaux, by the deſire of that biſhop. At the end of ſix months 30 articles were drawn up by him, ſufficient as he thought to ſet the ſound maxims of ſpirituality and a myſtic life out of danger: to which four more by

(A) This dutcheſs was the daughter of Mr. Fouquet, who after having been at the head of the finances, fell into diſgrace, and ended his days in a priſon. His daughter having paſſed the firſt years of this diſgrace in exile, during which, ſhe drew by degrees towards Paris, and came at length to Montargis. Mr. Fenelon, from what had befallen her, was prejudiced againſt her, but by converſing with her, preſently changed that prejudice into a ſingular veneration; and there grew an union between them like that of St. Francis de Sales with Madam de Chantal and ſome others; but this union was the principal ſource of both their ſubſequent perſecutions.

(B) Among theſe, beſides the two printed tracts already mentioned, was the hiſtory of her own life, which ſhe had wrote, and in which ſhe had laid open all the ſecrets of her ſoul with the moſt undiſguiſed ſimplicity, ſo that ſhe made the biſhop in reality her confeſſor.

way of qualification, being added, by Mr. Fenelon, the whole thirty-four were ſigned at Iſay near Paris by all the examinants, on the 10th of March, 1695.

Madam Guyon alſo ſigned them at the inſtance of Mr. Boſſuet, who prevailed with her likewiſe to ſubſcribe a ſubmiſſion to the cenſure which he had paſſed in April preceding, upon her printed tracts. That prelate himſelf dictated thoſe acts of ſubmiſſion, in which were found theſe words, among others: "I declare nevertheleſs .... without any prejudice "to the preſent ſubmiſſion, that I never had any deſign to "advance any thing that is contrary to the mind of the "Catholic Apoſtolic Roman church, to which I have al-"ways been, and ſhall always continue, by the help of God, "to be ſubmiſſive even to the laſt breath of my life; which "I don't ſay by way of excuſe, but from a ſenſe of my "obligation to declare my ſentiments in ſimplicity. I never "held any of thoſe errors which are mentioned in the paſto-"ral letter of Mr. de Meaux; having always intended to "write in a true catholic ſenſe, and not then apprehending "that any other ſenſe could be put upon my words." To this the biſhop ſubjoined an atteſtation, dated July 16, 1695, purporting, that in conſequence of theſe ſubmiſſions, and of the good teſtimony that had been given of her during her reſidence for ſix months in the convent of St. Mary de Meaux (c), he was ſatisfied with her conduct, and had continued her in the participation of the holy ſacrament, in which he found her; declaring, moreover, that he had not found her in any wiſe involved in the abominations of Molines, or others elſewhere condemned; and that he never intended to comprehend her in what he had ſaid of thoſe abominations in his ordonnance of the 15th of April preceding. Thus cleared ſhe returned to Paris, not dreaming of any further proſecution; but ſhe was ſoon made ſenſible of her miſtake.

All theſe ſubmiſſions and atteſtations did not prove ſufficient to allay the ſtorm; on the contrary, ſhe was involved in the

(c) This atteſtation imported, that Madam Guyon having lived in the houſe, by the order and permiſſion of their biſhop, for the ſpace of ſix months, had never given the leaſt trouble or pain, but great edification; that in her whole conduct, and all her words, there appeared ſtrict regularity, ſimplicity, ſincerity, humility, mortification, ſweetneſs, and chriſtian patience, joined to a true devotion and eſteem for all matters of faith, eſpecially for the myſtery of the Incarnation, and the holy infancy of our Lord Jeſus Chriſt; and that if the ſaid lady would chuſe to paſs the reſt of her life in their houſe, the community would eſteem it a favour and happineſs, &c. &c.

per-

perſecution of the archbiſhop of Cambray, and being accuſed as well as him of quietiſm, was impriſoned before the expiration of the year 1695, in the caſtle of Vincennes; whence ſhe was removed, after ſome time, to the convent of Thomas a Vangirard, and thence was thrown into the Baſtile, where ſhe underwent many rigorous examinations, and continued in priſon as a criminal till the meeting of the general aſſembly of the clergy of France in 1700; when nothing being made (D) out againſt her, ſhe was releaſed. This was the laſt epoch of the eclat which madam Guyon made; after this ſhe went, firſt, to the caſtle belonging to her children, whence ſhe was permitted to retire to Blois, the next town to that caſtle.

The twelve years which ſhe paſſed from this time to her death, the abſolute oblivion in which ſhe lived there, and the uniform and retired life which ſhe led the reſt of her days, are a conſpicuous evidence that the noiſe which ſhe had made in the world did not proceed from any vain-glorious ambition that ſhe had of making a figure in it. All the days of this laſt ſtage of her life were employed in the conſummation of her love for her God; of which ſhe had not only a plenitude, but was perfectly inebriated therewith. Her tables, the cieling of her chamber, every thing which fell into her hands, ſerved her to write down the happy ſallies of a fruitful genius, filled with its only object. The numerous verſes which proceeded from the abundance of her heart, formed a collection, which was printed after her death, in five volumes, under the title of "Cantiques Spirituels, ou d'Emblemes ſur l'amour divin." Her other writings conſiſt of twenty volumes of the Old and New Teſtament, with "Reflexions & explications concernant la vie interieure; "Diſcourſes Chrétiennes," in two volumes: Letters to ſeveral perſons, (who preſerved them) in four volumes; her Life, written by herſelf, in three volumes; a volume of Juſtifi-

(D) One of her principal enemies was Mr. Harlai, archbiſhop of Paris, who had publiſhed an ordonnance to condemn her Moyen Court, and the Cantique des Cantiques, in 1694, and was the author of her firſt impriſonment in 1695, and all the hardſhips ſhe ſuffered there; and the ſame prelate, together with Cardinal de Noailles, and biſhop Boſſuet, were the grand inſtruments of the perſecution of her friend, the archbiſhop of Cambray: however as they were united in their ſufferings, ſo were they alſo in their releaſe from them; the archbiſhop, by that all-healing conduct of ſubmitting his opinions to the judgment of the church, had defeated the deſigns of his enemies in 1699, and Madam de Guyon, we ſee, was free from any further trouble ſoon after.

cations,

cations, drawn from the moſt venerable eccleſiaſtical authors, which ſhe made uſe of in her defence before her examiners; and two volumes of Opuſcles, in which are re-printed her Moyen Court, and the tract De Torrens Spirituels, with ſeveral other ſmall pieces.

She died June 9, 1717, having ſurvived almoſt two years and a half the archbiſhop of Cambray, who preſerved a ſingular veneration for her to his laſt breath.

GYMNOSOPHISTS, ancient philoſophers, ſo called by the Greeks, from their going naked. Some of them were of Africa, but the moſt famous were in the Indies. Thoſe of Africa inhabited a mountain in Ethiopia, not far from the Nile, without either houſe or cell. They did not live in community, nor did they ſacrifice together; but each had his ſmall habitation, where they performed apart their exerciſes and their ſtudies. Theſe philoſophers profeſſed a great frugality, for they lived only upon ſuch things, as the earth naturally yielded.

As to the Gymnoſophiſts of the eaſt, they were divided into Brachmans and Germanes. Strabo relates ſeveral things of the Brachmans, which are very ſingular. They begun ſo early to take care of their ſcholars, that they ſent learned men to the mother, as ſoon as they knew ſhe had conceived. Theſe learned men ſeemed to go thither to give their bleſſing to the mother, that ſhe might have a happy time; but their chief deſign was to give her good precepts, and if ſhe was pleaſed with theſe diſcourſes, it was taken as a good omen for the child. As the children grew up, they went through the diſcipline of different maſters. The Brachmans kept out of town in a wood, and led a very rigid life. They ſlept on hides, eat no fleſh, nor had any commerce with women. They ſpent their time in fine diſcourſes, and communicated their ſcience to thoſe that would come and hear them: but none of their hearers were allowed to ſpit or ſpeak; and whoever did, was turned out for that day. When a man had ſpent thirty ſeven years in that ſociety, he was at liberty to leave it, in order to lead a more eaſy life: he was then permitted to eat ſuch beaſts, as do not labour for men, and to marry many wives. The Brachmans ſaid, that our life ought to be conſidered as a ſtate of conception, and death as a birth to a true and happy life for thoſe, who have philoſophiſed well. They added, that the accidents of human life are neither good nor evil; ſince the ſame things pleaſe ſome, and diſpleaſe others, and are even agreeable and diſ-

Geogr. lib. xv.

agreeable

agreeable to one and the ſame perſon, at different times. Thus much for morality. As to phyſicks and religion, they taught ſeveral things which ſavoured of folly; their main ſkill not lying here. They believed however, that the world had a beginning, and would have an end; that it was round; and that God, who made and governed it, penetrated it every where. They believed alſo the Immortality of the ſoul, the tribunals of Hell, &c. They, who have a mind to be informed more particularly concerning theſe Indian philoſophers, may conſult a treatiſe of Palladius De gentibus Indiæ et Bragmanibus, which was publiſhed at London in 1665, in Greek and Latin.

The Brachmans ſubſiſt ſtill in the eaſt. The third ſect, that is in vogue among the Chineſe, may be ſaid to hold the religion of the Brachmans or Bramins; and they call it ſo themſelves. They are prieſts, who chiefly reverence three things, the God Fo, his law, and the books which contain their particular ſtatutes. The Brachmans of Bengal lead a very auſtere life; they walk bare-headed and bare-footed upon their burning ſands; and live only upon herbs.—The Brachmans of Indoſtan have very ancient books which they call ſacred, and which they pretend God gave to the great Prophet Brahma. They preſerve the language, in which thoſe books were written, and uſe no other in their divine and philoſophical explications: by which means they keep them from the knowlege of the vulgar. They believe the tranſmigration of ſouls; and eat no fleſh. They ſay, that the production of the world conſiſted in this; viz that all things came out of the boſom of God, and that the world ſhall periſh by the return of thoſe ſame things to their firſt original. They explain this opinion by the emblem of a ſpider: for they feign, that a certain immenſe ſpider was the firſt cauſe of things, which wrought the web of this univerſe of matter drawn out of her own bowels, and diſpoſed it with wonderful art: that ſhe from the ſummit of her work continually obſerves, orders, and regulates the motion of every part: and that at laſt, when ſhe has ſatisfied herſelf with the pleaſure of adorning and contemplating her web, ſhe gathers up the thread ſhe had ſpun, and ſo abſorbing all into herſelf again, makes the whole nature of created things to vaniſh.—The Brachmans of Siam believe, that the firſt men were bigger than thoſe of this preſent time, and that they lived many ages without any ſickneſs; that our earth ſhall be deſtroyed one day by fire, and that another will come out of its aſhes, in which there ſhall be no ſea, nor any change of ſeaſons,

T. Burnettius, in appendice Archæolog. Philoſoph.

ſeaſons, but an eternal ſpring.---The Brachmans of the country of Coromandel ſay, that there are all at once ſeveral worlds in different parts of the univerſe; that the ſame world is deſtroyed and renewed in certain periods of time; that our earth began with the golden age, and will be deſtroyed by fire.

The Germanes were the other ſort of Gymnoſophiſts in the eaſt; the moſt conſiderable of whom were called Hylobians, becauſe they lived in the woods. They lived there upon leaves and wild fruits; forbore wine and women; and anſwered the queſtions of princes by meſſengers. There were ſeveral orders of theſe, which it is not material to enumerate. They had phyſicians among them, who pretended to cure barrenneſs; and not only ſo, but to procure either boys or girls, as their patients pleaſed. Theſe, we may be ſure, did not lead ſedentary lives, like the Hylobians, but were freely entertained in people's houſes; for this wonderful ſcience of getting boys or girls gave them the beſt of titles to eſteem and reverence.

The hiſtory of theſe Gymnoſophiſts may ſerve the ſame good purpoſe, that all ſuch hiſtories ſhould ſerve, that I mean, of guarding us againſt folly and madneſs: by convincing us, that there is nothing ſo ridiculous and extravagant, but what the wiſe, as they are often falſely called, have been ready to teach, and the multitude as ready to ſwallow.

H

AN

# Universal, Historical, and Literary

# DICTIONARY.

## H.

HABINGTON, (WILLIAM) an English poet and historian, was descended from an ancient family, and born at Hendlip, in Worcestershire in the year 1605. He received his education at St. Omers and Paris, where he was earnestly pressed to take upon him the habit of a Jesuit; but this sort of life not suiting with his genius, he excused himself and left them. After his return from Paris he was instructed in history and other branches of polite literature, and became, says Wood, a very accomplished gentleman. He died the 30th of November 1654, leaving behind him the following monuments of his abilities: 1. "Poems." 1635, in 8vo, 2d edit. under the title of Castura. 2. "The Queen of Arragon," a tragicomedy. 3. "Observations on history," 1641, 8vo. 4. "History of Edward IV. king of England," 1640, in a thin folio, written and published at the desire of king Charles I. Bishop Nicholson, speaking of Edward the IVth's reign, says, that Mr. Habington "has given us as fair a "draught of it as the thing would bear; at least he has "copied this king's picture as agreeably as could be ex- "pected from one standing at so great a distance from the "original." Our author during the civil war is said by Wood

Wood's Athen. Oxon. v. 2.

English Hist. Library.

Wood to have run with the times, and not to have been unknown to Oliver Cromwell; but there is no account of his being raiſed to any preferment during the Protector's government.

HACKET, (WILLIAM) an Engliſh fanatic in the reign of queen Elizabeth, was at firſt a gentleman's ſervant, and afterwards married a rich widow, whom he ſoon ruined by his extravagance. He was enormouſly vitious; being not only addicted to wine and women, but even to robbing upon the highway. He had never ſtudied, but had a great memory, which he abuſed in repeating the ſermons of miniſters over his cups. At length he ſet up for a prophet, and declared, that England ſhould feel the ſcourges of famine, peſtilence, and war, unleſs it eſtabliſhed the conſiſtorial diſcipline; and that for the future there ſhould be no more popes. He began to prophecy at York and Lincoln, where for his boldneſs he was publickly whipped, and condemned to be baniſhed. The people believed nevertheleſs that he had the extraordinary gift of the Holy Spirit; and he was ſo confident of his own favour with heaven, as to affirm, that if all England ſhould pray for rain, and he ſhould pray for the contrary, it would not rain. Edmund Coppinger and Henry Arthington, two perſons of learning, joined with him: the firſt by the title of "The prophet of Mercy," the ſecond by the title of "The prophet of Judgment." Theſe two viſionaries pretended an extraordinary miſſion, and gave out, that Hacket was the ſole monarch of Europe, and that next to Jeſus Chriſt none upon earth had greater power than he. They afterwards went farther, and equalled him in all things to Jeſus Chriſt, without being oppoſed by Hacket, who uſed to ſay in his prayers, "Father, I know "thou loveſt me equally with thyſelf." As they proteſted a moſt unreſerved obedience to him, he ordered them to go and proclaim through all the ſtreets of London, that Jeſus Chriſt was come to judge the world, and lodged in ſuch an inn; and that no body could put him to death. They did ſo; and drawing together a vaſt concourſe of people, diſcourſed of the important miſſion of William Hacket. They returned to him; and when they ſaw him, Arthington cried out, "Behold the king of the earth." They were proſecuted and tried. Hacket was ſentenced to be hanged and quartered, and executed accordingly on the 28th of July, 1592. Camden's Annals, &c.

The blaſphemies he uttered in his prayer upon the ſcaffold are ſo horrid, that we cannot tranſcribe them. He

had an inconceivable hatred againſt queen Elizabeth, whom, as he confeſſed to the judges, he had ſtabbed to the heart in effigy, and he curſed her with all manner of imprecations, a little before he was hanged. As for Coppinger and Arthington, the former famiſhed himſelf in priſon, and the latter upon his repentance was pardoned.—Theſe inſtances ſerve to ſhew, that there is nothing too extravagant for the human heart to be capable of; and might, one would hope, be of uſe to thoſe, who would attentively contemplate them.

HACKET, (JOHN) biſhop of Litchfield and Coventry, was deſcended from an ancient family, and born in London on the firſt of September 1592. He was admitted very young into Weſtminſter-ſchool, and, in 1608, elected from thence to Trinity college in Cambridge. His uncommon parts and learning recommended him to particular notice; ſo that after taking the proper degrees, he was choſen fellow of his college, and became a tutor of great repute. One month in the long vacation, retiring with his pupil, afterwards lord Byron, into Nottinghamſhire, he there compoſed a Latin comedy, intitled, Loyola; which was twice acted before king James I. and printed in 1648. He took holy orders in 1618, and had ſingular kindneſs ſhewn him by biſhop Andrews and ſeveral great men. But, above all others, he was regarded by Dr. John Williams, dean of Weſtminſter, and biſhop of Lincoln; who, being appointed lord keeper of the great ſeal in 1621, choſe Hacket for his chaplain, and ever loved and eſteemed him above the reſt of his chaplains. In 1623, he was made chaplain to king James I. and alſo a prebendary of Lincoln; and the year following, upon the lord keeper's recommendation, rector of St. Andrews, Holborn, in London. His patron alſo procured him the ſame year the rectory of Cheam, in Surrey; telling him, that he intended Holborn for wealth, and Cheam for health.

In 1625, he was named by the king himſelf to attend an ambaſſador into Germany; yet upon ſecond thoughts he was diſſuaded from the journey, being told, that on account of his ſevere treatment of the Jeſuits in his Loyola, he would never be able to go ſafe, although in an ambaſſador's train. In 1628, he commenced doctor in divinity; and, in 1631, was made archdeacon of Bedford. His church of St. Andrews being old and decayed, he undertook to rebuild it, and for that purpoſe got together a great ſum of money in ſtock and ſubſcriptions; but upon the breaking out of the

Life of biſhop Hacket, prefixed to his ſermons, by T. Plume, D.D. Lond. 1675, folio.

civil

civil war, the parliament ſeized them, as well as what had been gathered for the repair of St. Paul's Cathedral. In March 1641, he was one of the ſub-committee appointed by the houſe of lords, to conſult of what was amiſs and wanted correction in the liturgy, in hopes by that means to diſpel the cloud hanging over the church; and made a ſpeech againſt the bill for taking away deans and chapters, which is publiſhed at length in his life by Dr. Plume. In March 1642, he was preſented to a prebend and reſidentiary's place in the church of St. Paul's, London; but the troubles coming on, he had no enjoyment of it, nor of his rectory of St. Andrews. Beſides, ſome of his pariſhioners there having articled againſt him at the committee of plunderers, his friend Mr. Selden told him, it was in vain to make defences; and adviſed him to retire to Cheam, where he would endeavour to keep him quiet. He was diſturbed here by the earl of Eſſex's army, who marching that way took him priſoner along with them; but was ſoon after diſmiſſed, and from that time lay hid in his retirement at Cheam, where we hear no more of him, except that in 1648-9, he attended in his laſt moments Henry Rich earl of Holland, who was beheaded for attempting the relief of Colcheſter.

After the reſtoration of Charles II. he recovered all his preferments, and was offered the biſhoprick of Glouceſter, which he refuſed; but he accepted ſhortly after of that of Litchfield and Coventry, and was conſecrated on the 22d of December 1661. The ſpring following he repaired to Litchfield, where finding the beautiful cathedral almoſt battered to the ground, he ſet up in eight years a compleat church again, better than ever it was before, at the expence of 20,000l. a 1000l of which he had from the dean and chapter, and the reſt was of his own charge and procuring from benefactors. He laid out 1000l. upon a prebendal houſe, which he was forced to live in, his palaces at Litchfield and Eccleſhall having been demoliſhed during the civil war. He added to Trinity college in Cambridge a building called Biſhop's-hoſtel, which coſt him 1200l. ordering that the Rents of the chambers ſhould be laid out in books for the college-library. Beſides theſe acts of munificence, he left ſeveral benefactions by will; as 50l. to Clare-hall, 50l. to St. John's college, and all his books, which had coſt him about 1500l. to the univerſity library. He died at Litchfield on the 28th of October 1670, and was buried in the cathedral under a handſome tomb, erected by his eldeſt ſon ſir Andrew

Hacket, a maſter in chancery; for he was twice married, and had ſeveral children by both his wives.

He publiſhed only the comedy of Loyola abovementioned, and a ſermon preached before the King at Whitehall on the 22d of March 1660. But after his deceaſe, "A Century "of his ſermons upon ſeveral remarkable ſubjects," was publiſhed by Thomas Plume, D. D. in 1675, folio; and in 1693, "The life of archbiſhop Williams," in folio, of which an excellent and improved Abridgment was publiſhed in 1700, 8vo. by Ambroſe Phillips. He intended to have written the life of James I. and for that purpoſe the lord keeper Williams had given him Mr. Camden's manuſcript notes or annals of that king's reign; but theſe being loſt in the confuſion of the times, he was diſabled from doing it. He was a man of great acuteneſs, and applied himſelf to all parts of learning, but could never make himſelf maſter of the oriental languages. He ſeems indeed to have been diſcouraged from attempting it; for Mr. Selden and biſhop Creighton both affirmed to him, as we are told, that "they Life, p. 51. "often read in Eaſtern writers ten pages without one line "of ſenſe, or one word of moment; and did confeſs there "was no learning like to what ſcholars may find in Greek "authors, as Plato, Plutarch, &c." He was deeply verſed in eccleſiaſtical hiſtory, eſpecially as to what concerned our own church. In the univerſity when young he was much addicted to ſchool-learning; but grew afterwards weary of it, as being full of ſhadows without ſubſtance, and containing horrid and barbarous terms more fit, he would ſay, for incantation than divinity. He was a man of exemplary conduct, and as remarkable for virtue and piety, as he was for parts and learning.

HADDON, (Dr. WALTER) an eminent ſcholar, and great reſtorer of the learned languages in England, was deſcended from a good family in Buckinghamſhire, and born in the year 1516. He was educated at Eaton ſchool, and from thence elected to king's college in Cambridge; where he greatly diſtinguiſhed himſelf by his parts and learning, and particularly by writing Latin in a fine Ciceronian ſtyle, which he had attained by a conſtant reading of Cicero. He ſtudied alſo the civil law, of which he became doctor; and read public lectures in it. In 1550, he was made profeſſor of it; he was alſo for ſome time profeſſor of rhetoric, and orator of the univerſity. During king Edward's reign, he was one of the moſt illuſtrious promoters of the reformation; and

and therefore, upon the deprivation of biſhop Gardiner, was thought a proper perſon to ſucceed him in the maſterſhip of Trinity-hall. In September 1552, through the earneſt recommendation of the Court, though not qualified according to the ſtatutes, he was choſen preſident of Magdalen college in Oxford; but in October 1553, upon the acceſſion of queen Mary, he quitted the preſident's place for fear of being expelled, or perhaps worſe uſed, at biſhop Gardiner's viſitation of the ſaid college. He is ſuppoſed to have lain concealed in England all this reign; but on the acceſſion of queen Elizabeth, he was ordered by the privy council to repair to her majeſty at Hatfield in Hertfordſhire, and was ſoon after conſtituted by her one of the maſters of the court of requeſts. Biſhop Parker alſo made him judge of his prerogative court. In the royal viſitation of the univerſity of Cambridge, performed in the beginning of queen Elizabeth's reign, he was one of her majeſty's commiſſioners, as appears by the ſpeech he then made, which is printed among his works. In 1566, he was one of the three agents ſent to Bruges, to reſtore commerce between England and the Netherlands upon antient terms. He died in January 1571-2, and was buried in Chriſt church in London. He was engaged with ſir John Cheke, in turning into Latin and drawing up that uſeful code of eccleſiaſtical law, publiſhed in 1571, by the learned John Fox under this title, Reformatio legum eccleſiaſticarum, in 4to. He publiſhed in 1658 a letter, or anſwer to an epiſtle directed to queen Elizabeth by Jerom Oſorio biſhop of Silva in Portugal, and intitled, Admonitio ad Elizabetham reginam Angliæ: wherein the Engliſh nation, and the reformation of the church, were treated in a falſe, abuſive, and ſcurrilous manner. The other works of Dr. Haddon were collected and publiſhed in 1567, 4to. under the title of, Lucubrationes. This collection contains ten Latin orations, and fourteen letters, beſides the abovementioned to Oſorio; and alſo poems. Many of our writers ſpeak in high terms of Dr. Haddon, and indeed not without reaſon; for through every part of his writings, his piety appears equal to his learning and politeneſs.

HADRIAN VI. pope of Rome, was born at Utrecht upon the 2d of March in the year 1459. His father, whoſe name was Florent Boyens, was in a low condition of life; ſome ſay a barge maker, others a brewer, and others a weaver. Be this as it will, he was certainly ſo poor, that Dupin Bibloth. des Auteurs Eccleſ. Cent. xvi.

his ſon Hadrian, who, according to the cuſtom of his country, took the ſurname of Florent, being deſirous of a learned education, was forced to beg a place in the pope's college at Louvain, where poor ſcholars are brought up gratis. We are told, that he uſed to read at night, by the light of the lamps, that were hung up in churches, or the corners of ſtreets; which may ſerve as a proof both of his poverty and his ſtudious temper. As he had a genius proper for learning, he made a great progreſs in all kinds of ſciences, and became in a few years an able divine. The princeſs Margaret, daughter of Maximilian the emperor, being informed of his learning and piety, for his manners were alſo exemplary, gave him a cure in Holland, and furniſhed him with all neceſſary charges to take his degree of doctor in divinity; which he did at Louvain upon the 21ſt of June, 1491. A little after he was made canon of St. Peter and divinity-profeſſor in the ſame city; and afterwards dean of St. Peter, and vice chancellor of the univerſity. Being now in good circumſtances, and willing to teſtify his gratitude to the univerſity, which had raiſed him, he built a famous college at Louvain of his own name, to receive poor ſcholars. His reputation in a little time gained him many benefices, as the deanery of Antwerp, the treaſury of the chapter of St. Mary the greater at Utrecht, and the provoſtſhip of our Saviour in the ſame city.

In 1507, he was removed from a collegiate life to court; for the emperor Maximilian, wanting a preceptor for his grandſon the archduke Charles, then about ſeven years old, thought he could not find a fitter perſon for that place, than doctor Hadrian Florent. The young prince made no great progreſs in Latin under him, and it is ſaid that his governor Chievres was the cauſe of it; who, deſiring to have the ſole poſſeſſion of his pupil, and all the glory of his progreſs, cultivated his inclination and biaſs, which lay for politicks and arms, and made him quite indifferent about his improvement by the leſſons of the Louvain profeſſor. Hadrian, not able to ſtand it out againſt Chievres, contented himſelf with forewarning his young ſcholar, that he would repent of his negligence hereafter. He did ſo; and Paul Jovius ſpeaks of it as a thing that happened in his preſence, how upon hearing a ſpeech made to him in Latin, after he was emperor, and not underſtanding it, he cried out with a ſigh, "Hadrian "told me how it would be." However, the preceptor had as noble recompences for his pains, how ineffectual ſoever they might prove in regard to his pupil, as any man of that em-

In vita Hadriani VI. p. 227.

ploy

ploy ever had; for it was Charles the V's intereſt, which raiſed him to the papacy.

But to return. Maximilian was ſo pleaſed with the ſervice of Hadrian, that he ſent him his embaſſador to Ferdinand of Spain, whoſe daughter he had married, to obtain the favour of that prince for the archduke Charles; and it is ſaid, he managed things with much greater addreſs, than could be expected from a man who had ſo long breathed the air of an univerſity. Ferdinand honoured Hadrian with the biſhoprick of Tortoſa; who ſtill continued ambaſſador, and diſcharged all the functions of that office, till the death of Ferdinand. Charles then becoming heir of his dominions, left the biſhop of Tortoſa in Spain, that he might have part of the government with Ximenes cardinal of Toledo. He was ſoon after made a cardinal by Leo X. at the recommendation of Maximilian, in a promotion made by that pope, in July 1517. Charles going into Spain, after Ximenes, who had taken too much upon him, was ſent home, was ſo pleaſed with the negotiations of Hadrian, that when he went to receive the Imperial Crown, he appointed him governor of Spain in his abſence.

The holy ſee becoming vacant by the death of Leo X. cardinal Julius de Medicis, who had a powerful faction in the conclave, not being able to carry it for himſelf, agreed at laſt with the other cardinals to give their votes for the cardinal of Tortoſa, who was abſent; judging him fit to be raiſed to the papacy, as one learned enough in theological matters to oppoſe Luther, and in political to quiet the troubles in Italy. Theſe two qualifications, rarely to be found in the ſame man, met together in Hadrian; who had given proofs of the one by his lectures and writings, and of the other by his government of Spain. He received the news of his election at Victoria in Biſcay, and aſſumed the next day the pontifical habit, in the preſence of ſome biſhops, whom he aſſembled in haſte, without waiting for the legates, whom the ſacred college ſhould ſend. He departed a little after to Rome; and having paſſed through Barcelona, and from thence to Terragon, he embarked for Italy; where arriving, he made his entry at Rome upon the 30th of Auguſt, and was crowned the next day by the name of Hadrian VI. His election was upon the 9th of January, 1522; and it diſpleaſed the people of Rome ſo highly, that they loaded the cardinals with curſes, as they went home, upon the breaking up of the conclave; crying out and ſaying, that "they had by their infamous cabals, not only betrayed the

" city of Rome, which was deprived of its head, but had " alſo, which appeared to be next to madneſs, robbed Italy " of the honour of the popedom."

Jovius, ut ſupra, p. 250.

Hadrian found no little buſineſs at his arrival. Italy was in a combuſtion, by reaſon of a war between the emperor and the king of France. The holy ſee was at variance with the dukes of Ferrara and Urbin. The city of Rome afflicted with ſickneſs: Rimini newly ſeized by the houſe of Malateſta: the cardinals divided, and defying one another. The Iſle of Rhodes beſieged by the Turks: the treaſury exhauſted: the goods of the church engaged by his predeceſſor: the whole eccleſiaſtical ſtate fallen into diſorder through an anarchy of eight months; and, what affected him moſt, the reformation by Luther, which gained ground, and grew ſtronger every day in Germany. He applied himſelf as faſt as he could to remedy theſe diſorders and grievances, but the ſhortneſs of his pontificate permitted him to do but little, for he died upon the 24th of October 1523, in the 64th year of his age, without being able to make any great progreſs in removing the evils, which diſturbed the eccleſiaſtical ſtate, within or without. He had very little ſatisfaction in his triple crown, as we may learn from the inſcription, he ordered to be engraven upon his tomb: Adrianus VI. hic ſitus eſt, qui nihil ſibi infælicius in vita duxit, quam quod imperaret; that is, " Here lies Hadrian VI. who eſteemed " no misfortune which happened to him in life, ſo great as " his being called to govern." We need not wonder, that he thought the Papal crown ſo heavy, conſidering the general diſorder of affairs during his pontificate; and then he was not ſufficiently acquainted with the genius of the Italians, to avoid offending them in a thouſand inſtances. The news he daily received of the progreſſes and menaces of the Ottomans, and his little experience in the affairs of Italy, ſo diſturbed his head, that he could not forbear ſaying, " he " had more ſatisfaction in governing a college of Louvain, " than in governing the whole Chriſtian church." If he had not been able to know of himſelf, that his irreſolutions and delays cauſed miſchief and murmurs, he would have known it by the reproaches he received from others, even to his face. Thus an embaſſador from Spain began his ſpeech to him: Fabius Maximus, ſanctiſſime pater, rem Romanam cunctando reſtituit; tu vero pariter cunctando rem Romanam ſimulque Europam perdere contendis. That is, " Moſt holy father, Fabius Maximus by delays reſtored the " affairs of Rome; but you by delays go on to ruin, not " only

Jovius, ut ſupra, p. 262.

"only Rome, but all Europe." "This exordium, Paul Jo-
"vius tells us, ſo confounded the pope, that, as the cardi- Ibid, p.
"dinals hated him, they were ready to break out into 276.
"laughter."

The Italians have publiſhed heinous calumnies againſt him; and even they, who inſtead of defaming him in his morals, acknowledge his probity and zeal, ſcruple not to ſay, that he was not fit for a pope. His very ſobriety has not eſcaped raillery; for being little uſed to the dainties of Rome, there was no fiſh he preferred before the ſtock fiſh; ſo that the price of this fiſh roſe conſiderably in his pontificate, not without the laughter of all the fiſh-market. Inſtead of praiſing him for this, Paul Jovius has had the boldneſs to ſay, that "his taſte was no better in reſpect to good eating, "than his judgment in the adminiſtration of publick affairs." The joy expreſſed at Rome upon the death of this pontiff, which, as Paul Jovius tells us, was exceſſively great, was in reality a great commendation of him: becauſe nothing rendered him more odious than his deſire to put a ſtop to the moſt crying ſins, and to employ the ſevereſt puniſhment againſt them. The report was, that he was going to publiſh ſome terrible bulls againſt Judaizers, ſcoffers at holy things, ſimoniſts, uſurers, and ſodomites. This laſt article alarmed both the court and city; and ſome young men there, after his death, fixed feſtoons upon his phyſicians gate, with this inſcription in capital letters, "To the deliverer of the country." Jovius, ut ſupra, p. 281.

It has been thought ſtrange, that a Pope, who owed his advancement to his learning, and who was himſelf an author, ſhould give ſo little countenance to men of letters. One of the things which made him decried by the Italians, was his ſlighting of poetry and delicacy of ſtyle: two accompliſhments, by which a great many under Leo X. had made their fortunes, and upon which they had valued themſelves principally in that country for fifty or ſixty years. He was ſo little diſpoſed to favour poets, that one of the reaſons Paul Jovius gives for experiencing his kindneſs was, becauſe he had not joined poetry to the ſtudy of the liberal arts. The Ibid, p. 277.
paganiſm which the poets ſcattered in their works contributed, it ſeems, not a little to this pope's coldneſs for them; for he did not underſtand raillery in this point, nor could he be prevailed on to be complaiſant in theſe matters. He was no admirer, either of fine painting, or of antique ſtatues; ſo that when Vianeſius, the embaſſador from Bologna, was commending the ſtatue of Laocoon, which pope Julius

had bought at an immenſe price, and ſet up in the gardens of the Belvidere, he turned away his eyes, to ſhew his contempt of the images of that idolatrous people. This contempt of poetry and the fine arts may eaſily be conceived to have rendered him very ungracious in the eyes of the Italians; it was however more pardonable than ſinking the funds, as he did, which had been employed for the maintenance of learned men, who came from Greece into Italy, and to whom the Weſt is indebted for the reſurrection of letters. Cardinal Beſſarion maintained at Rome part of thoſe great genius's, and eſtabliſhed an academy for them in the Vatican. The greateſt number ſubſiſted upon the bounties of pope Nicolas V. of all whoſe ſucceſſors, ſays a certain writer, there was none but Hadrian VI. who ſuppreſſed theſe gratifications by an œconomy, which doth no honour to his memory. "All the learned of his time, ſays La Mothe le "Voyer, promiſed themſelves advancement on his coming "to the pontificate, becauſe he owed his fortune and exal- "tation to learning. And therefore they could not but be "aſtoniſhed to ſee him ſo ill diſpoſed towards all who delighted "in polite literature, calling them Terentianos, and treating "them in ſuch a manner, that it was thought he would have "brought in barbariſm again, had he not died in the ſecond "year of his pontificate."

Ouvr. tom. 3. p. 436.

Hadrian nevertheleſs was a great and good man in many reſpects. He did not diſſemble the abuſes he obſerved in the church: he publickly acknowledged them, and that in a very ſtrong manner, in his inſtructions to the nuncio, who was to ſpeak in his name at the diet of Nuremberg. "You "ſhall acquaint them, ſays he, that we ingenuouſly own, "that God has ſuffered his church to be perſecuted by the "Lutherans, becauſe of the ſins of men, eſpecially of the "prieſts and prelates of the church. The ſcriptures teſtify, "that the ſins of the people proceed from the ſins of the "prieſts. For this reaſon St. Chryſoſtom obſerves, that "when our Saviour was about to cure the city of Jeruſalem "of its diſeaſes, he firſt of all went into the Temple, that "he might chaſtiſe the ſins of the prieſts, like a good phy- "ſician, who ſtrikes at the root of the diſtemper. We are "ſenſible, that for ſome years paſt there have been many "abominations in this holy ſee, abuſes in ſpirituals, exceſſes "in mandates, and, in ſhort, every thing changed for the "worſe: nor is it to be admired, if the diſeaſe has deſcended "from the head to the members, from the pontiffs to the "inferior prelates. All we prelates have gone aſtray, every

"one

" one into his own paths; and there has not been one for " a long time, who has done good, no not one." He had long wiſhed to introduce among the clergy a reformation of manners, and had laboured to effect this while he was dean of St. Peters at Louvain: but the fruitleſsneſs of his pains had obliged him to deſiſt from the attempt.

We have ſaid he was an author. He publiſhed a piece or two of ſchool divinity before his advancement to the pontificate, and Regulæ Cancelloriæ Apoſtolicæ after. He wrote many letters to the princes of Germany, which were printed with the councils, and elſewhere.

HAKEWILL, (GEORGE) an ingenious and learned Engliſh divine, was the ſon of a merchant in Exeter, and born there in 1579. After a proper education in claſſical literature, he was admitted of St. Alban's hall in Oxford; where he became ſo noted a diſputant and orator, that it ſeems he was unanimouſly elected fellow of Exeter college at two years ſtanding. He was afterwards made chaplain to prince Charles, and archdeacon of Surrey in 1616; but never raiſed to any higher dignity, on account of the zealous oppoſition he made to the match of the Infanta of Spain with the prince his maſter. Mr. Wood relates the ſtory thus. After Hakewill had written a ſmall tract againſt that match, not without reflecting on the Spaniard, he cauſed it to be tranſcribed in a fair hand, and then preſented it to the prince. The prince peruſed it, and ſhewed it to the king: who being highly offended at it, cauſed the author to be impriſoned. This was in Auguſt 1621; ſoon after which, being releaſed, he was diſmiſſed from his attendance on the prince. He was afterwards elected rector of Exeter college, but reſided very little there; for the civil war breaking out, he retired to his rectory of Heanton near Barnſtable in Devonſhire, and there continued to the time of his death, which happened in April 1649. He wrote ſeveral things; but his principal work, and that for which he is now known, is " An Apology or declaration of the power and providence " of God in the government of the world, proving that it " doth not decay," &c. in four books, 1627. To which were added two more in the 3d Edition, 1635, folio. Wood's Athen. Oxon. v. 2.

He had a brother John, who was mayor of Exeter in 1632; and an elder brother William, who was of Exeter college, and removed from thence to Lincoln's Inn, where he arrived at eminence in the ſtudy of the common law. He was always a puritan, and therefore had great intereſt with

with the prevailing party in the civil war. He publiſhed ſome pieces in his own way; and among the reſt, "The Liberty "of the ſubject againſt the pretended power of impoſitions," &c. Lond. 1641, 4to.

HAKLUYT, (RICHARD) famous for his ſkill in the naval hiſtory of England, was deſcended from an ancient and genteel family at Eyton in Herefordſhire, and born about the year 1553. He was trained up at Weſtminſter ſchool; and, in the year 1570, removed to Chriſt-church college in Oxford. While he was at ſchool he uſed to viſit his couſin Richard Hakluyt of Eyton, eſq; at his chambers in the Middle Temple: which Richard Hakluyt was well known and eſteemed, not only by ſome principal miniſters of ſtate, but alſo by the moſt noted perſons among the mercantile and maritime part of the kingdom, as a great encourager of navigation, and the improvement of trade, arts, and manufactures. At this gentleman's chambers young Hakluyt met with books of coſmography, voyages, travels, and maps; and he was ſo infinitely pleaſed with them, that he reſolved from henceforward to direct his ſtudies that way, to which he was not a little encouraged by his couſin. For this purpoſe, as ſoon as he got to Oxford, he made himſelf a maſter in the modern as well as ancient languages; and then read over whatever printed or written diſcourſes of voyages and diſcoveries, naval enterprizes, and adventures of all kinds he found extant, either in Greek, Latin, Italian, Spaniſh, Portugueſe, French, or Engliſh. By this means he became ſo conſpicuous in theſe branches of ſcience, that he was choſen to read public lectures in them at Oxford, and was the firſt man there who introduced maps, globes, ſpheres, and other inſtruments of this art, into the common ſchools. In proceſs of time he became known to and reſpected by the principal ſea commanders, merchants, and mariners of our nation; and though it was but a few years after, that he went to reſide a long time beyond ſea, yet his fame travelled thither long before him. He held a correſpondence with the learned in theſe matters abroad, as with Abraham Ortelius, the king of Spain's coſmographer, Gerard Mercator, &c.

In 1582, he publiſhed a ſmall "Collection of voyages "and diſcoveries;" in the epiſtle dedicatory of which to Mr. Philip Sidney it appears, that his lecture upon navigation above-mentioned was ſo well approved of by the renowned ſir Francis Drake, that the latter made ſome propoſals to continue and eſtabliſh it in Oxford. The ſame year he re-

ceived particular encouragements from ſecretary Walſingham to purſue the ſtudy of coſmography, and to preſevere in the ſame commendable collections and communications. The ſecretary alſo gave him a commiſſion to conſer with the mayor and merchants of Briſtol, upon the naval expedition they were undertaking to Newfoundland; and incited him to impart to them ſuch intelligence and advertiſements, as he ſhould think to be uſeful. Mr. Hakluyt did ſo; and in acknowledgment of the ſervices he had done them, the ſecretary ſent him the following letter, to be found in the third volume of his voyages in folio. "Sir Fran-"cis Walſingham to Mr. Richard Hakluyt of Chriſt-"church in Oxford. I underſtand, as well by a letter I "long ſince received from the mayor of Briſtol, as by con-"ference with ſir George Pekham, that you have endea-"voured and given much light for the diſcovery of the "weſtern partes yet unknowen. As your ſtudie in theſe "things is very commendable, ſo I thanke you much for "the ſame; wiſhing you to continue your travel in theſe "and like matters, which are like to turne, not only to "your owne good in private, but to the public benefite of "this realm. And ſo I bid you farewell. From the court "the 11th of March 1582. Your loving friend, Francis "Walſingham."

About the year 1584, Mr. Hakluyt attended ſir Edward Stafford as his chaplain, when that gentleman went over ambaſſador to France; and continued there ſome years with him. He was made a prebendary of Briſtol in his abſence. During his reſidence at Paris, he contracted an acquaintance with all the eminent Mathematicians, coſmographers, and other literati in his own ſphere of ſtudy. He enquired after every thing that had any relation to our Engliſh diſcoveries; and prevailed with ſome to ſearch their libraries for the ſame. At laſt, having met with a choice narrative in manuſcript, containing "The notable hiſtory of Florida," which had been diſcovered about twenty years before by captain Loudonniere and other French adventurers, he procured the publication thereof at Paris at his own expence. This was in 1586; and in May 1587, he publiſhed an Engliſh tranſlation of it, which he dedicated, after the example of the French editor, to the brave ſir Walter Raleigh. The ſame year he publiſhed a new edition of Peter Martyr's book, intitled De Orbe Novo, illuſtrated with marginal notes, a commodious index, a map of New England and America, and a copious dedication, alſo to ſir Walter Raleigh: and this book he afterwards cauſed to be tranſlated into Engliſh.

Hakluyt

Hakluyt returned to England in the memorable year 1588, and applied himſelf to ſet forth the naval hiſtory of England more expreſly and more extenſively, than it had ever yet appeared: and in this he was encouraged by ſir Walter Raleigh in particular. He applied himſelf ſo cloſely to amaſs, tranſlate, and digeſt all voyages, journals, narratives, patents, letters, inſtructions, &c. relating to the Engliſh navigations, which he could procure either in print or in manuſcript, that, in the latter end of 1589, he publiſhed his ſaid collections in one volume folio, with a dedication to ſir Francis Walſingham, who was a principal patron and promoter of the work. About 1594, Mr. Hakluyt entered into the ſtate of matrimony; yet it did not divert him from going on with his collections of Engliſh voyages, till he had increaſed them into three volumes folio. And as he was perpetually employed himſelf, ſo he did not ceaſe to invite others to the ſame uſeful labours. Thus Mr. John Pory, whom he calls his honeſt, induſtrious, and learned friend, undertook, at his inſtigation, and probably under his inſpection, to tranſlate from the Spaniſh "Leo's Geographical hiſtory "of Africa," which was publiſhed at London 1600, in folio. Mr. Hakluyt himſelf appeared in 1601, with the tranſlation of another hiſtory, written by Antonio Galvano in the Portugueſe tongue, and corrected and amended by himſelf. This hiſtory was printed in 4to. and contains a compendious relation of the moſt conſiderable diſcoveries in various parts of the univerſe from the earlieſt to the later times.

Dedication to ſir Robert Cecil, before his third volume of voyages, folio, 1600.

In 1605, Mr. Hakluyt was made a prebendary of Weſtminſter, which, with the rectory of Wetheringſet in the county of Suffolk, is all the eccleſiaſtical promotion, we can find he arrived at. About this time the tranſlation of Peter Martyr's hiſtory of the Weſt Indies was undertaken, and firſt publiſhed by Mr. Lok at the requeſt and encouragement of our author: for beſides his own publications of naval hiſtory, far ſuperior to any thing of the like kind that had ever appeared in this kingdom, he was no leſs active in encouraging others to tranſlate and familiarize among us the conqueſts and diſcoveries of foreign adventurers. This, and the ſpirit with which he alſo animated thoſe of his countrymen, who were engaged in naval enterpriſes, by his uſeful communications, gained the higheſt eſteem and honour to his name and memory, from mariners of all ranks, in the moſt diſtant nations no leſs than his own. Of this there are ſeveral inſtances; and particularly in thoſe northern diſcove-

Wood's Athen. Oxon. vol. 1.

ries,

ries, that were made at the charges of the Muſcovy merchants in 1608, under captain W. Hudſon: when among other places there denominated, on the continent of Greenland, which were formerly diſcovered, they diſtinguiſhed an eminent promontory, lying in eighty degrees northward, by the name of Hakluyt's headland. In 1609, he publiſhed a tranſlation from the Portugueſe of an hiſtory of Virginia, entitled, "Virginia richly valued, by the deſcription of the "maine land of Florida, her next neighbour," &c. and dedicated it to the right worſhipful councellors, and others the chearful adventurers for the advancement of that chriſtian and noble plantation of Virginia. Upon the revival of our plantation in that country, which afterwards enſued, Michael Drayton the poet thus apoſtrophiſes our author, in his "Ode to the Virginian voyage."

Thy voyages attend
Induſtrious Hakluyt;
Whoſe reading ſhall inflame
Men to ſeek fame,
And much commend
To after times thy wit.

In 1611, we find Edmund Hakluyt, the ſon of our author, entered a ſtudent of Trinity college Cambridge. In the ſame year the northern diſcoveries, in a voyage to Peckora in Ruſſia, called a full and active current they arrived at by the name of Hakluyt's river; and in 1614 it appears, that the banner and arms of the king of England were erected at Hakluyt's headland abovementioned. Our hiſtorian died on the 23d of November 1616, and was buried in Weſtminſter Abbey. His manuſcript remains, which might have made another volume, falling into the hands of Mr. Purchas, were diſperſed by him throughout his four volumes of voyages.

HAILLAN, (BERNARD DE GIRARD lord of) an eminent French hiſtorian, was deſcended of an ancient and noble family, and born at Bourdeaux about the year 1535. He went to court at twenty years of age, and ſet up early for an author. His firſt appearance in the republic of letters was in the quality of a poet and tranſlator. In 1559, he publiſhed a poem, intitled, "The Union of the princes, by the mar- "riages of Philip king of Spain and the lady Elizabeth of "France, and of Philbert Emanuel duke of Savoy and the Bayle, Niceron, &c.

" the lady Margaret of France;" and another intitled, " The Tomb of the moſt chriſtian king Henry II." In 1560, he publiſhed an abridged tranſlation of " Tully's " Offices," and of " Eutropius's Roman hiſtory;" and in 1568, of " The life of Æmilius Probus." He applied himſelf afterwards to the writing of hiſtory, and ſucceeded ſo well, that by his firſt performances of this nature, he obtained of Charles IX. the title of Hiſtoriographer of France in 1571. He had publiſhed the year before at Paris a book intitled, " Of the ſtate and ſucceſs of the affairs of France;" which was reckoned very curious, and was often reprinted. He augmented it in ſeveral ſucceſſive editions, and dedicated it to Henry IV. in 1694: the beſt editions of it are thoſe of Paris 1609 and 1613, in 8vo. He had publiſhed alſo the ſame year a work intitled, " Of the Fortune and Power of " France with a ſummary diſcourſe on the deſign of a hiſ- " tory of France:" though Niceron ſuſpects that this may be the ſame with " The promiſe and deſign of the hiſtory of " France," which he publiſhed in 1571, in order to let Charles IX. ſee what he might expect from him in ſupport of the great honour he had conferred on him of hiſtoriographer of France. In 1576, he publiſhed a hiſtory, which reaches from Pharamond to the death of Charles VII. and was the firſt, who compoſed a body of the French hiſtory in French. Henry III. was very well pleaſed with this, and ſhewed his ſatisfaction by the advantageous and honourable gratifications he made the author. The reaſons which induced du Haillan to conclude his work with Charles VIIth's death, are very good, and ſhew that he underſtood the duties of an hiſtorian. He conſidered the alternative a man expoſes himſelf to, who writes the hiſtory of monarchs lately dead; viz. that he muſt either diſſemble the truth, or provoke perſons who are moſt to be feared. However, he afterwards promiſed Henry IV. to continue this hiſtory to his time; as may be ſeen in his dedication to him of the edition of this work in 1594. He had acquainted his readers with this reſolution ten years before; for dedicating to Henry III. the ſecond edition of his hiſtory of France, corrected and enlarged in 1584, he ſpeaks to him in this manner: " Though I ſaid I would proceed no farther, nor write the " hiſtory of Lewis XI. becauſe it was already done by " Philip de Comines, ſieur d'Argenton, yet having ſince " changed my reſolution, &c.—That which has cauſed me " to do this is, that the ſieur d'Argenton began his hiſtory " called Memoirs, but from the fifth year of his reign; and

" that

" that all the causes of the wars, and of the great affairs this " king had, are comprised betwixt the beginning of his reign, " and the time wherein Philip de Comines begins to write. " And in that part of history which he has treated, he has " concealed many things, which I have discovered and ex- " tracted from many books, memoirs, and dispatches of " that time, and from many secret discourses, written either " in his reign, or a little after his death, free from fear, " hatred, flattery, praise, or passion, into which they often " fall, who write the history of their own times, and by " the two last of which Philip de Comines has been in- " fluenced; being moved thereto either by his great affec- " tion towards his master, or the benefactions he had re- " ceived from him, or the fear of his successor. And there- " fore he has not said what others might say, and what " other historians have said of the actions, vices, and craft " of that king; and praising him more than he ought, he " in many places acts the part of an orator, and of a pane- " gyrist, and not of an historian; and in his long digressions " on the affairs of foreign potentates, he transgresses the " bounds of history and of an historian." Here we see his judgment concerning Philip de Comines. As for the promises he made of continuing the history of France, they came to nothing. Nothing of this kind was found among his papers after his death: the booksellers, who added a continuation to his work as far as the year 1615, and afterwards as far as the year 1627, took it from Paulus Æmilius, Philip de Comines, Arnoul Ferron, du Bellay, &c.

Du Haillan died at Paris on the 23d of November 1610. Dupleix remarks, that he was originally a calvinist, but changed his religion, in order to ingratiate himself at court. It must not be forgotten, that he attended, in quality of secretary, Francis de Noailles, bishop of Acqs, in his embassies to England and Venice, in the years 1556 and 1557. His dedications and prefaces shew, that he was not disinterested enough either as to his glory or fortune. He displays too much his labours, and the success of his books, their several editions, translations, &c. and he too palpably manifests his desires of reward. " It is very vexatious to see, " says Mr. Bayle, that the men of learning cannot cure " themselves of this common distemper," namely, a mercenary spirit. " The court and the army being schools of " ambition and luxury, and consequently of hunger and " thirst after riches, it is no wonder they teach men to do " nothing gratis, but to desire large recompences for their " ser- Niceron, &c.

" ſervices: and as this paſſion is not eaſy to be ſatisfied, " without boaſting of what they have done, and complain- " ing of the want of a juſt reward, there is no occaſion to " take ſo much exception at this conduct. But there will " be ſtill ſufficient ground to lament, that ſtudy and the pro- " feſſion of letters ſhould not have taught du Haillan the " prudence to avoid ſo much oſtentation of his labours, and " to forbear complaints of the meanneſs of his fortune." He could not bear to have his hiſtory criticiſed: and he was greatly exaſperated at thoſe who preſumed to take that liberty. It was with du Haillan as it always will be with men, who make no other uſe of letters, than to ſerve the purpoſes of avarice and ambition: for learning, if it be not applied to correct the depravity of the human heart, is but too apt to increaſe it, and ſo is often found to inflame the paſſions inſtead of appeaſing them.

We will conclude our account of du Haillan with Monſ. Sorel's critique on his hiſtory, becauſe it is allowed to be juſt and impartial. " Du Haillan, ſays he, was even deſi- " rous to imitate the elegance of the beſt hiſtorians; but to " avoid pains he has almoſt tranſlated word for word all " Paulus Æmilius's orations, and has alſo copied him in " his narrations: it is true, he has added a great many cu- " rious obſervations which he found elſewhere. He may " be charged with giving a fabulous exordium to his hiſtory, " intirely of his own invention; making Pharamond and " his faithful counſellors deliberate, whether having the " power in his hand, he ought to reduce the French to an " ariſtocratical or monarchical government, and making each " of them harangue in ſupport of his opinion. We find " there the names of Charimond and Quadrek, imaginary " perſons. It is a thing very ſurpriſing: we have but little " certainty, that there was ever ſuch a man as Pharamond " in the world; and though we knew that there was, yet " it is an egregious boldneſs to relate things of him, which " have no foundation. Dupleix cenſures du Haillan for it, " and reproaches him with having taken his ſpeeches from " Amadis de Gaule: but Amadis has no ſuch political diſ- " courſes. We muſt ſuppoſe, that Dupleix only meant " that du Haillan had invented this, as if it were to write a " kind of a romance: however, if they are not to be found " in Amadis, they may be found in many other places. " They are common places, which are uſually met with " in books that treat of ſo trite a ſubject, as the different " forms of government.—Notwithſtanding all this, his wri- " tings

"tings are more judicious and methodical, than those who "preceded him. His history instructs us in many particu- "lars of the French government, which he understood well "enough, as he has likewise shewn in his book, Of the "state and success of the affairs of France. In fine, he is "to be praised for having first attempted to put our history "into a good and agreeable form, which he has effected ac- "cording to the knowledge of the time, in which he "lived." Sorel, Bibl. Franc. p. 373.

HALDE, (John Baptist du) a learned Frenchman, was born at Paris in the year 1674; and entered into the society of the Jesuits, among whom he died in the year 1743. He was extremely well versed in all which regarded the Asiatic geography; and we have of his a work, intitled, Grande Description de la Chine & de la Tartarie, which he composed from original memoirs of the jesuitical missionaries. This great and learned work, on which he spent much time and pains, was published after his death in four volumes folio; and contains a great many curious and interesting particulars. He was concerned in a collection of letters, called Des Lettres Edifiantes, in eighteen volumes begun by father Gobien. He published also some Latin poems and orations.

HALE, (Sir Matthew) a most learned lawyer of the last century, and lord chief justice of the king's bench, was born at Alderly in Gloucestershire, November 1, 1609. His father was a barrister of Lincoln's Inn; and being puritanically inclined, caused him to be instructed in grammar learning by Mr. Staunton, vicar of Wotton-under-Edge, a noted puritan. In 1626, he was admitted of Magdalen hall in Oxford, where he laid the foundation of that learning and knowledge on which he afterwards raised so vast a superstructure. Here however he fell into many levities and extravagancies, and was preparing to go along with his tutor, who went chaplain to lord Vere into the Low countries, with a resolution of entering himself into the prince of Orange's army: from which mad scheme he was diverted, by being engaged in a law-suit with sir William Whitmore, who laid claim to part of his estate. Afterwards, by the persuasions of serjeant Glanville, he resolved upon the study of the law, and was admitted of Lincoln's Inn in November 1629. And now he became as grave as before he had been gay; studied at the rate of sixteen hours a day; and threw aside Life and Death of sir Matthew Hale, by G. Burnet, D. D. Lond. 1682.

all appearance of vanity in his apparel. He is ſaid indeed
Burnet, &c. p. 12. to have neglected the point of dreſs ſo much, that being a ſtrong and well-built man, he was once taken by a preſs-gang, as a perſon very fit for ſea ſervice: which pleaſant miſtake made him regard more decency in his clothes for the future, though never to any ſuperfluity or vanity in them. What confirmed him ſtill more in a ſerious and regular way of life, was an accident, which is related to have befel one of his companions. Mr. Hale, with ſome other young ſtudents of the Inn, being invited out of town, one of the company called for ſo much wine, that notwithſtanding all Mr. Hale could do to prevent it, he went on in his exceſs, till he fell down as dead before them: ſo that all that were preſent were not a little affrighted at it, and did what they could to bring him to himſelf again. This particularly affected Mr. Hale, being naturally of a religious make; who thereupon went into another room, and falling down upon his knees, prayed earneſtly to God, both for his friend that he might be reſtored to life again, and for himſelf, that he might be forgiven the being preſent and countenancing ſo much exceſs: and he vowed to God that he would never again keep company in that manner, nor drink a health while he lived. His friend recovered; and henceforward he forſook all his
Burnet, &c. p. 8, 9, 10. gay acquaintance, and divided his whole time between the duties of religion, and the ſtudies of his profeſſion.

Not ſatisfied with the law-books then publiſhed, but reſolved to take things from the fountain-head, he was very diligent in ſearching records; and with collections out of the books he read, together with his own learned obſervations, he made a moſt valuable common-place book. He was early taken notice of by the attorney-general Noy, who directed him in his ſtudies, and admitted him to ſuch an intimacy with him, that he came to be called young Noy. The great and learned Mr. Selden alſo ſoon found him out, and took ſuch a liking to him, that he not only lived in great friendſhip with him, but left him at his death one of his executors. Mr. Selden put him upon a more enlarged purſuit of learning, which he had before confined to his own profeſſion; ſo that he arrived in time to a conſiderable knowledge in the civil law, in arithmetick, algebra, and other mathematical ſciences, as well as in phyſick, anatomy, and ſurgery. He was alſo very converſant in experimental philoſophy, and other branches of philoſophical learning; and in antient hiſtory and chronology. But above all he ſeemed to have made divinity his chief ſtudy, ſo that thoſe who read what

what he has written upon theological queſtions, might be inclined to think, that he had ſtudied nothing elſe. "It is "incredible, ſays Dr. Burnet, that one man, in no great "compaſs of years, ſhould have acquired ſuch a variety of "knowledge; and that in ſciences which require much "leiſure and application. But as his parts were quick, and "his apprehenſion lively, his memory great, and his judg-"ment ſtrong, ſo his induſtry was almoſt indefatigable. "He roſe always betimes in the morning; was never idle; "ſcarce ever held any diſcourſe about news, except with "ſome few in whom he confided intirely. He entered into no "correſpondence by letters, except about neceſſary buſineſs, "or matters of learning, and ſpent very little time in eating "or drinking: for as he never went to publick feaſts, ſo "he gave no entertainments but to the poor. He followed "our Saviour's direction, of feaſting none but theſe literally: "and in eating and drinking he obſerved not only great "plainneſs and moderation, but lived ſo philoſophically, "that he always ended his meal with an appetite; by which "he not only loſt little time when he dined, but was fit for "any exerciſe of the mind immediately after. By theſe "means he gained a great deal of time, which others for the "moſt part waſte unprofitably." Life, &c. p. 18, 19.

Some time before the civil wars broke out, he was called to the bar, and began to make a figure in the world; but upon their breaking out, obſerving how difficult it was to preſerve his integrity, and yet live ſecurely, he reſolved to follow thoſe two maxims of Pomponius Atticus, whom he propoſed to himſelf as a pattern; viz. "To engage in no "faction nor meddle in publick buſineſs, and conſtantly to "favour and relieve thoſe that were loweſt." He often relieved the royaliſts in their neceſſities, which ſo ingratiated him with them, that he came generally to be employed by them in his profeſſion. He was one of the counſel to the earl of Strafford, archbiſhop Laud, and king Charles himſelf; as alſo to the duke of Hamilton, the earl of Holland, the lord Capel, and the lord Craven. But being eſteemed a plain honeſt man, and of great knowledge in the law, he was entertained by both parties, the preſbyterians as well as loyaliſts. In 1643, he took the covenant, and appeared ſeveral times with other lay perſons among the aſſembly of divines. He was then in great eſteem with the parliament, and employed by them in ſeveral affairs, for his counſel, particularly in the reduction of the garriſon at Oxford; being, as a lawyer, added to the commiſſioners named by the parliament, Burnet, &c. p. 20, 21.

ment, to treat with those appointed by the king. In that capacity he did good service, by advising them, especially the general Fairfax, to preserve that famous seat of learning from ruin. Afterwards, though he was greatly grieved at the murder of Charles I. yet he took the oath called the Engagement; and on the 20th of January 1651-2, was one of those appointed to consider of the reformation of the law. Oliver Cromwell, who well knew the advantage it would be to have the countenance of such a man as Hale to his courts, never left importuning him, till he accepted of the place of one of the Justices of the common bench, as it was called: for which purpose he was by writ made serjeant at law on January the 25th 1653-4. In that station he acted with great integrity and courage. He had at first great scruples concerning the authority under which he was to act: and after having gone two or three circuits, he refused to sit any more on the crown side; that is, to try any more criminals. He had indeed so carried himself in some trials, that the powers then in being were not unwilling he should withdraw himself from meddling any farther in them: of which Dr. Burnet gives the following instance. Soon after he was made a judge, a trial was brought before him upon the circuit at Lincoln, concerning the murder of one of the townsmen, who had been of the king's party, and was killed by a soldier of the garrison there. He was in the field with a fowling piece on his shoulder, which the soldier seeing, he came to him and said, he was acting against an order the protector had made, viz. "That none who had been "of the king's party should carry arms;" and so would have forced the piece from him. But the other not regarding the order, and being the stronger man, threw down the soldier, and having beat him, left him. The soldier went to the town, and telling a comrade how he had been used, got him to go with him, and help him to be revenged on his adversary. They both watched his coming to town, and one of them went to him to demand his gun; which he refusing, the soldier struck at him; and as they were struggling, the other came behind, and ran his sword into his body, of which he presently died. It was in the time of the assizes, so they were both tried. Against the one there was no evidence of malice prepense, so he was only found guilty of manslaughter, and burnt on the hand; but the other was found guilty of murder; and though colonel Whaley, who commanded the garrison, came into the court, and urged, that the man was killed only for disobeying the protector's order, and that the soldier

Whitelock's Memorials, p. 520, 521.

Life, &c. p. 23.

ſoldier was but doing his duty, yet the judge regarded both his reaſonings and threatnings very little, and therefore not only gave ſentence againſt him, but ordered the execution to be ſo ſuddenly done, that it might not be poſſible to procure a reprieve.

When Cromwell died, he not only excuſed himſelf from accepting the mourning that was ſent him, but alſo refuſed the new commiſſion offered him by Richard; alledging, that "he could act no longer under ſuch authority." He did not ſit in Cromwell's ſecond parliament in 1656; but in Richard's, which met in January 1658-9, he was one of the burgeſſes for the univerſity of Oxford. In the Healing Parliament in 1660, which recalled king Charles II. he was elected one of the knights for the county of Glouceſter; and moved, that a committee might be appointed to look into the propoſitions that had been made, and the conceſſions that had been offered by king Charles I. during the late war, that from thence ſuch propoſitions might be digeſted, as they ſhould think fit to be ſent over to the king at Breda. The king upon his return recalled him in June by writ, to the degree of ſerjeant at law: and upon ſettling the courts in Weſtminſter-hall, conſtituted him in November chief baron of the exchequer. When the lord chancellor Clarendon delivered him his commiſſion, he told him, that "if the king "could have found out an honeſter and fitter man for that "employment, he would not have advanced him to it; and "that he had therefore preferred him, becauſe he knew none "that deſerved it ſo well." He continued eleven years in that place, and very much raiſed the reputation and practice of the court by his impartial adminiſtration of juſtice, as alſo by his generoſity, vaſt diligence, and great exactneſs in trials. According to his rule of favouring and relieving thoſe that were loweſt, he was now very charitable to the non-conformiſts, and took care to cover them as much as poſſible from the ſeverities of the law. He thought many of them had merited highly in the affair of the king's reſtoration, and at leaſt deſerved that the terms of conformity ſhould not have been made ſtricter than they were before the war. But as he lamented the too rigorous proceedings againſt them, ſo he declared himſelf always on the ſide of the church of England: ſaying, Thoſe of the ſeparation were good men, but they had narrow ſouls, or they would not break the peace of the church about ſuch inconſiderable matters as the points in difference were. In 1671, he was promoted to the place of lord chief juſtice of England, and behaved in

Burnet, &c. p. 30.

Burnet's Hiſt. of his own time, vol. 1.

Burnet's life, &c. p. 32.

Burnet, &c. p. 39.

that high ſtation with his uſual ſtrictneſs, regularity, and diligence: but about four years and a half after this advancement, he was on a ſudden brought very low by an inflammation in his midriff, which in two days time broke his conſtitution to that degree, that he never recovered: for his illneſs turned to an aſthma, which terminated in a dropſy. Finding himſelf unable to diſcharge the duties of his function, he petitioned in the beginning of January 1675-6 for a writ of eaſe; which being delayed, he ſurrendered his office into the lord chancellor's hands in February. He died the 25th of December following, and on the 4th of January was interred in the church-yard of Alderley among his anceſtors: for he did not much approve of burying in churches, but uſed to ſay, That churches were for the living, and church-yards for the dead. He was knighted ſoon after the reſtoration; and twice married, having by his firſt wife ten children.

Burnet, &c. p. 70.

He was the author of ſeveral things, which were publiſhed by himſelf: namely, 1. "An Eſſay touching the gravitation or non-gravitation of fluid bodies, and the reaſons thereof. Lond. 1674. 2. Difficiles nugæ, or obſervations touching the Torricellian experiment, and the various ſolutions of the ſame, eſpecially touching the weight and elaſticity of the air. 1674. 3. Obſervations touching the principles of natural motion, and eſpecially touching rarefaction and condenſation. 1677. 4. Contemplations moral and divine. 1677. 5. An Engliſh tranſlation of the life and death of Pomponius Atticus, written by his contemporary and acquaintance Cornelius Nepos; together with obſervations political and moral. 1677. 6. The primitive origination of mankind conſidered and explained according to the light of nature. 1677, &c." He left alſo at his deceaſe ſeveral other works which were publiſhed; namely, 1. "Pleas of the crown; or a methodical ſummary of the principal matters relating to that ſubject. 2. Diſcourſe touching proviſions for the poor. 3. A Treatiſe touching ſheriffs' accounts:" to which is joined his "Trial of witches at the aſſizes held at Bury St. Edmunds on March 1, 1664. 4. His Judgment of the nature of true religion, the cauſes of its corruption, and the church's calamity by men's addition and violences, with the deſired cure." 5. Several tracts, as "A diſcourſe of religion under three heads, &c. His treatiſe concerning proviſion for the poor already mentioned. A letter to his children adviſing

"them

" them how to behave in their ſpeech. A letter to one of " his ſons after his recovery from the ſmall pox. 6. Diſ- " courſe of the knowledge of God and of ourſelves, firſt " by the light of nature, ſecondly, by the ſacred Scriptures. " 7. The original inſtitution, power, and juriſdiction of " parliaments. 8. The hiſtory of the pleas of the crown;" firſt publiſhed in 1736 from his original manuſcript, and the ſeveral references to the records examined by the originals, with large notes, by Sollom Emlyn of Lincoln's Inn, eſq; 2 vol. folio. The houſe of commons had made an order, 29 November 1680, that it ſhould be printed then; but it never was printed till now. By his will he bequeathed to the ſociety of Lincoln's Inn his manuſcript books, of ineſtimable value, which he had been near forty years in gathering with great induſtry and expence. " He deſired they ſhould be " kept ſafe and all together, bound in leather, and chained; " not lent out or diſpoſed of: only, if any of his poſterity of " that ſociety ſhould deſire to tranſcribe any book, and give " good caution to reſtore it again in a prefixed time, they ſhould " be lent to him, and but one volume at a time: They are, " ſays he, a treaſure not fit for every man's view; nor is " every man capable of making uſe of them." Burnet, &c. p. 116.

HALES, (JOHN) uſually called the Ever Memorable, was born at Bath in Somerſetſhire in the year 1584, and educated in grammar learning there. At thirteen years of age he was ſent to Corpus Chriſti college in Oxford; and in 1605 was choſen fellow of Merton by the intereſt and contrivance of Sir Henry Savile, warden of that college; who obſerving the prodigious pregnancy of his parts, reſolved to bring him in, and employed him, though young, in his edition of the works of St. Chryſoſtom. His knowledge of the Greek tongue was ſo conſummate, that he was not only appointed to read the Greek lecture in his college, but was alſo made in 1612 Greek profeſſor to the univerſity. Sir Thomas Bodley, founder of the Bodleian library, dying in 1613, Mr. Hales was choſen by the univerſity to make his funeral oration: and the ſame year was admitted a fellow of Eton college. Five years after, in 1618, he accompanied ſir Dudley Carlton, king James's ambaſſador to the Hague, in quality of chaplain; and by this means he procured admiſſion to the ſynod of Dort, held at that time. He had the advantage of being preſent at the ſeſſions or meetings of that ſynod, and was witneſs to all their proceedings and tranſactions; of which he gave ſir Dudley an account in a ſeries

Athenæ Oxon. vol. 2.

Ibid.

Ibid.

of letters, printed afterwards among his Golden Remains. His friend Mr. Farindon, tells us, in a letter prefixed to this collection, that Mr. Hales "in his younger days was "a Calvinist, and even then when he was employed at that "synod; and that at the well preſſing of St. John iii. 16. "by Epiſcopius there, 'I bid John Calvin good night,' as "he hath often told me." He grew very fond of the remonſtrants method of theologizing; and after his return to England, being of a frank and open diſpoſition, wrote and talked in ſuch a manner, as brought him under the ſuſpicion of being inclined to ſocinianiſm: ſo far, in ſhort, that books actually written by Socinians were attributed to him.

In the mean time he had a moſt ardent thirſt after truth, and a deſire to have religion freed from whatever did not belong to it, and reduced to its primitive purity and ſimplicity; which temper of his was ſufficiently made known by a ſmall tract, he wrote for the uſe of his friend Mr. Chillingworth, concerning ſchiſm and ſchiſmaticks; in which he traced the original cauſe of all ſchiſm, and delivered with much freedom his principles about eccleſiaſtical peace and concord. This tract being handed about in manuſcript, a copy of it fell into the hands of Laud archbiſhop of Canterbury; who being diſpleaſed with ſome things in it, occaſioned Mr. Hales to draw up a vindication of himſelf, in a remarkable letter, which was firſt printed in the 7th edition of a pamphlet, intitled Difficulties and Diſcouragements, &c. He alſo ſent for him in 1638 to Lambeth, and after a conference of ſeveral hours, appears not only to have been reconciled to him, but even to have admitted him into his acquaintance and friendſhip. Some are of opinion, that the archbiſhop uſed Mr. Hales's aſſiſtance in compoſing the ſecond edition, in 1639, of his anſwer to the jeſuit Fiſher, where the objections of A. C. againſt the firſt edition are ſo fully and ſo learnedly confuted; and it is certain, that Mr. Hales was the ſame year preferred to a canonry of Windſor, which could not be done without the approbation and favour of the archbiſhop. This however he did not enjoy longer than to the beginning of the civil wars in 1642. About the time of the archbiſhop's death, he retired from the college at Eton into private lodgings in that town, where he remained for a quarter of a year unknown to any one, living only upon bread and beer; and when he heard of the archbiſhop's death, wiſhed his own head had been taken off inſtead of his grace's. He continued in his fellowſhip at Eton, though refuſing the Covenant, nor complying in any thing with

the

the times; but was ejected upon his refusal to take the Engagement, or oath to be faithful to the commonwealth of England as then established without a king or house of lords, in 1648 or 1649. After this, he underwent incredible hardships, and was obliged to sell one of the most valuable libraries that ever was in the possession of a private man, for the support of himself and his friends.

Nothing shews the unfortunate condition he was and had been in better, than the conversation he had one day with Mr. Farindon his intimate friend. This worthy person coming to see Mr. Hales some few months before his death, found him at very mean lodgings at Eton, but in a temper gravely chearful, and well becoming a good man under such circumstances. After a very slight and homely dinner suitable to their lodgings, some discourse passed between them concerning their old friends, and the black and dismal aspect of the times; and at last Mr. Hales asked Mr. Farindon to walk out with him into the church-yard. There this unhappy man's necessities pressed him to tell his friend, that he had been forced to sell his whole library, save a few books, which he had given away, and six or eight little books of devotion, which lay in his chamber; and that for money he had no more than what he then shewed him, which was about seven or eight shillings, and "besides, said he, I "doubt I am indebted for my lodging." Mr. Farindon, it seems, did not imagine that it had been so very low with him as this came to, and therefore was much surprized to hear it; but said, that "he had at present money to com-"mand, and to morrow would pay him fifty pounds, in "part of the many sums he and his wife had received of "him in their great necessities, and would pay him more "as he should want it." But Mr. Hales replied, "No, "you don't owe me a penny, or if you do I here forgive "you; for you shall never pay me a penny. I know you "and yours will have occasion for much more than what "you have lately gotten: but if you know any other friend "that hath too full a purse, and will spare me some of it, "I will not refuse that." To this Mr. Hales added, "When I die, which I hope is not far off, for I am weary "of this uncharitable world, I desire you to see me buried "in that place of the church-yard," pointing to the place. "But why not in the church, said Mr. Farindon, with the "provost, (sir Henry Savile) sir Henry Wotton, and the "rest of your friends and predecessors?" "Because, says "he, I am neither the founder of it, nor have I been a "bene-

Walker's Attempt towards recovering an account of the numbers and sufferings of the clergy, &c. in the late times of the grand rebellion, p. 94.

"benefactor to it, nor shall I ever now be able to be so, "I am satisfied." Mr. Hales died upon the 19th of May 1656, being aged 72 years; and the day after was buried, according to his own desire, in Eton college church yard. He is reported to have said in his former days, that he "thought he should never die a martyr;" but he suffered more than many martyrs have suffered, and certainly died little less than a martyr to the establishment in church and state.

All writers and parties have agreed in giving to Mr. Hales the character of one of the greatest as well as best men, that any age has produced. "He was, says Mr. Wood, highly Athenæ Oxon. "esteemed by learned men beyond, and within the seas; "from whom he seldom failed to receive letters every week, "wherein his judgment was desired as to several points of "learning." And as with the profound learning of a scholar he had all the politeness of a man of wit, so the same Ibid. historian tells us, that "when the king and court resided "at Windsor, he was frequented by noblemen and courtiers, who delighted much in his company; not for his "severe or retired walks of learning, but for his polite "discourses, stories, and poetry, in which last, 'tis suppo-"sed, he was excellent." That he had a talent for poetry, appears from sir John Suckling's mentioning him in his Sessions of poets:

"Hales set by himself most gravely did smile
"To see them about nothing keep such a coil.
"Apollo had spied him, but knowing his mind
"Past by, and called Falkland that sat just behind:"

and it is well known, that he was intimately acquainted with the most eminent wits and poets of his time, such as lord Falkland, sir John Suckling, sir William Davenant, Ben Johnson, &c. But Mr. Hales's talent for poetry, how excellent soever, was far being the most considerable of his accomplishments, as bishop Pearson will inform us upon his own knowledge: for he tells us, that he shall speak nothing Preface to Mr. Hales's Golden Remains. more than long experience and intimate acquaintance with him shall warrant him to speak. "Mr. Hales, says he, was "a man of as great sharpness, quickness and subtilty of wit, "as ever this or perhaps any nation bred. His industry did "strive, if it were possible, to equal the largeness of his "capacity, whereby he became as great a master of polite, "various, and universal learning, as ever yet conversed

"with

" with books. Proportionate to his reading was his medi-
" tation, which furniſhed him with a judgment beyond
" the vulgar reach of man, built upon unordinary notions,
" raiſed out of ſtrange obſervations and comprehenſive
" thoughts within himſelf. So that he really was a moſt
" prodigious example of an acute and piercing wit, of a
" vaſt and illimited knowledge, of a ſevere and profound
" judgment. Although, continues the biſhop, this may
" ſeem, as in itſelf it truly is, a grand elogium, yet I can-
" not eſteem him leſs in any thing which belongs to good
" men, than in thoſe intellectual perfections; and had he
" never underſtood a letter, he had other ornaments ſuffi-
" cient to endear him. For he was of a nature, as we
" ordinarily ſpeak, ſo kind, ſo ſweet, ſo courting all man-
" kind, of an affability ſo prompt, ſo ready to receive all
" conditions of men, that I conceive it near as eaſy a taſk
" to become ſo knowing, as ſo obliging. As a chriſtian,
" none was ever more acquainted with the nature of the goſpel,
" becauſe none more ſtudious of the knowledge of it, or
" more curious in the ſearch, which being ſtrengthened by
" thoſe great advantages before mentioned, could not prove
" otherwiſe than highly effectual. He took indeed to him-
" ſelf a liberty of judging not of others, but for himſelf;
" and if ever any man might be allowed in thoſe matters
" to judge, it was he who had ſo long, ſo much, ſo advan-
" tageouſly conſidered; and which is more, never could be
" ſaid to have had the leaſt worldly deſign in his determina-
" tions. He was not only moſt truly and ſtrictly juſt in
" his ſecular tranſactions, moſt exemplarily meek and hum-
" ble notwithſtanding his perfections, but beyond all exam-
" ple charitable, giving unto all, preſerving nothing but
" his books to continue his learning and himſelf: which
" when he had before digeſted, he was forced at laſt to feed
" upon, at the ſame time the happieſt and moſt unfortunate
" Helluo of books, the grand example of learning, and of
" the envy and contempt which followeth it." A grand elogium indeed! and yet on all hands agreed to be a juſt one. We may well therefore join with the celebrated Andrew Marvel, in " reckoning it, as he did, not one of the leaſt
" ignominies of that age, that ſo eminent a perſon ſhould
" have been, by the iniquity of the times, reduced to thoſe
" neceſſities under which he lived."

Rehearſal tranſpoſed, p. 175. 2d edit.

We do not find that Mr. Hales ever ſuffered any thing to be publiſhed in his life-time, except the oration which he made at the funeral of ſir Thomas Bodley in 1613: this

was

was printed at Oxford that year, and again in the Vitæ ſelectorum aliquot virorum, &c. by Bates in 1681. Biſhop Pearſon, in the place referred to above, ſays that "while "he lived, none was ever more ſollicited and urged to "write, and thereby truly teach the world than he; but "that none was ever ſo reſolved, pardon the expreſſion, ſo "obſtinate againſt it." However two or three years after his death, namely in 1659, there came out a collection of his works with this title, "Golden Remains of the ever "memorable Mr. John Hales of Eton college," &c. which was enlarged with additional pieces in a ſecond edition in 1673. This collection conſiſts of Sermons, Miſcellanies, and Letters; all of them written upon particular occaſions. In 1677, there appeared another collection of his works, intitled, "Several tracts by the ever memorable Mr. John "Hales," &c. The firſt of which is, "concerning the "ſin againſt the Holy Ghoſt;" the ſecond, "concerning "the ſacrament of the Lord's ſupper, and whether the "church may err in fundamentals;" the third, "A Para-"phraſe on the 12th chapter of the goſpel according to St. "Matthew;" the fourth, "concerning the power of the "keys, and auricular confeſſion;" the fifth, "concerning "ſchiſm and ſchiſmaticks;" and ſome ſhort pieces intitled, "Miſcellanies." There is no preface nor advertiſement to this volume, which ſeems to have been put out by the unknown editor with caution; but it is finely and correctly printed, with Mr. Hales's picture before it. To theſe two volumes of poſthumous works we muſt add the letter to archbiſhop Laud, mentioned before, which was firſt printed in 1716.

HALIBEIGH, a Polander, whoſe original name was Bobowſki, was born a chriſtian; but being taken by the Tartars while a child, was ſold to the Turks, who educated him in their religion. He acquired the knowledge of ſeventeen languages, among the reſt, of the French, Engliſh and German, having had part of his education in theſe countries; and became interpreter to the Grand Signior. He tranſlated into the Turkiſh language the catechiſm of the church of England, and all the Bible. He compoſed a Turkiſh grammar and dictionary, and other things which were never printed. His principal work is, "a Treatiſe up-"on the liturgy of the Turks, their pilgrimages to Mecca, "their circumciſion, and manner of viſiting the ſick;" which was publiſhed by Thomas Smith in Latin, in the appendix

pendix of the "Itinera Mundi ab Abrahamo Peritſol," printed at Oxford in 1691. His death, which happened in 1675, prevented the execution of a deſign which he had formed of returning to the chriſtian religion. He is ſuppoſed to have furniſhed Ricaut, the conſul of Smyrna, with ſome materials for his book intitled, "The State of the Ottoman Empire."

HALL (JOSEPH) an ingenious and learned divine, and ſucceſſively biſhop of Exeter and Norwich, was born July the 1ſt, 1574, in Briſtow Park, within the pariſh of Aſhby de la Zouch in Leiceſterſhire, of honeſt parentage. His ſchool-education was at his native place; and, at the age of fifteen, he was ſent to Emanuel College in Cambridge, of which in due time, after taking his degrees, he became fellow. He often diſputed and preached before the univerſity; and he read alſo the rhetoric lecture in the public ſchools for two years with great applauſe. He diſtinguiſhed himſelf as a wit and poet in this early ſeaſon of his life; for he publiſhed in 1597, "Virgidemiarum: Satires in ſix "books." The three firſt are called toothleſs ſatires, poetical, academical, moral: the three laſt, biting ſatires. They were reprinted at Oxford in 1753, 8vo. He calls himſelf in the prologue the firſt ſatyriſt in the Engliſh language:

Some Specialties in the Life of Joſ. Hall, &c. written with his own hand. Prefixed to the Shaking of the Olive tree, or his remaining works, Lond. 1660. 4to.

"I firſt adventure, follow me who liſt,
"And be the ſecond Engliſh ſatyriſt."

After ſix or ſeven years ſtay in college, he was preſented to the rectory of Halſted in Suffolk by Sir Robert Drury; and, being thus ſettled, married a wife, with whom he lived happily forty nine years. In 1605, he accompanied ſir Edmund Bacon to the Spa, where he compoſed his ſecond "Century "of Meditations." He had an opportunity, in this journey, of informing himſelf with his own eyes of the ſtate and practices of the Romiſh church; and at Bruſſels he entered into a conference with Coſter the jeſuit. After his return, having ſome miſunderſtanding with his patron about the rights of his living, he reſolved to quit it, as ſoon as he could conveniently; and while he was meditating on this, Edward Lord Denny, afterwards earl of Norwich, gave him the donative of Waltham-Holy-Croſs in Eſſex. About the ſame time, which was in 1612, he took the degree of doctor in divinity. He had been made chaplain a little before to Prince Henry, who was much taken with his Meditations, and with two ſermons he had preached before him, and on that account conferred

ferred this honour on him. In the ſecond year of his monthly attendance, when he ſollicited a diſmiſſion, the prince ordered him to ſtay longer, promiſing him ſuitable preferments: but being loth to forſake his noble patron, who had placed his heart much upon him, he waved the offer, and remained two and twenty years at Waltham. In the mean time he was made prebendary of the collegiate church of Wolverhampton, and, in 1616, dean of Worceſter, though he was then abſent attending the embaſſy of Lord Hay into France. The year after, he attended his Majeſty into Scotland as one of his chaplains; and the year after that, viz. in 1618, was ſent to the ſynod of Dort with others of our Engliſh divines. Indiſpoſition obliged him to return home very ſoon: however, before his departure, he preached a Latin ſermon to that famous aſſembly, which by their preſident and aſſiſtants took a ſolemn leave of him: and the deputies of the ſtates diſmiſſed him with an honourable retribution, and ſent after him a rich gold medal, having on it the portraiture of the ſynod.

Having refuſed in 1624 the biſhopric of Glouceſter, he accepted in 1627 that of Exeter. Though he was reckoned a favourer of puritaniſm, yet he writ, in the beginning of the troubles, with great ſtrength in defence of epiſcopacy. Concerning his being ſuſpected of puritaniſm, take his own words: "The billows went ſo high, that I was three ſeveral "times upon my knee to his majeſty, to anſwer theſe great "criminations; and what conteſtation I had with ſome great "lords concerning theſe particulars, it would be too long to "report: only this, under how dark a cloud I was here-"upon I was ſo ſenſible, that I plainly told the lord arch-"biſhop of Canterbury, that rather than I would be ob-"noxious to thoſe ſlanderous tongues of his miſinformers, I "would caſt up my rochet. I knew I went right ways, and "would not endure to live under undeſerved ſuſpicions." Specialties, p. 41. In November 1641 he was tranſlated to the ſee of Norwich; but on the 30th of December following, having joined with other biſhops in the proteſtation againſt the validity of all laws made during their forced abſence from the parliament, he was voted amongſt the reſt to the Tower, and committed thither the 30th of January, in all the extremity of froſt, at eight o'clock in a dark evening. About June 1642, he was releaſed upon giving 5000 *l.* bail, and withdrew to Norwich; where he lived in tolerable quiet till April 1643. But then the order for ſequeſtring notorious delinquents being paſſed, in which he was included by name, all his rents were ſtopped, and he had nothing to live on but what the parliament allowed

allowed him; all the while ſuffering the greateſt inconveniencies, which he has given an account of in a piece, intitled his "Hard Meaſure." In the year 1647, he retired to a little eſtate, which he rented at Higham near Norwich; and in this retirement he ended his life on the 8th of September 1656, in the 82d year of his age. He was buried in the church yard of that pariſh without any memorial; for in his will he has this paſſage, "I do not hold God's houſe a "meet repoſitory for the dead bodies of the greateſt ſaints."

He is univerſally allowed to have been a man of great wit and learning, and of as great meekneſs, modeſty, and piety. He was ſo great a lover of ſtudy, that he earneſtly wiſhed his health would have allowed him to do it even to exceſs. His works, beſides the Satires above mentioned, make in all five volumes in folio and quarto; and "are filled, ſays Mr. "Bayle, with fine thoughts, excellent morality, and a great "deal of piety." His writings ſhew, that he was very zealous againſt popery; neither was he more favourable to thoſe who ſeparated from the mother-church without an extreme neceſſity. He lamented the diviſions of proteſtants, and wrote ſomething with a view of putting an end to them. Dict. art. HALL.

Two of his pieces were publiſhed in 1662, with Dury's Irænicorum Tractatuum Prodromus. His miſcellaneous letters are, in the judgment of Mr. Bayle, very good: they are without date; but being dedicated to Prince Henry, eldeſt ſon to King James I. we may conclude they were wrote before the year 1613, becauſe that prince died on the 6th of November 1612. He obſerves, in his epiſtle dedicatory, that it was not as yet uſual in England to publiſh diſcourſes in form of letters, as was done in other nations. In the catalogue of his works is a ſatyrical piece, intitled, Mundus idem & alter, &c. that is, "The world different, yet the ſame." This is, as Mr. Bayle ſays, a learned and ingenious fiction, wherein he deſcribes the vicious manners of ſeveral nations; the drunkenneſs of one, the lewdneſs of another, &c. and does not ſpare the court of Rome. We cannot find out in what year it was firſt publiſhed; but it was reprinted at Utrecht, 1643, in 12mo. to which edition, adorned with maps, is joined, becauſe of the conformity of the matter, Campanella's City of the Sun, and the New Atalantis of Chancellor Bacon. Gabriel Naude ſays of this work, that "it is calculated leſs to divert the readers, than "to inflame their minds with the love of virtue." Our author did not approve of Engliſh gentlemens travelling into foreign countries; and compoſed a book on that ſubject, which Art. DURY. Bibliog. Polit. p. 517. edit. 1692.

which he dedicated to Lord Denny his patron. It is intitled "Quod vadis? or, a juſt cenſure of travel, as it is commonly "undertaken by the gentlemen of our nation." He is not the only perſon who has complained of the bad effects of travelling; but, with regard to this ſubject, much may be ſaid on both ſides. Juſtus Lipſius approved of it, and has given very good inſtructions concerning it, in the 22d Letter of the 1ſt Century.

See his works.

HALLÉ (PETER) profeſſor of canon law in the univerſity of Paris, was born at Bayeux in Normandy, September the 8th, 1611. He ſtudied philoſophy, the law, and divinity, for five years in the univerſity of Caen; and alſo applied himſelf to poetry, under the directions of his uncle Anthony Hallé, who was an eminent poet, with ſuch ſucceſs, that he gained the prizes in the poetical exerciſes that are performed every year in theſe two cities, "to the honour of the imma-"culate conception of the Virgin Mary." This gained him ſo great a reputation, that though he was ſtill very young, he was choſen teacher of rhetoric in the univerſity of Caen. Some time after, being rector of the univerſity, he made an oration to Monſieur Seguier, chancellor of France, then in Normandy, to ſuppreſs ſome popular inſurrections; which was ſo much approved by that head of the law, that he received a doctor of law's cap from his hands in preſence of the great council, March the 18th, 1640. He attended Mr. Seguier to Paris, and gained ſuch reputation by ſome pieces he publiſhed, that they offered him the maſterſhip of five different colleges; and he was incorporated in his abſence (a very unuſual thing!) into the body of the univerſity, Auguſt the 14th, 1641. He was made king's poet, and reader of the Latin and Greek tongues in the royal college, December the 18th, 1646. His ſtrong application to ſtudy having ruined his health, he was obliged to reſt for two years, in order to recover it. He afterwards reſolved to raiſe the glory of the faculty of the law, which was ſunk to a miſerable condition; and in 1655 he obtained the poſt of regius profeſſor of the canon law, when he vigorouſly began, and, tho' he met with great difficulties, ſucceſsfully executed what he had reſolved.

Beſides "Canonical Inſtitutions," which he publiſhed in the year 1685, he wrote alſo for the uſe of his pupils ſeveral treatiſes upon the civil and canon laws; as, concerning Councils, the Pope's Authority, the Regale, Simony, Uſury, Cenſures, Regular Perſons, Eccleſiaſtical Benefices, Matrimony, Laſt Wills and Teſtaments, &c. He had publiſhed in

in the year 1655 in 8vo. a collection of Latin poems and orations. He died upon the 27th of December, 1689.

HALLEY (EDMUND) a moſt eminent Engliſh philoſopher and aſtronomer, was born in the pariſh of St. Leonard Shoreditch near London, upon the 29th of October 1656. His father, a wealthy citizen and ſoap-boiler in Winchester-ſtreet, put him at a proper age to St. Paul's School under the learned Dr. Thomas Gale: where he not only excelled in all parts of claſſical learning, but made an uncommon advance in mathematical; ſo much that, as Mr. Anthony Wood ſays, he had perfectly learnt the uſe of the celeſtial globe, and could make a complete dial; and we are informed by Mr. Halley himſelf, that he obſerved the change of the variation of the magnetic needle at London in 1672, that is, one year before he left ſchool. In 1673, he was entered a commoner of Queen's College in Oxford, where he applied himſelf with great aſſiduity and ſucceſs to practical and geometrical aſtronomy, in which he was greatly aſſiſted by a curious apparatus of inſtruments, which his father, willing to encourage his ſon's genius, had purchaſed for him. At the age of nineteen years, he began to oblige the public with new obſervations and diſcoveries, and continued to do ſo to the end of a very long life. It would greatly exceed the bounds we have propoſed to ourſelves in theſe memoirs, to enter into a detail of all Mr. Halley's productions; and the reader will be able to form as clear a notion of the man, from a relation of ſome of the moſt conſiderable. Beſides particular obſervations which he had made from time to time upon the celeſtial phænomena, he had, from his firſt admiſſion into college, purſued a general ſcheme for aſcertaining the true places of the fixed ſtars, and thereby correcting the errors of Tycho Brahe. His original view therein was to carry on the deſign of that firſt reſtorer of aſtronomy, by completing the catalogue of thoſe ſtars from his own obſervations: but, upon farther inquiry, finding this province taken up by Hevelius and Flamſtead, he dropped that purſuit, and formed another; which was, to perfect the whole ſcheme of the heavens by the addition of the ſtars, which lie ſo near the ſouth pole, that they could not be obſerved by thoſe aſtronomers, as never riſing above the horizon either at Dantzick or Greenwich. With this view he left the univerſity, before he had taken any degree, and applied himſelf to Sir Joſeph Williamſon, then ſecretary of ſtate, and to Sir Jonas Moor ſurveyor, both encouragers of theſe ſtudies, who applauding

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plauding his purpoſe, mentioned it to King Charles II. The King was much pleaſed with the thing, and immediately recommended him to the Eaſt-India Company, who thereupon promiſed to ſupply him with all the accommodations and conveniences they could, and to carry him to St. Helena, then in their poſſeſſion by a grant from the crown, which he pitched upon as a very proper ſituation for his deſign. Accordingly he embarked for that iſland in November 1676, and arriving there ſafely in three months, he ſtuck cloſe to his teleſcope, till he finiſhed his aſk, and completed his catalogue. This done, he returned to England in November 1678; and having delineated a planiſphere, wherein he laid down the exact places of all the ſtars near the ſouth pole from his own obſervations, he preſented it, with a ſhort deſcription, to his majeſty. Among theſe ſtars there appeared (ſuch was Mr. Halley's addreſs) The "Conſtellation of the Royal Oak," with this deſcription: "Robur Carolinum in perpetuam ſub illius "latebris ſervati Caroli Secundi Magnæ Britanniæ Regis me-"moriam, in cœlum merito tranſlatum." The king was greatly ſatisfied with Mr. Halley, and gave him at his own requeſt a letter of mandamus to the univerſity of Oxford for the degree of maſter of arts; the words of which are, that "his majeſty has received a good account of his learning as "to the mathematics and aſtronomy, whereof he has got-"ten a good teſtimony by the obſervations he has made, du-"ring his abode in the iſland of St. Helena." This letter was dated November the 18th, and the ſame month he was alſo choſen fellow of the royal ſociety. Indeed his catalogue of theſe ſouthern ſtars merited particular honour: it was an entirely new acquiſition to the aſtronomical world, and might not unaptly be called, "Cœlum Auſtrale eo uſque "incognitum;" and thence he acquired a juſt claim to the title which by Flamſtead was not long after given him, of the Southern Tycho.

Eloge of Mr. Halley, in the Memoirs of the Royal Academy at Paris in 1742.

Wood's Faſti.

Preface to the Doctrine of the Sphere, in Sir Jonas Moore's Syſtem of the Mathematics, Lond. 1681.

In 1679, Mr. Halley was pitched upon by the royal ſociety to go to Dantzick, for the ſatisfaction of Mr. Hevelius the conſul, to adjuſt a diſpute between him and Mr. Robert Hook, about the preference of plain or glaſs ſights in aſtroſcopical inſtruments. He ſet out May the 14th of this year, with a letter recommendatory from that ſociety, and arrived at that city on the 26th. He waited on the conſul immediately, and, after ſome converſation, agreed to enter upon the buſineſs of his viſit that ſame night; on which, and every night afterwards, when the ſky permitted, the two aſtronomers made their obſervations together till the 18th of

See Hevelius.

July, when Mr. Halley left Dantzick, and returned to England. Here he continued till the latter end of the following year 1680; when he ſet out upon what is uſually called the *grand tour*, accompanied by the celebrated Mr. Nelſon, who had been his ſchool-fellow, and was his friend. They croſſed the water in December to Calais; and, in the mid-way from thence to Paris, Mr. Halley had, firſt of any one, a ſight of the remarkable comet, as it then appeared a ſecond time that year in its return from the ſun. He had, the November before, ſeen it in its deſcent, and now haſtened to complete his obſervations upon it, in viewing it from the Royal Obſervatory of France. That building had been finiſhed not many years before; and Mr. Halley's deſign in this part of his tour was to ſettle a friendly correſpondence between the two royal aſtronomers of Greenwich and Paris; watching in the mean time all occaſions of improving himſelf under ſo great a maſter as Caſſini, as he had done before under Mr. Hevelius. From Paris he went with his fellow-traveller by the way of Lyons to Italy, where he ſpent a great part of the year 1681: but his affairs then calling him home, he left Mr. Nelſon at Rome, and returned to England, after making ſome ſtay a ſecond time at Paris.

See Mr. Halley's Letter to Mr. Nelſon, concerning Mr. Dodwell's Book De Cyclis, at the end of Brokeſby's Life of Dodwell, Lond. 1715.

Soon after his return to England, he married the daughter of Mr. Tooke, Auditor of the exchequer; and, upon his marriage, took a houſe at Iſlington near London, where he immediately ſet up his tube and ſextant, and eagerly purſued his favourite ſtudy. In 1683 he publiſhed his "Theory of the Va-"riation of the Magnetical Compaſs," wherein he ſuppoſes "the whole globe of the earth to be one great magnet, having "four magnetical poles or points of attraction," &c. The ſame year alſo he entered early upon a method of finding out the longitude by a moſt accurate obſervation of the moon's motion. His purſuits are ſaid to have been interrupted about this time by the death of his father, who, having ſuffered greatly by the fire of London, as well as by a ſecond marriage, into which he had imprudently entered, was found to have waſted his fortunes: but he ſoon reſumed them; for in January 1684 he turned his thoughts upon the ſubject of Kepler's ſeſquialterate proportion, and, after ſome meditation, concluded from it, that the centripetal force muſt decreaſe in proportion to the ſquares of the diſtances reciprocally. He found himſelf, however, unable to make it out in any geometrical way, and therefore firſt applied to Mr. Hooke and Sir Chriſtopher Wren; who not affording him any aſſiſtance, he went to Cambridge in Auguſt to Mr. Newton, who

ſupplied him fully with what he had ſo ardently ſought. But Mr. Halley, having now found an immenſe treaſure, could not reſt, till he had prevailed with the owner to enrich the public therewith; and to this interview the world is in ſome meaſure indebted for the *Principia Mathematica Philoſophiæ Naturalis*. The *Principia* were publiſhed in 1686; and Mr. Halley, who had the whole care of the impreſſion by the direction of the royal ſociety, preſented it to his Majeſty King James II. with a diſcourſe of his own, giving a general account of the aſtronomical part of that book. He alſo wrote a very elegant copy of verſes in Latin, which are prefixed to the *Principia*.

The ſame year Mr. Halley undertook to explain the cauſe of a natural phænomenon, which had till then baffled the reſearches of the ableſt geographers. The Mediterranean Sea is obſerved not to ſwell in the leaſt, although there is no viſible diſcharge of the prodigious quantity of water which runs into it from nine large rivers, beſides ſeveral ſmall ones, and the conſtant ſetting in of the current at the mouth of the ſtreights. His ſolution of this difficulty gave ſo much ſatisfaction to the ſociety, that he received orders to proſecute theſe inquiries. He did ſo; and having ſhewn, by the moſt accurate experiments, how that great increaſe of water was actually carried off in vapours raiſed by the action of the ſun and wind upon its ſurface, he proceeded with the like ſucceſs to point out the method uſed by nature to return the ſaid vapours into the ſea. This circulation he ſuppoſes to be carried on by the winds driving theſe vapours to the mountains; where being collected, they form ſprings, which uniting become rivulets or brooks, and many of theſe again meeting in the vallies, grow into large rivers, emptying themſelves at laſt into the ſea: thus demonſtrating, in the moſt beautiful manner, the way in which the equilibre of receipt and expence is continually preſerved in the univerſal ocean. Mr. Halley ſtill continued to give his labours to the world by the canal of the Philoſophical Tranſactions, of which, for many years, his pieces were the chief ornament and ſupport. Their various merit is thrown into one view by the writer of his Eloge, cited above; who, having mentioned his "Hiſtory of the Trade-winds and "Monſoons," proceeds in theſe terms: "This was immedi-"ately followed by his Eſtimation of the quantity of va-"pours which the ſun raiſes from the ſea; the circulation of "vapours; the origin of fountains; queſtions on the nature "of light and tranſparent bodies; a determination of the "degrees of mortality, in order to adjuſt the valuation of

"annuities

" annuities on lives; and many other works, in which al-
" moſt all the ſciences, aſtronomy, geometry and algebra,
" optics and dioptrics, baliſtic and artillery, ſpeculative and
" experimental philoſophy, natural hiſtory, antiquities, philo-
" logy and criticiſm; being about twenty five or thirty
" diſſertations, which he produced during the nine or ten
" years of his reſidence at London; and all abounding with
" ideas new, ſingular, and uſeful."

In the year 1691, the Savilian profeſſorſhip of aſtronomy at Oxford being vacant, Mr. Halley applied for that place, but did not ſucceed. Mr. Whiſton, in the "Memoirs of " his own Life," tells us from Dr. Bentley, that Mr. Hal- Vol. 1. p. 108. ley "being thought of for ſucceſſor to the mathematical chair " at Oxford, Biſhop Stillingfleet was deſired to recommend " him at court; but hearing, that he was a ſceptic and a ban-" terer of religion, the biſhop ſcrupled to be concerned, till " his chaplain Mr. Bentley ſhould talk with him about it, " which he did. But Mr. Halley was ſo ſincere in his infi-" delity, that he would not ſo much as pretend to believe the " chriſtian religion, though he thereby was likely to loſe a " profeſſorſhip; which he did accordingly, and it was then " given to Dr. Gregory." Mr. Halley publiſhed his "Theory of the variation of the Magnetical Compaſs," as we have have already obſerved, in 1683; which, though it was well received both at home and abroad, he found, upon a review, liable to great and inſuperable objections. Yet the phænomena of the variation of the needle, upon which it is raiſed, being ſo many certain and indiſputed facts, he ſpared no pains to poſſeſs himſelf of all the obſervations relating to it he could poſſibly come at. To this end he procured an application to be made to King William, who appointed him commander of the Paramour Pink, Auguſt 19, 1698; with expreſs orders to ſeek by obſervations the diſcovery of the rule of the variations, and, as the words of his commiſſion run, " to call at his Majeſty's ſettlements in America, and make " ſuch further obſervations as are neceſſary for the better " laying down the longitude and latitude of thoſe places, and " to attempt the diſcovery of what land lies to the ſouth of " the weſtern ocean." He ſet out on this attempt the 24th of November following, and proceeded ſo far as to croſs the line; but his men growing ſickly and untractable, and his firſt lieutenant mutinying, he returned home in June 1699. After getting his lieutenant tried and caſhiered, he ſet off in September following a ſecond time, having the ſame ſhip with another of leſſer bulk, of which he had alſo

the command. He traverſed the vaſt Atlantic ocean from one hemiſphere to another, as far as the ice would permit him to go; and in his way back touched at St. Helena, the coaſt of Brazil, Cape Verd, Barbadoes, Madeiras, the Canaries, the coaſt of Barbary, and many other latitudes, arriving in England in September 1700. Having thus furniſhed himſelf with a competent number of obſervations, he publiſhed in 1701 "a General Chart ſhewing at one view the "variation of the compaſs in all thoſe ſeas where the Eng-"liſh navigators were acquainted;" and hereby, firſt of any one, laid a ſure foundation for the diſcovery of the law or rule, whereby the ſaid variation changes all over the world.

The captain, for he had now acquired that title and character, had been at home little more than half a year when he went in the ſame ſhip, with another expreſs commiſſion from the King, to obſerve the courſe of the tides in every part of the Britiſh channel at home, and to take the longitude and latitude of the principal head-lands, in order to lay down the coaſt truly. Theſe orders were executed with his uſual expedition and accuracy; and ſoon after his return he publiſhed, in 1702, a large map of the Britiſh Channel. The emperor of Germany having reſolved to make a convenient and ſafe harbour for ſhipping in that part of his dominions which borders upon the Adriatic, Captain Halley was ſent this year by Queen Anne to view the two ports on the Dalmatian coaſt, lying to that ſea. He embarked on the 27th of November, went over to Holland, and paſſing thence through Germany to Vienna, he proceeded to Iſtria, with a view of entring upon the execution of the emperor's deſign; but ſome oppoſition being given to it by the Dutch, it was laid aſide: nevertheleſs, the emperor preſented him with a rich diamond ring from his own finger, and gave him a letter of high commendation, written with his own hand to queen Anne. He was likewiſe received with great reſpect by the king of the Romans, by prince Eugene, and the principal officers of that court. Preſently after his arrival in England, he was diſpatched again upon the ſame buſineſs; and paſſed this time through Oſnaburg and Hanover, where he ſupped with his late Britiſh majeſty, then electoral prince, and his ſiſter the queen of Pruſſia. Arriving at Vienna, he was preſented the ſame evening to the emperor, who directly ſent his chief engineer to attend him to Iſtria; where they repaired, and added ſome new fortifications to that of Trieſte, the port of Boccari being found fit to receive all kind of ſhipping with ſafety.

Having

Having ſeen the work finiſhed, he returned to England in November 1703; and Dr. Wallis being deceaſed a few weeks before, Mr. Halley was appointed Savilian profeſſor of geometry at Oxford in his room, and had the degree of Doctor of laws conferred upon him by that univerſity. He was ſcarcely ſettled at Oxford, when Dr. Aldrich, dean of Chriſt-church, engaged him to tranſlate into Latin from the Arabic Apollonius de Sectione Rationis. At the ſame time, from the account given of them by Pappus, he reſtored the two books, which are loſt of the ſame author, De Sectione Spatii; and the whole work was publiſhed by him in one volume 8vo. at Oxford in 1706. Afterwards he took a ſhare with his collegue, Dr. David Gregory, in preparing for the preſs the ſame Apollonius's Conics; and ventured to ſupply the whole 8th book, which is loſt, of the original. He likewiſe added Serenus on the Section of the Cylinder and Cone, printed fron the original Greek with a Latin tranſlation, and publiſhed the whole in 1710 in folio: not to mention, that in the midſt of all theſe publications the Miſcellanea Curioſa, in three volumes, had come out under his direction in 1708. In 1713, on the 13th of November, he ſucceeded Dr. afterwards ſir, Hans Sloane, in the poſt of ſecretary to the royal ſociety; and, upon the death of Mr. Flamſtead in 1719, was appointed to ſucceed him at Greenwich by his late majeſty king George the Firſt; which made Dr. Halley, that he might be more at liberty for the proper buſineſs of his ſituation, reſign the poſt of ſecretary to the royal ſociety in 1721.

Upon the acceſſion of his late majeſty to the throne, his conſort queen Caroline thought proper to make a viſit at the Royal Obſervatory; and being pleaſed with every thing ſhe ſaw, took notice, that Dr. Halley had formerly ſerved the crown as a captain in the navy, and ſoon after obtained a grant of his half-pay for that commiſſion, which he enjoyed from that time during his life. An offer was alſo made him of being appointed mathematical preceptor to the duke of Cumberland; but he declined that honour, by reaſon of his great age, and becauſe he deemed the ordinary attendance upon that employ would be inconſiſtent with the performance of his duty at Greenwich. In Auguſt, 1729, he was admitted as a foreign member of the academy of ſciences at Paris. About the year 1737 he was ſeized with a paralytic diſorder in his right hand, which, it is ſaid, was the firſt attack he ever felt upon his conſtitution: however, he came as uſual once a-week, till within a little while before his death, to ſee his friends in town on Thurſday, before the

meeting of the royal ſociety. His paralytic diſorder increaſing, his ſtrength gradually wore away, and he came at length to be wholly ſupported by ſuch cordials as were ordered by his phyſician Dr. Mead; till being tired with theſe, he aſked for a glaſs, and having drank it, preſently expired as he ſat in his chair, without a groan, on the 14th of January, 1741-2, in the 86th year of his age. His corps was interred near Greenwich, in the church-yard of a ſmall village called Lee, where was erected over him a handſome tomb with this inſcription:

Sub hoc marmore
Placide requieſcit cum uxore chariſſima
Edmundus Halleius, L. L. D.
Aſtronomorum ſui ſeculi facile princeps.
Ut vero ſcias lector
Qualis quantuſque vir ille fuit,
Scripta ejus multifaria lege:
Quibus omnes fere artes et ſcientias
Illuſtravit, ornavit, amplificavit.
Æquum eſt igitur,
Ut quem cives ſui virum
Tantopere coluere,
Memoriam ejus poſteritas
Grata veneretur.

Natus } eſt A. C. { MDCLVI.
Mortuus } { MDCCXLI.

Hoc ſaxum optimis parentibus
Sacrârunt duæ filiæ pientiſſimæ
Anno C. MDCCXLII.

Niceron, &c. Dupin, Nov. Bibl. des Aut. Eccleſ. &c. Fontenelle, Eloge de monſ. Hamel.

HAMEL, (JOHN BAPTISTE DU) an eminent French philoſopher and divine, was born of a good family at Vire in Lower Normandy in the year 1624. He paſſed through his firſt ſtudies at Caen, and his courſe of rhetoric and philoſophy at Paris. At eighteen years of age he wrote a treatiſe, in which he explained, in a very ſimple manner, and by one or two figures, Theodoſius's three books upon ſpherics; to which he added a tract upon trigonometry extremely ſhort yet perſpicuous, and deſigned as an introduction to aſtronomy. In one of his latter works he obſerves, that he was prompted by the vanity natural to a young man to publiſh this book: but, as Fontenelle remarks, there are few perſons of that age capable of ſuch an inſtance of vanity. At nineteen,

teen, he entered himſelf into the congregation of the oratory, where he continued ten years, and left it in order to be curate of Neuilli upon the Marne. He applied in the mean time intenſely to ſtudy, and diſtinguiſhed himſelf greatly by publiſhing works upon aſtronomy and philoſophy. In 1666, monſieur Colbert propoſed to Lewis XIV. a ſcheme, which was approved by his majeſty, for eſtabliſhing a royal academy of ſciences; and appointed our author ſecretary of it. In 1668, he attended monſieur Colbert de Croiſſy, plenipotentiary for the peace at Aix la Chapelle; and upon the concluſion of it, accompanied him in his embaſſy to England, where he formed an acquaintance with the moſt eminent perſons of this nation, particularly with Boyle, Ray, and Willis. From thence he went over to Holland, and ſo returned to France, having made a great number of uſeful obſervations in his travels. In 1678, his Philoſophia Vetus & Nova, ad uſum ſcholæ accommodata in regia Burgundia pertractata, was printed at Paris in four volumes in 12mo; and in 1681, enlarged and reprinted there in ſix. This work, which was done by the order of monſieur Colbert, contains a judicious collection of the antient and modern opinions in philoſophy. Several years after the publication of it, the jeſuits carried it into the Eaſt Indies, and taught it with ſucceſs; and father Bovet, a famous miſſionary in China, wrote into Europe, that when his brethren and himſelf engaged in drawing up a ſyſtem of philoſophy in the Tartarian language for the emperor, one of the chief ſources they drew from was Du Hamel's Philoſophia Vetus & Nova. His works in this way, now become very numerous, were collected and publiſhed at Nuremberg 1681 in four volumes 4to. under the title of, Opera Philoſophica & Aſtronomica: and they were highly valued then, though the improvements in philoſophy ſince his time have brought them into diſcredit, by rendering them of little or no uſe. In 1697, he reſigned his place of ſecretary of the royal academy of ſciences, which by his recommendation he procured for monſieur de Fontenelle. He had ſome years before this devoted himſelf to divinity, and publiſhed ſome large works in this way. However, he did not loſe all care of his former ſtudies, but publiſhed at Paris in 1698, Regiæ Scientiarum Academiæ Hiſtoria, 4to. in four books; which being greatly liked, he afterwards augmented with two books more. It contains an account of the foundation of the royal academy of ſciences and its tranſactions from 1666 to 1700, and is now the moſt uſeful of any of his works relating to philoſophy;

phy; as perhaps the moſt uſeful, which he publiſhed in Theology, is his laſt work printed at Paris 1706 in folio, and intitled, Biblia Sacra Vulgatæ editionis, una cum ſelectis ex optimis quibuſque interpretibus notis, prolegomenis, novis tabulis chronologicis & geographicis.

He died at Paris on the 6th of Auguſt 1706, without any ſickneſs and of mere old age, being almoſt eighty three years old. Though he had quitted his cure at Neuilli in 1663, yet he went every year to viſit his old flock; and the day he ſpent there was kept as an holy-day by the whole village. He was highly eſteemed by the moſt eminent prelates of France, though he enjoyed but very ſmall preferments. He was Regius profeſſor of philoſophy, in which poſt he was ſucceeded by monſieur Varignon. He was a man of great modeſty, affability, piety, and integrity; he was diſintereſted, averſe to all conteſts, and exempt from jealouſy and affectation. He wrote Latin with prodigious purity and elegance.

HAMMOND, (Dr. Henry) a moſt learned and pious Engliſh divine, was born at Chertſey in Surrey upon the 18th of Auguſt 1605, and was the youngeſt ſon of Dr. John Hammond, phyſician to prince Henry of Wales, who was his godfather, and gave him his own name. He was educated in grammar learning at Eton ſchool, and ſent to Magdalen college in Oxford in 1618; of which, after taking his degrees in a regular way, he was elected fellow in July 1625. Some time after he applied himſelf to the ſtudy of divinity; which however he did not purſue in the ordinary way, by having recourſe to modern ſyſtems and voluminous compilations of men, who perhaps knew as little of the matter as himſelf, but, as Dr. Fell ſays, "by beginning that "ſcience at the upper end, as conceiving it moſt reaſonable "to ſearch for primitive truth in the primitive writers, and "not to ſuffer his underſtanding to be prepoſſeſſed by the "contrived and intereſted ſchemes of modern, and withal "obnoxious, authors." In 1633, he was preſented to the rectory of Penſhurſt in Kent by Robert Sydney earl of Leiceſter. That nobleman, happening to be one of his auditors, while he was ſupplying a turn at court for Dr. Frewen, then preſident of his college, and one of his majeſty's chaplains, was ſo deeply affected with the ſermon, and formed ſo juſt a meaſure of the preacher's merit, that he conferred on him this living, then void, and in his gift. Upon this he quitted his college, and went to his cure, where he reſided,

Fell's life of Dr. Hammond, p. 1, 2. Lond. 1622.

Fell, &c. p. 7.

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as

as long as the times permitted him, punctually performing every branch of the miniſterial function in the moſt diligent and exemplary manner.

In 1640 he was choſen one of the members of the convocation, called with the long parliament which began that year; and in 1643, was made archdeacon of Chicheſter by the unſought-for favour of Dr. Brian Duppa, then biſhop of Chicheſter, and afterwards of Wincheſter. The ſame year alſo he was named one of the aſſembly of divines, but never ſat amongſt them.

In the beginning of the national troubles he continued undiſturbed at his living, till the middle of July 1643; but joining in the fruitleſs attempt then made at Tunbridge in favour of the king, and a reward of an hundred pounds being ſoon after promiſed to the perſon that ſhould produce him, he was forced to retire privily and in diſguiſe to Oxford. Having procured an apartment in his own college, he ſought that peace in retirement and ſtudy, which was no where elſe to be found. Among the few friends he converſed with, was Dr. Chriſtopher Potter provoſt of Queen's college; by whoſe perſuaſion it was, that he publiſhed his "Practical Catechiſm" in 1644. This was one of the moſt valuable and excellent books publiſhed at that time; yet becauſe it did not ſuit the nonſenſe then prevailing, nor the principles of thoſe, who cried up Faith to the ſkies, but condemned Works, as fit for little elſe but to make a man's damnation more ſure, great objections were raiſed againſt it by fifty-two miniſters within the province of London; and eſpecially by the famous Francis Cheynell, who has contrived to perpetuate his good name by his extraordinary treatment of the excellent Chillingworth. Dr. Hammond however defended his book, and the ſame year and the following, put out ſeveral uſeful pieces, adapted to the times. In December 1644, he attended as chaplain the duke of Richmond and earl of Southampton; who were ſent to London by king Charles I. with terms of peace and accommodation, to the parliament; and when a treaty was appointed at Uxbridge, he appeared there as one of the divines on the king's ſide, where he managed, greatly to his honour, a diſpute with Richard Vines, one of the preſbyterian miniſters ſent by the parliament. Nevertheleſs a report was afterwards raiſed upon the doctor, that Mr. Vines "had "utterly ſilenced him;" inſomuch that to avoid the force of his adverſary's objection he was obliged to have recourſe to this expedient, that is, "to ſwear by God and the holy "angels,

Athenæ Oxon. Fell, &c. p. 37.

"angels, that though at preſent a ſolution did not occur "to him, he could anſwer it." But the doctor, being informed of this ſlander, wrote a letter, dated January 22, 1655, in his own vindication, wherein he has theſe words: "I "am both ſure, that I never called God and his holy angels "to witneſs any thing in my life, nor ever ſwore one voluntary oath that I know of; and that I was not, at that meeting, conſcious to myſelf of wanting ability to expreſs my thoughts, or preſſed with any conſiderable difficulty, or forced by any conſideration, to wave the anſwer of any thing objected."

Fell, &c. p. 38, 43.

A few days after the breaking of this treaty, a canonry of Chriſt-church in Oxford becoming vacant, the king beſtowed it upon him about March 1645; and the univerſity choſe him their public orator. His majeſty alſo, coming to reſide in that city, made him one of his chaplains in ordinary: notwithſtanding all which employments, he did not remit from his ſtudies, nor ceaſe to publiſh books, principally contrived to do ſervice in the times they were written in. When Oxford ſurrendered, his attendance as chaplain was ſuperſeded; but when the king came into the power of the army, he was permitted to attend him again, in his ſeveral confinements and removes of Wooburn, Caveſham, Hampton-court, and the iſle of Wight: at which laſt place he continued till Chriſtmas 1647, the time that all his majeſty's ſervants were put away from him. He then returned again to Oxford, where he was choſen ſub-dean of Chriſt-church; in which office he continued till March 30, 1648, when he was forcibly turned out of it by the parliamentary viſitors. Inſtead of being commanded immediately to quit Oxford, as others were, a committee of parliament voted him and Dr. Sheldon to be priſoners in that place, where they continued in reſtraint for about ten weeks. During this confinement he began his "Paraphraſe and Annotations "on the New Teſtament;" the ground-work of which is ſaid to be this. Having written in Latin two large volumes of the way of interpreting the New Teſtament, with reference to the cuſtoms of the Jews, and of the firſt Hereticks in the Chriſtian church, and alſo of the Heathens eſpecially in the Grecian games; and, above all, of the importance of the Helleniſtical dialect; he began to conſider, that it might be more uſeful to the Engliſh reader, who was to be his immediate care, to write in our vulgar language, and ſet every obſervation in its natural order, according to the direction of the text. And having ſome years before collated ſeveral

Fell, &c. p. 44, 45.

Fell, &c. p. 48.

Fell, &c. p. 58.

Greek

Greek copies of the New Teſtament, and obſerved the variation of our Engliſh from the original, and made an intire tranſlation of the whole for his own private uſe, he caſt his work into that form, in which it now appears. It came out firſt in 1653; in 1656, with additions and alterations; and in 1698 Mr. Le Clerc put out a Latin tranſlation of it, viz. of the "Paraphraſe and Annotations," with the text of the Vulgate, in which he has intermixed many of his own animadverſions, explained thoſe points, which Dr. Hammond had but ſlightly touched, and corrected many of his miſtakes. This is the moſt uſeful of all his works; which however let us quit for the preſent, and look a little after its author.

We left him under confinement at Oxford; from whence he was afterwards removed to the houſe of Sir Philip Warwick at Clapham in Bedfordſhire. The trial of king Charles drawing on, and Dr. Hammond being in no other capacity to interpoſe than by writing, he drew up an addreſs to the general and council of officers, which he publiſhed under this title: "To the right honourable the lord Fairfax, and his "council of war, the humble addreſs of Henry Hammond." His grief for the death of his royal maſter was extreme; but after having indulged it for a while, he reſumed his ſtudies, and publiſhed ſeveral pieces. The rigour of his reſtraint being taken off in the beginning of the year 1649, he removed to Weſtwood in Worceſterſhire, the ſeat of the loyal Sir John Packington, from whom he received a kind invitation; and here ſpent the remainder of his days. In 1651, when king Charles II. came into thoſe parts, he waited upon him, and received a letter from his own hand, of great importance, to ſatisfy his loyal ſubjects concerning his adherence to the religion of the church of England. In 1653, he publiſhed, as we have already obſerved, his great work on the New Teſtament, and went on applying antidotes to the diſtempers of the church and ſtate, and oppoſing thoſe monſtrous ill-grounded and abſurd tenets, which were daily broached under the name of religion; particularly thoſe of the Anabaptiſts and other enthuſiaſts. Afterwards he undertook a Paraphraſe and Commentary on all the books of the Old Teſtament; of which he publiſhed the Pſalms, and went through a third part of the book of Proverbs. His want of health only hindered him from proceeding farther: for that ſtrength of body, which had hitherto attended his indefatigable mind, beginning to fail him about the year 1654, he was ſeized by thoſe four tormenting diſtempers, each of which has been judged a competent trial of human patience, namely,

Fell, &c. p. 52, 57.

Fell, &c. p. 71, 83.

namely, the ſtone, the gout, the cholic, and the cramp; but the ſtone put an end to his life. For, while king Charles II. was deſigning him for the biſhoprick of Worceſter, and he was preparing to go to London, whither he had been invited by the moſt eminent divines, he was ſeized with a ſharp fit of the ſtone on the 4th of April, of which he died on the 25th of the ſame month in the year 1660.

Dr. Hammond was a very handſome man, and of a good conſtitution; and the faculties of his mind were no ways inferior to the graces of his body. Declamatory panegyrick is not our province: we will therefore content ourſelves with reciting, what Antony Wood and biſhop Burnet have ſaid of him. "Great were his natural abilities greater his "acquired; and in the whole circle of artsh: was moſt ac- "curate. He was alſo eloquent in the tongues, exact in "ancient and modern writers, well-verſed in philoſophy, "and better in philology, moſt learned in ſchool-divinity, "and a great maſter in church antiquity." "His death, ſays "biſhop Burnet, was an unſpeakable loſs to the church. "For, as he was a man of great learning, and of moſt "eminent merit, he having been the perſon that during the "bad times had maintained the cauſe of the church in a very "ſingular manner; ſo he was a very moderate man in his "temper, though with a high principle, and would pro- "bably have fallen into healing councils. He was alſo "much ſet on reforming abuſes, and for raiſing in the clergy "a due ſenſe of the obligations they lay under." Beſides above thirty pieces, that came out in his life-time, at leaſt twenty more were publiſhed after his deceaſe; all which were collected together by his amanuenſis, the learned Mr. William Fulman, into four volumes folio in 1684.

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Hiſt. of his own time, edit. 1724. p. 177.

HAMMOND (ANTHONY) Eſq; an ingenious Engliſh poet, was deſcended from a good family of Somerſham-Place in Huntingdonſhire, and born in 1668. After a liberal education at St. John's college in Cambridge, he was choſen member of parliament, and ſoon diſtinguiſhed himſelf in the houſe as a fine ſpeaker. He became a commiſſioner of the royal navy, which place he quitted in 1712. He publiſhed a "Miſcellany of original poems, by the moſt eminent "hands:" in which himſelf, as appears by the poems marked with his own name, had no inconſiderable ſhare. He wrote the life of Walter Moyle, Eſq; prefixed to his works: he was the intimate friend of that gentleman. He died about the year 1726.

There

There was another Mr. Hammond, known to the world by the Love Elegies, which ſome years after his death were publiſhed by the earl of Cheſterfield. He was the ſon of a merchant in London, and preferred to a place about the perſon of the late prince of Wales, which he held till an unfortunate accident deprived him of his ſenſes. The cauſe of this calamity was a paſſion he entertained for a lady, who would not return it: upon which occaſion he wrote theſe love elegies, that have been ſo much celebrated for their tenderneſs. The editor obſerves, that he compoſed them before he was twenty one years of age: a period, ſays he, when fancy and imagination commonly riot at the expence of judgment and correctneſs. He was ſincere in his love, as in his friendſhip: and wrote to his miſtreſs, as he ſpoke to his friends, nothing but the true genuine ſentiments of his heart. Tibullus ſeems to have been the model, our author judiciouſly preferred to Ovid; the former writing directly from the heart to the heart, the latter too often yielding and addreſſing himſelf to the imagination. Mr. Hammond died in the year 1743 at Stow, the ſeat of lord Cobham, who honoured him with a particular intimacy. He was one of thoſe poets, who are made ſo by love, rather than by nature; and whom, if we do not admire ſo much, we read perhaps with more pleaſure.

HAMPDEN (JOHN) Eſq; of Hamden in Buckinghamſhire, famous for ſuſtaining ſingly the weight of a royal proſecution, on his refuſing to pay the ſhip-money in the reign of Charles I. was born at London in the year 1594. He was of as ancient, Whitlocke ſays the ancienteſt, extraction as any gentleman in his county; and couſin-german to Oliver Cromwell, Mr. Hampden his father having married the protector's aunt. In the year 1609, he was ſent to Magdalen college in Oxford; from whence, without taking any degree, he removed to the inns of court, where he made a conſiderable progreſs in the ſtudy of the law. Sir Philip Warwick obſerves, that "he had great knowledge both in "ſcholarſhip and the law." In his entrance into the world, he is ſaid to have indulged himſelf in all the licence of ſports, and exerciſes, and company, ſuch as were uſed by men of the moſt jovial converſation; but afterwards to have retired to a more reſerved and auſtere ſociety, preſerving however his own natural chearfulneſs and vivacity. In the ſecond parliament of king Charles, which met at Weſtminſter in February 1625-6, he obtained a ſeat in the houſe of commons, as

Memorials of the Engliſh affairs, p. 70.

Mem. of the reign of Charles I. p. 240.

Clarendon's Hiſt. of the Rebellion, vol. ii. p. 265. 8vo. edit. 1706.

as he alſo did in two ſucceeding parliaments; but made no figure till the year 1636, when he became univerſally known, by a ſolemn trial at the king's bench, on his refuſing to pay the ſhip-money. He carried himſelf, as my lord Clarendon tells us, through this whole ſuit with ſuch ſingular temper and modeſty, that he actually obtained more credit and advantage by loſing it, than the king did ſervice by gaining it. From this time he ſoon grew to be one of the moſt popular men in the nation, and a principal leading member in the long parliament. "The eyes of all men were fixed upon "him, as their pater patriæ, and the pilot that muſt ſteer the "veſſel through the tempeſts and rocks which threatened it." After he had held the chief direction of his party in the houſe of commons againſt the king, he took up arms in the ſame cauſe, and was one of the firſt, who opened the war by an action at a place called Brill, a garriſon of the king's upon the edge of Buckinghamſhire, about five miles from Oxford. He took the command of a regiment of foot under the earl of Eſſex, and ſhewed ſuch ſkill and bravery, that, had he lived, he would probably ſoon have been raiſed to the poſt of a general. But he was cut off early by a mortal wound, which he received in a ſkirmiſh with prince Rupert at Chalgrove-field in Oxfordſhire; for he was there ſhot into the ſhoulder with a brace of bullets, which broke the bone, on the 18th of June 1643, and after ſuffering much pain and miſery, died thereof on the 24th of that month, to as great a conſternation of all his party, as if their whole army had been defeated. Many men obſerved, ſays lord Clarendon, that the field in which this ſkirmiſh was, and upon which Mr. Hampden received his death wound, namely Chalgrove-field, was the ſame place, in which he had firſt executed the ordinance of the militia, and engaged that county, in which his reputation was very great, in this rebellion: and it was confeſſed by the priſoners that were taken that day, and acknowledged by all, that upon the alarm that morning, after their quarters were beaten up, he was exceeding ſollicitous to draw forces together to purſue the enemy; and being a colonel of foot, put himſelf amongſt thoſe horſe as a volunteer, who were firſt ready, and that when the prince made a ſtand, all the officers were of opinion to ſtay, till their body came up, and he alone perſuaded, and prevailed with them to advance: ſo violently did his fate carry him to pay the mulct in the place, where he had committed the tranſgreſſion about a year before. This, my lord Clarendon ſays, was

Ibid.

Clarendon, Ibid.

Ibid. p. 264.

was an obſervation made at that time; but his lordſhip does not adopt it as an opinion of his own.

Mr. Hampden, if we form our judgment of him only from the account of thoſe, who were engaged in the oppoſite party to him, was perhaps one of the moſt extraordinary men that ever lived; and it muſt certainly be very amuſing to contemplate the portrait of him, as it is thus delineated by the earl of Clarendon. "He was, ſays the noble hiſtorian, a man of much greater cunning, and it may be of the moſt diſcerning ſpirit, and of the greateſt addreſs and inſinuation to bring any thing to paſs which he deſired, of any man of that time, and who laid the deſign deepeſt.---He was not a man of many words, and rarely begun the diſcourſe, or made the firſt entrance upon any buſineſs that was aſſumed, but a very weighty ſpeaker; and after he had heard a full debate, and obſerved how the houſe was like to be inclined, took up the argument, and ſhortly, and clearly, and craftily, ſo ſtated it, that he commonly conducted it to the concluſion he deſired.---He was of that rare affability and temper in debate, and of that ſeeming humility and ſubmiſſion of judgment, as if he brought no opinion of his own with him, but a deſire of information and inſtruction: yet he had ſo ſubtle a way, and under the notion of doubts, inſinuating his objections, that he infuſed his own opinions into thoſe, from whom he pretended to learn and receive them. And even with them, who were able to preſerve themſelves from his infuſions, and diſcerned thoſe opinions to be fixed in him, with which they could not comply, he always left the character of an ingenious and conſcientious perſon. He was indeed a very wiſe man, and of great parts, and poſſeſſed with the moſt abſolute ſpirit of popularity, and the moſt abſolute faculties to govern the people of any man I ever knew. For the firſt year of the parliament, he ſeemed rather to moderate, and ſoften the violent and diſtempered humours, than to inflame them. But wiſe and diſpaſſioned men plainly diſcerned, that that moderation proceeded from prudence, and obſervation that the ſeaſon was not ripe, rather than that he approved of the moderation: and that he begot many opinions and motions, the education whereof he committed to other men; ſo far diſguiſing his own deſigns, that he ſeemed ſeldom to wiſh more than was concluded. And in many groſs concluſions, which would hereafter contribute to deſigns not yet ſet on foot, when

Ibid. vol. i. p. 185.

Ibid. vol. ii. p. 265, &c.

" he found them ſufficiently backed by a majority of voices, " he would withdraw himſelf before the queſtion, that he " might ſeem not to conſent to ſo much viſible unreaſonable- " neſs; which produced as great a doubt in ſome, as it did " approbation in others, of his integrity.---After he was " among thoſe members accuſed by the king of High Treaſon, " he was much altered: his nature and carriage ſeeming much " fiercer than it did before: and without queſtion, when he " firſt drew his ſword, he threw away the ſcabbard.---He " was very temperate in diet, and a ſupreme governor over " all his paſſions and affections; and had thereby a great " power over other mens. He was of an induſtry and vi- " gilance not to be tired out, or wearied by the moſt labo- " rious; and of parts not to be impoſed upon by the moſt " ſubtle and ſharp; and of a perſonal courage equal to his " beſt parts: ſo that he was an enemy not to be wiſhed, " wherever he might have been made a friend; and as much " to be apprehended where he was ſo, as any man could de- " ſerve to be. And therefore his death was no leſs pleaſing " to the one party, than it was condoled in the other. In a " word, what was ſaid of Cinna, might well be applied to " him: he had a head to contrive, a tongue to perſuade, and " a hand to execute, any miſchief, or, as the hiſtorian ſays " elſewhere, any good." Thus Mr. Hampden is deſcribed by lord Clarendon, agreeably to the notions uſually formed of his character after the reſtoration; which, we ſee, was that of a great man, rather than a good. But as the characters of ſtateſmen, commanders, or men acting in a public capacity, always vary with the times and faſhion of politics, ſo at the Revolution, when paſſive-obedience and non-reſiſtance were diſgraced by law, Mr. Hampden came to be eſteemed a good man as well as a great, and, bating a ſmall interval in the days of Sacheverel, has continued to be thought ſo from that time to this. Thus a poet of our own days, in an elegant piece, intituled, " An elegy in a country church " yard," has painted him in the glorious colours of a warm and active patriot:

Ibid. vol. i. p. 297.

Perhaps in this neglected ſpot is laid
Some heart once pregnant with celeſtial fire;
Hands that the rod of empire might have ſwayed,
Or wak'd to extaſy the living lyre.

* * * * * * * * * * * * * * *

Some

Some village Hampden, that with dauntleſs breaſt
The little tyrant of his fields withſtood,
Some mute inglorious Milton here may reſt;
Some Cromwell, guiltleſs of his country's blood.

We commend, as it deſerves, the publick ſpirit of this bard, and generous warmth with which he ſeems to be animated; but, ſhould this ſort of ſpirit once become unfaſhionable, and ſink into contempt, or rather diſgrace amongſt us, he muſt change his note, and ſing in another ſtrain; or we may venture to predict, that he will never make his fortune by his poetry, though his genius for it were finer than it is.

HANDEL, (GEORGE-FREDERIC) an illuſtrious maſter in muſic, was born at Hall, a city of Upper Saxony, the 24th of February, 1684, by a ſecond wife of his father, who was an eminent phyſician and ſurgeon of the ſame place, and then above ſixty years of age. From his very childhood he diſcovered ſuch a propenſity to muſic, that his father, who always intended him for the ſtudy of the civil law, was alarmed at it; and took every method to oppoſe this inclination, by keeping him out the way of, and ſtrictly forbidding him to meddle with, muſical inſtruments of any kind. Nevertheleſs the ſon found means to get a little clavicord privately conveyed to a room at the top of the houſe; and with this he uſed to amuſe himſelf, when the family was aſleep. Memoirs of the life of George-Frederick Handel. Lond. 1760, 8vo.

While he was yet under ſeven years of age, he went with his father to the duke of Saxe Weiſenfels, where it was not poſſible to keep him from harpſicords and other inſtruments. It happened one morning, that while he was playing on the organ, after the ſervice was over, the duke was in the church; and ſomething there was in his manner of playing, which affected the duke ſo ſtrongly, that his highneſs aſked his valet de chambre (who, by the way, was Handel's brother-in law) who it was that he heard at the organ? The valet replied, that it was his brother. The duke demanded to ſee him; and, after making proper enquiries about him, expoſtulated very ſeriouſly with the old doctor, who ſtill retained his prepoſſeſſions in favour of the civil law. He told him at length, that every father had certainly a right to diſpoſe of his children as he ſhould think moſt expedient; but that, for his own part, he could not but conſider it as a ſort of crime againſt the public and poſterity, to

rob the world of ſuch a riſing genius. The iſſue of this debate was, not only a toleration for muſic, but conſent alſo that a maſter ſhould be called in to forward and aſſiſt him.

The firſt thing his father did at his return to Hall, was to place him under one Zackaw, organiſt to the cathedral church; who was a perſon of great abilities in his profeſſion, and not more qualified than inclined to do juſtice to any pupil of promiſing hopes. Handel pleaſed him ſo much, that he never thought he could do enough for him. He was proud of a pupil who already began to attract the attention of the public; and alſo glad of an aſſiſtant, who, by his prodigious talents, was capable of ſupplying his place, whenever he had a mind to be abſent. It may ſeem ſtrange to talk of an aſſiſtant at ſeven years of age; but it is ſtranger, that at nine he began to compoſe the church ſervice for voices and inſtruments, and from that time actually did compoſe a ſervice every week for three years ſucceſſively. Having far ſurpaſſed his maſter, the maſter himſelf confeſſing it, and made all the improvements he could at Hall, it was agreed he ſhould go to Berlin; and to Berlin he went in 1698, where the opera was in a flouriſhing condition under the encouragement of the king of Pruſſia, grandfather of the preſent. Handel had not been long at court before his abilities became known to the king, who frequently ſent for him, and made him large preſents. He farther offered to ſend him to Italy, where he might be formed under the beſt maſters, and have opportunities of hearing and ſeeing all that was excellent in the kind: but there were reaſons for refuſing this offer, and alſo for leaving Berlin, as he did ſoon after. During his ſtay there, he became acquainted with two Italian compoſers, Buononcini and Attilio; the ſame who afterwards came to England while Handel was here, and were at the head of a formidable oppoſition againſt him.

Next to the opera of Berlin that of Hamburg was in the higheſt requeſt; and thither it was reſolved to ſend him on his own bottom, and chiefly with a view to improvement: but his father's death happening ſoon after, and his mother being left in narrow circumſtances, he thought it neceſſary to procure ſcholars, and obtain ſome employment in the orcheſtra; and by this means inſtead of a burden he proved a great relief to her. He had a diſpute at Hamburg with one of the maſters, in oppoſition to whom he laid claim to the firſt harpſichord; and he had the luck to have it determined in his favour. The honour however had like to have coſt him

him dear; for his antagoniſt ſo reſented his being conſtrained to yield to ſuch a ſtripling competitor, that as they were coming out of the orcheſtra, he made a puſh at him with a ſword, which had infallibly pierced his heart, but for the friendly Score, which he carried accidentally in his boſom. "Had this happened, ſays his hiſtorian, in the early ages, "not a mortal but would have been perſuaded, that Apollo "himſelf interpoſed to preſerve him, in the form of a muſic-"book." Memoirs, &c. p. 35.

From conducting the performance, Handel became compoſer to the houſe; and Almeria, his firſt opera, was made here, when he was not much above fourteen years of age. The ſucceſs of it was ſo great, that it ran for thirty nights without interruption; and this encouraged him to make others, as he did alſo a conſiderable number of ſonatas not extant, during his ſtay at Hamburg, which was about four or five years. He contracted an acquaintance at this place with many perſons of note, among whom was the prince of Tuſcany, brother to John Gaſton de Medicis, grand duke. The prince, who was a great lover of the art for which his country was famous, would often lament Handel's not being acquainted with the Italian muſic; ſhewed him a large collection of it; and was very deſirous he ſhould return with him to Florence. Handel plainly anſwered, that he could ſee nothing in the muſic anſwerable to the prince's character of it; but, on the contrary, thought it ſo very indifferent, that the ſingers, he ſaid, muſt be angels to recommend it. The prince ſmiled at the ſeverity of his cenſure; yet preſſed him to return with him, and intimated that no convenience ſhould be wanting. Handel thanked him for the offer of a favour which he did not chuſe to accept; for he reſolved to go to Italy on his own bottom, as ſoon as he could make a purſe ſufficient for the purpoſe. He had in him from his childhood a ſtrong ſpirit of independency, which was never known to forſake him in the moſt diſtreſsful ſeaſons of his life: and it is remarkable, that he refuſed the greateſt offers from perſons of the firſt diſtinction; nay, and even the higheſt favours from the faireſt of the fair ſex, only becauſe he would not be cramped or confined by particular attachments.

Soon after he went to Italy, and Florence was his firſt deſtination; where, at the age of eighteen he made the opera of Rodrigo, for which he was preſented with an hundred ſequins, and a ſervice of plate. This may ſerve to ſhew, what a reception he met with at a place where the higheſt notions were conceived of him before he arrived. Vittoria,

a celebrated actreſs and ſinger, bore a principal part in this opera. She was a fine woman, and had been ſome time in the good graces of his ſerene highneſs; yet Handel's youth and comelineſs, joined with his fame and abilities in muſic, had raiſed emotions in her heart, which however we do not find that Handel in the leaſt encouraged. After about a year's ſtay at Florence, he went to Venice: where he was firſt diſcovered at a maſquerade, while he was playing on a harpſichord in his viſor. Scarlatti happened to be there, and affirmed it could be no one but the famous Saxon or the devil. Being earneſtly importuned to compoſe an opera, he finiſhed his Agrippina in three weeks; which was performed twenty-ſeven nights ſucceſſively, and with which the audience were ſo enchanted, that they ſeemed to be all diſtracted. From Venice he went to Rome, where his arrival was no ſooner known, than he received polite meſſages from perſons of the firſt diſtinction. Among his greateſt admirers was the cardinal Ottoboni, a perſon of a refined taſte and princely magnificence; at whoſe court he met with the famous Corelli, with whom he became well acquainted. Attempts were made at Rome to convert him to popery; but Handel declared himſelf reſolved to die a member of that communion, whether true or falſe, in which he had been born and bred. From Rome he went to Naples; and after he quitted Naples, he made a ſecond viſit to Florence, Rome, and Venice. The whole time of his abode in Italy was ſix years; during which he had made abundance of muſic, and ſome in almoſt every ſpecies of compoſition. Theſe early fruits of his ſtudies would doubtleſs be great curioſities, could they be met with.

Handel was now returned to his native country, but yet he had not done travelling, nor was likely to have done, while there was any muſical court, which he had not ſeen. Hanover was the firſt he ſtopped at, where he met with Steffani, with whom he had been acquainted at Venice, and who was then maſter of the chapel to king George I. when he was only elector of Hanover. At Hanover alſo there was a nobleman who had taken great notice of Handel in Italy, and who afterwards did him great ſervice, when he came to England for the ſecond time. This perſon was baron Kilmanſeck. He introduced him at court, and ſo well recommended him to his electoral highneſs, that he immediately offered him a penſion of 1500 crowns per ann. as an inducement to ſtay. Handel excuſed his not accepting this high favour, becauſe he had promiſed the court of the elector

elector palatine, and alſo reſolved to paſs over into England, whither it ſeems he had received ſtrong invitations from the duke of Mancheſter: upon which he had leave to be abſent for a twelvemonth or more, and to go whitherſoever he pleaſed; and on theſe conditions he thankfully accepted the penſion.

After paying a viſit to his mother, who was now extremely old and blind, and to his old maſter Zackaw, he ſet out for Duſſeldorp. The elector was highly pleaſed with him, and at parting made him a preſent of a fine ſet of wrought plate for a deſert. From Duſſeldorp he made the beſt of his way through Holland; and embarking for England, he arrived at London in the winter of 1710. He was ſoon introduced at court, and honoured with marks of the queen's favour. Many of the nobility were impatient for an opera from him; whereupon he compoſed Rinaldo, in which the famous Nicolini ſung. Its ſucceſs was great, and his engagements at Hanover the ſubject of much concern. He returned thither in about a twelvemonth; for beſides his penſion, Steffani had reſigned to him the maſterſhip of the chapel; but in 1712, he obtained leave of the elector to make a ſecond viſit to England, on condition that he returned within a reaſonable time. The poor ſtate of muſic here, and the wretched proceedings at the Haymarket, made the nobility deſirous that he might be employed in compoſing for the theatre. To their applications the queen added her own authority; and as an encouragement ſettled on him for life a penſion of 200 l. per annum. All this made Handel forget his obligation to return to Hanover; ſo that when his late majeſty came over, at the death of the queen, in 1714, conſcious how ill he had deſerved at his hands, he durſt not appear at court. It happened, however, that his noble friend baron Kilmanſeck was here; and he with others of the nobility contrived the following ſcheme for reinſtating him in his majeſty's favour. The king was perſuaded to form a party on the water; and Handel was bid to prepare ſome muſic for that occaſion. It was performed and conducted by himſelf, unknown to his majeſty, whoſe pleaſure on hearing it was equal to his ſurprize. Upon his enquiring whoſe it was, the baron produced the delinquent, and preſented him to his majeſty, as one that was too conſcious of his fault, to attempt an excuſe for it. Thus Handel was reſtored to favour, and his muſic honoured with the higheſt approbation; and as a token of it, the king was pleaſed to add a penſion for life of 200 l. a year to that which queen Anne had be-

fore given him. Some years after, when he was employed to teach the young princeſſes, another penſion was added to the former by her late majeſty.

Handel was now ſettled in England, and well provided for. The three firſt years he was chiefly, if not conſtantly, at the earl of Burlington's; where he frequently met Mr. Pope. The poet one day aſked his friend Dr. Arbuthnot, of whoſe knowledge in muſic he had an high idea, what was his real opinion of Handel, as a maſter of that ſcience? who replied, "Conceive the higheſt that you can of his abilities, "and they are much beyond any thing that you can con-"ceive." Mr. Pope nevertheleſs declared, that Handel's fineſt things, ſo untoward were his ears, gave him no more pleaſure than the airs of a common ballad. The two next years he ſpent at Cannons, which was then in its glory, and compoſed muſic for the chapel there. While he was here, a project was formed by the nobility, for erecting an academy in the Haymarket; the intention of which was to ſecure a conſtant ſupply of operas, to be compoſed by Handel, and to be performed under his direction. For this purpoſe a large ſum was ſubſcribed, the king ſubſcribing 1000 l. the nobility 4000 l. and Handel went to Dreſden in queſt of ſingers, from whence he brought Seneſino and Duriſtanti. At this time Buononcini and Attilio, whom we have mentioned before, compoſed for the opera, and had a ſtrong party in their favour, and by whom a violent oppoſition was maintained; but at laſt the parties were all united, and each was to have his particular part.

The academy being now firmly eſtabliſhed, and Handel appointed compoſer to it, all things went on proſperouſly for a courſe of ten years. Handel maintained an abſolute authority over the ſingers and the band, or rather kept them in total ſubjection. Having one day a diſpute with Cuzzoni on her refuſing to ſing ſomething or other, "Oh! madame, ſaid "he, je ſçais bien que vous êtes une veritable diableſſe; mais "je vous ferai ſçavoir, moi, que je ſuis Beelzebub le chéf "des diables;" that is, "Oh, madam, I know very well "that you are a true devil; but I will make you know that "I am Beelzebub the chief of the devils." With this he took her up by the waiſt, and, if ſhe made any more words, ſwore that he would fling her out of the window. This may ſerve to ſhew what a notable ſpirit Handel poſſeſſed, and how well the company were governed. What however they regarded hitherto as legal government, at length appeared to be downright tyranny; upon which a rebellion commenced with

with Seneſino at the head of it, and all became tumult and civil war. Handel, perceiving that Seneſino was grown leſs tractable and obſequious, reſolved to ſubdue him. To manage him by gentle means he diſdained; yet to controul him by force he could not, Seneſino's intereſt and party being too powerful. The one therefore was quite refractory, the other quite outrageous. The merits of the quarrel are not known; but whatever they were, the nobility would not conſent to his deſign of parting with Seneſino, and Handel was reſolved to have no farther concerns with him. And thus the academy, after it had gone on in a flouriſhing ſtate for above nine years, was at once diſſolved.

Handel ſtill continued at the Haymarket, but his audience gradually ſunk away. New ſingers muſt be ſought, and could not be had any nearer than Italy. Diſcouraging this! yet to Italy he went, and returning with ſeveral ſingers, he embarked on a new bottom. He carried it on for three or four years, but it did not do. Many of the nobility raiſed a new ſubſcription for another opera at Lincoln's Inn Fields, and ſent for Farinelli and others; and, in ſhort, the oppoſition was ſo ſtrong, that in ſpite of his great abilities, his affairs declined; all for want of a little prudence, and a ſpirit that knew how to yield on proper occaſions. His fortune was not more impaired than his health and his underſtanding. His right arm was become uſeleſs to him from a ſtroke of a palſy; and his ſenſes were greatly diſordered at intervals for a long time. In this unhappy ſtate it was thought neceſſary that he ſhould go to the vapour-baths at Aix-la-Chapelle; and from them he received a cure, which, from the manner as well as quickneſs of it, paſſed with the nuns for a miracle.

Soon after his return to London in 1736, his Alexander's Feaſt was performed at Covent Garden, and applauded; and ſeveral other attempts of the like nature were made to reinſtate him, but they did not prevail; the Italian party were too powerful; ſo that in 1741, he went to Dublin, where he was well received. Mr. Pope has recorded this paſſage of his hiſtory. A poor phantom, which is made to repreſent the genius of the modern Italian opera, expreſſes her apprehenſions, and gives her inſtructions to dullneſs, already alarmed for her own ſafety, in the following lines:

"But ſoon, ah! ſoon, rebellion will commence,
"If muſic meanly borrows aid from ſenſe:

" Strong in new arms, lo! giant Handel ſtands,
" Like bold Briareus with his hundred hands;
" To ſtir, to rouſe, to ſhake the ſoul he comes,
" And Jove's own thunders follow Mars's drums.
" Arreſt him, empreſs; or you ſleep no more—
" She heard,—and drove him to th' Hibernian ſhore."
DUNCIAD, book iv. 63.

At his return to London in 1741-2, the minds of moſt men were diſpoſed in his favour, and the æra of his proſperity returned. He immediately began his oratorios in Covent Garden, which he continued with uninterrupted ſucceſs and unrivalled glory, till within eight days of his death. The laſt was performed on the 6th, and he expired on the 14th of April, 1759. He was buried in Weſtminſter Abbey, where, by his own order, and at his own expence, a monument is to be erected to his memory. In 1751, a gutta ſerena deprived him of his ſight; but his faculties remained in their full vigour, almoſt to the hour of his diſſolution. It muſt not be forgot, that this great maſter of muſic was a moſt uncommon epicure; which part of his character his hiſtorian endeavours to excuſe, by ſaying, that " the peculiarities of his " conſtitution were as great as thoſe of his character; that " luxury and intemperance are relative ideas; and that it " would be as unreaſonable to confine Handel to the fare " and allowance of common men, as to expect that a London merchant ſhould live like a Swiſs mechanic; that " nature had given him a vigorous conſtitution, an exquiſite palate, a craving appetite; and that his inceſſant and " intenſe application to the ſtudies of his profeſſion rendered " conſtant and large ſupplies of nouriſhment the more neceſſary to recruit his exhauſted ſpirits." He had better have ſaid nothing.

HARDOUIN, (JOHN) a French jeſuit, eminent for his great parts, learning, and ſingularities of opinion, was born of obſcure parents at Kimper in Bretagne, in the year 1647. He entered young into the ſociety of jeſuits, and devoted himſelf to the ſtudy of the belles lettres, the learned languages, hiſtory, philoſophy, and divinity. In 1684, he publiſhed in 4to. a work, intitled, Nummi antiqui populorum & urbium illuſtrati: in which he often gave explications very ſingular, and as contrary to truth as to good ſenſe. He publiſhed the ſame year in folio, in conjunction with Petavius, Themiſtii Orationes xxxiii. cum notis. The year

fol-

following he publiſhed, in five volumes 4to. for the uſe of the Dauphin, Plinii Hiſtoriæ naturalis libri xxxvii. interpretatione & notis illuſtrati. Hitherto he confined himſelf to prophane learning, where his whimſies were not ſuppoſed capable of doing much harm; but now, to the great uneaſineſs of many good perſons, he was going to tamper with religious ſubjects, and, in 1687, publiſhed in 4to. his book intitled, De Baptiſmo quæſtio triplex. Two years after appeared his Antirrheticus de nummis antiquis coloniarum & municipiorum, in 4to. and alſo S. Joannis Chryſoſtomi epiſtola ad Cæſarium Monachum, notis ac diſſertatione de ſacramento altaris illuſtrata, in quarto. Monſieur le Clerc having made ſome reflections upon "St. Chryſoſtom's letter to "Cæſarius," in the 15th volume of the Bibliotheque Univerſelle, father Hardouin replied, in a piece printed in 1690, 4to. and intitled, Defence de la lettre de S. Jean Chryſoſtome, addreſſeé a l'auteur de la Bibliotheque Univerſelle: to which Mr. Le Clerc returned an anſwer in the 19th volume of that Bibliotheque.

In 1693, he printed at Paris, in two volumes 4to, Chronologiæ ex nummis antiquis reſtitutæ proluſio, de nummis Herodiadum: in which he opened more fully that ſtrange paradoxical ſyſtem, of which he had yet done little more than hint. He undertakes to prove from medals, that the greater part of thoſe authors, which have paſſed upon the moderns for ancient, were forged by ſome monks of the thirteenth century, who gave to them the ſeveral names of Homer, Plato, Ariſtotle, Plutarch, &c. Tertullian, Origen, Baſil, Auguſtin, &c. He only excepts out of this monkiſh manufacture the works of Cicero, Pliny's Natural Hiſtory, Virgil's Georgics, and Horace's Satires and Epiſtles. Theſe he ſuppoſes the only genuine monuments of antiquity remaining, except ſome few Inſcriptions and Faſti: and with the aſſiſtance of theſe, he thinks, that theſe monks (they muſt have been very ingenious men) drew up and faſhioned all the other ancient writings, as Terence's plays, Livy's and Tacitus's hiſtory, Virgil's Eneid, Horace's Odes, &c. Nay, he puſhed this chimera ſo far, that he fancied he could ſee plainly enough that Eneas in Virgil was deſigned for Jeſus Chriſt, and Horace's miſtreſs Lalage for the chriſtian religion. An abſurder ſyſtem never came out of the brain of man: however, he appears to have ſeriouſly believed it himſelf, and was perſuaded that his reaſons for it were clear and evident; though he would not publiſh them to the world, nor explain his ſyſtem, notwithſtanding he was frequently called upon to do it.

it. This work was ſuppreſſed by public authority at Paris. He afterwards publiſhed "A letter upon three Samaritan medals; An Eſſay towards the reſtoring chronology by medals of Conſtantine's age; and A Chronology of the Old Teſtament, conformable to the vulgar tranſlation, illuſtrated by ancient medals:" all which books were likewiſe ſuppreſſed, on account of the paradoxes contained in them.

However, father Hardouin continued ſtill in his opinion; for in his letters, written to monſieur Ballonfaux, and printed at Luxemburg in 1700, he ſpeaks of "an impious faction begun a long while ago, which ſtill ſubſiſts, and which by forging an infinite number of writings, that ſeem to breath nothing but piety, appears to have no other deſign than to remove God out of the hearts of mankind, and to overturn all religion." Mr. La Croze refuted his notion concerning the forgery of the ancient writings in his Diſſertations hiſtoriques ſur divers ſujets, Rott. 1707; and in his Vindiciæ veterum Scriptorum contra J. Harduinum. La Croze imagined, that father Hardouin advanced his notions in concert with the ſociety of jeſuits, or at leaſt with his ſuperiors, in order to ſet aſide all the ancient Greek and Latin, ſacred and prophane writers, and ſo leave all clear to infallibility and tradition only: but Le Clerc was of opinion, that there was no ground for this ſuppoſition of Mr. La Croze. In 1709, there was publiſhed at Amſterdam a volume in folio, intitled, Joannis Harduini opera ſelecta, tum quæ jampridem Pariſiis edita nunc emendatiora & multo auctiore prodeunt, tam quæ nunc primum edita. Theſe ſelect works conſiſt of his Nummi antiqui populorum & urbium illuſtrati; his De Baptiſmo quæſtio triplex: his edition of St. Chryſoſtom's letter to Cæſarius, with the diſſertation De Sacramento Altaris; his treatiſe De nummis Herodiadum; his Diſcourſe on the laſt ſupper, which had been printed in 1693; a treatiſe in which he explains the medals of the age of Conſtantine; his Chronology of the Old Teſtament, adjuſted by the Vulgate tranſlation, and illuſtrated by medals; ſeveral letters to Mr. de Ballonfaux; and ſome other pieces. This volume made a great deal of noiſe, before it was publiſhed. The author had corrected what he thought proper in the works he had already publiſhed; and then put them into the hands of a bookſeller, who undertook to print them faithfully from the copy he had received. He began the impreſſion with the author's conſent, and was conſiderably advanced in it; when the clamor raiſed againſt the paradoxes in thoſe works, obliged

obliged father Hardouin to ſend an order to the bookſeller, to retrench the obnoxious paſſages. But the bookſeller refuſed to do it, and wrote an anſwer to father Hardouin, alledging the reaſons of his refuſal: upon which was iſſued forth "A declaration of the father provincial of the jeſuits, "and of the ſuperiors of their houſes at Paris, concerning "a new edition of ſome works of father John Hardouin "of the ſame ſociety, which has been actually made contra-"ry to their will by the Sieur de Lorme, bookſeller at "Amſterdam," &c. At the bottom of this was father Hardouin's recantation, which runs in the following curious terms: "I ſubſcribe ſincerely to every thing contained in the "preceding declaration; I heartily condemn in my wri-"tings what it condemns in them, and particularly what "I have ſaid concerning an impious faction, which had "forged ſome ages ago the greateſt part of the eccleſiaſtical "or profane writings, which have hitherto been conſidered "as ancient. I am extremely ſorry that I did not open my "eyes before in this point. I think myſelf greatly obliged "to my ſuperiors in the ſociety, who have aſſiſted me in "diveſting myſelf of my prejudices. I promiſe never to ad-"vance in word or writing any thing directly or indirectly "contrary to my preſent recantation. And if hereafter I "ſhall call in queſtion the antiquity of any writing either "eccleſiaſtical or profane, which no perſon before ſhall have "charged as ſuppoſititious, I will only do it by propoſing my "reaſons in a writing publiſhed under my name, with the "permiſſion of my ſuperiors, and the approbation of the "public cenſors. In teſtimony of which I have ſigned, this "27th of December 1708, J. Hardouin of the ſociety of "Jeſus."

Here we have a notable proof what a glorious latitude the jeſuitical morality allowed its profeſſors: for notwithſtanding this ſolemn proteſtation, nothing can be more certain, than that father Hardouin never departed a tittle from his opinions, but, on the contrary, induſtriouſly cheriſhed and propagated them to the laſt moment of his life. Thus in 1723, when he reprinted his edition of Pliny in three volumes folio, he greatly augmented it with notes, in which were diſperſed many paradoxical conceits, tending to ſupport his general ſyſtem: inſomuch that Mr. Crevier and father Deſmolets of the oratory, thought themſelves obliged to point them out to the public, and to refute them. Notwithſtanding the clamor raiſed againſt this jeſuit and his writings, he yet maintained his credit ſo well with the clergy of France, that they engaged him to undertake a new edition of "The "Coun-

"Councils," and gave him a penſion for that purpoſe. It was printed in 1715, in twelve volumes folio, at the royal printing-houſe; but the ſale of it was prohibited by the parliament, who commiſſioned ſome doctors, among whom was the celebrated Dupin, to examine it. Theſe doctors gave in their report, that the edition ſhould either be ſuppreſſed, or at leaſt corrected in a great number of places; becauſe it contained many maxims injurious to the doctrine and diſcipline of the church in general, and to thoſe of the Gallican church in particular; and becauſe ſome very eſſential things were omitted, while others that were ſpurious were inſerted.

Father Hardouin died at Paris on the 3d of September 1729, in the 83d year of his age; and after his death was publiſhed by an anonymous friend a volume of his Opuſcula in folio. The largeſt and moſt ſingular of theſe is intitled, Athei detecti; or, The atheiſts detected: among whom are to be found Janſenius, Malbranch, Thomaſin, Deſcartes, Regis, Arnaud, Nicole, Paſchal, Queſnel; whoſe irreligion no doubt conſiſted chiefly in their being enemies to the jeſuits. The ſociety however thought proper, in their Memoires de Trevoux, to diſown any concern in the publication of theſe Opuſcula; and affected to cenſure freely the errors contained in them. There is ſomething too myſterious in the character and conduct of this jeſuit, for us to delineate it with any exactneſs or certainty, with the lights we have: let us hear therefore what one who was once of his own order, and perſonally acquainted with him, has thought fit to ſay of him: "Some learned men both pro-
"teſtants and papiſts have falſely imagined, that father Har-
"douin's prepoſſeſſion for medals, or his deſign to ſerve ſome
"political end of the ſociety, had given this ſtrange turn to
"his thoughts. But it was not ſo: his blind ſubmiſſion to
"the church of Rome, and after that his religious infatua-
"tion for the tenets of the ſchools, which he takes to be,
"as the whole ſociety does, the ſtandards of orthodoxy, are
"the two true ſprings of his exorbitancies. For having
"found in the ancient books hardly any thing like the or-
"thodox doctrines of the church and of the ſchools, or ra-
"ther having found the reverſe, he infers very conſiſtently,
"that theſe books never came from the pen of pious men
"ſainted by the church, and who were no doubt orthodox.
"As for my part, whatever other people may think of his
"ſeeming crazineſs, this is my notion of him, that father
"Hardouin muſt be allowed a more competent judge of the
"meaning of theſe books, than all the jeſuits beſides, as
"being

" being of greater ſagacity, and incomparably more conver-
" ſant with them, and more impartial too, as well as con-
" ſiſtent with himſelf, in giving up ſuch books which are the
" great torment of his brethren, and which they compliment
" only out of decency; and in clearing his infallible church
" of the great blunder of having fainted the genuine au-
" thors of ſuch writings, as are not only not a ſhelter for
" it, but are weapons againſt it. But his unparalleled and
" unſpeakable irregularities of opinion have made me ſince
" thoroughly ſenſible of the terrible havock which may be
" occaſioned even in a ſagacious and inquiſitive mind by
" an awful regard to doctrines, merely becauſe they are
" ſettled, and by a determined attachment to the jargon of
" ſchool-divinity. Error will lead you into ſtill more and
" greater errors; it will do ſo the more, the more diligent
" and the more able you are. He is as great an inſtance as
" any the world ever was witneſs to, that when a man has
" been inured from his youth to a religious love of dark-
" neſs, and to the hatred of light, as an unqueſtionable firſt
" principle, nothing can be expected from him, but all the
" bad effects of the moſt extravagant fanaticiſm." See page the 10th of " An anſwer to the reverend Dr. Snape's accu-
" ſation. By Francis de la Pilloniere, formerly a jeſuit,
" now living with the biſhop of Bangor." 2d edit. Lond. 1717, 8vo.

We will conclude our account of this famous jeſuit with an epitaph made for him by monſieur de Boze, which characterizes him very well.

In expectatione judicii
Hic jacet
Hominum paradoxotatos
Natione Gallus, Religione Romanus:
Orbis litterati portentum:
Venerandæ antiquitatis cultor & deſtructor.
Docte febricitans,
Somnia et inaudita commenta
Vigilans edidit.
Scepticum pie egit,
Credulitate puer, audacia juvenis, deliriis ſenex.

HARIOT, (THOMAS) an eminent Engliſh mathematician, was born at Oxford, or, as Mr. Anthony Wood expreſſes it, " tumbled out of his mother's womb into the lap
" of the Oxonian muſes," in the year 1560. Having been inſtructed Athen. Oxon. v. 1.

inſtructed in grammar learning in that city, he became a commoner of St. Mary Hall, where he took a batchelor of arts degree in 1579. He had then ſo diſtinguiſhed himſelf by his uncommon ſkill in mathematics, as to be recommended ſoon after to Sir Walter Raleigh, as a proper preceptor to him in that ſcience. Accordingly that noble knight became his firſt patron, took him into his family, and allowed him a handſome penſion. In 1585, he was ſent over by Sir Walter with his firſt colony to Virginia; where being ſettled, he was employed in diſcovering and ſurveying that country, in obſerving what commodities it produced, together with the manners and cuſtoms of its inhabitants. He publiſhed an account of it under this title, "A brief and true report of "the Newfoundland of Virginia;" which was reprinted in the third volume of Hakluyt's voyages. Upon his return to England he was introduced by his patron to the acquaintance of Henry earl of Northumberland; who "finding him, ſays "Wood, to be a gentleman of an affable and peaceable na- "ture, and well read in the obſcure parts of learning," allowed him a yearly penſion of 120l. About the ſame time Mr. Robert Hues, well known by his treatiſe upon the globes, and Mr. Walter Warner, who is ſaid to have communicated to the famous Harvey the firſt hint concerning the circulation of the blood, being both of them mathematicians, received penſions from him of leſs value. So that in 1606, when the earl was committed to the Tower for life, Hariot, Hues, and Warner, were his conſtant companions, and were uſually called the Earl of Northumberland's three Magi. They had a table at the earl's charge, and the earl did conſtantly converſe with them, to divert the melancholy of his confinement; as did alſo Sir Walter Raleigh, who was then in the Tower. Mr. Hariot lived for ſome time at Sion college, and died in London, July the 2d, 1621, of a cancer in his lip. He was univerſally eſteemed on account of his learning. When he was but a young man, he was ſtiled by Mr. Hakluyt Juvenis in diſciplinis mathematicis excellens; and by Camden, Mathematicus inſignis. A manuſcript of his intitled, Ephemeris chryrometrica, is preſerved in Sion college library; and his Artis Analyticæ praxis, was printed after his death, in a thin folio, and dedicated to Henry earl of Northumberland. Des Cartes is ſaid to have been obliged to this book for a great many of his improvements in algebra.

See Wood.

In præfat. ad orbem nov. Pet. Martyr.

Annalium regni regis Jacobi apparatus, ſubjoined to his epiſtles, 1691. 4to.

As to Mr. Hariot's religion, Mr. Wood ſays, that "notwithſtanding his great ſkill in mathematics, he had ſtrange thoughts

" thoughts of the ſcripture," always undervalued the old ſtory " of the Creation of the World, and could never believe that " trite poſition, Ex nihilo nihil fit. He made a Philoſophi- " cal Theology, wherein he caſt off the Old Teſtament, ſo " that conſequently the New would have no foundation. " He was a deiſt, and his doctrine he did impart to the earl, " and to Sir Walter Raleigh, when he was compiling the Hiſ- " tory of the world, and would controvert the matter with " eminent divines of thoſe times; who therefore having no " good opinion of him, did look on the manner of his death, " as a judgment upon him for thoſe matters, and for nullify- " ing the ſcripture." Mr. Wood mentions no authority for this aſſertion: and we may obſerve, that Mr. Hariot aſſures us himſelf, that when he was with the firſt colony ſettled in Virginia, in every town where he came, he " explain- " ed to them the contents of the Bible, &c. And though " I told them, ſays he, the book materially and of itſelf was " not of ſuch virtue as I thought they did conceive, but only " the doctrine therein contained; yet would many be glad " to touch it, to embrace it, to kiſs it, to hold it to their " breaſts and heads, and ſtroke over all their bodies with " it, to ſhew their hungry deſires of that knowledge which " was ſpoken of." To which we may add, that if Mr. Hariot was reputed a deiſt, it is by no means probable, that Dr. Richard Corbet, an orthodox divine, and ſucceſſively biſhop of Oxford and Norwich, ſending a poem, dated December the 9th, 1618, to Sir Thomas Ayleſbury, when the comet appeared, ſhould ſpeak of,

Brief and true report, &c. in Hakluyt, v. iii. p. 277.

——— Deep Hariot's mine,
In which there is no droſs, but all refine.

Laſtly, it is very unlikely that his noble executors Sir Thomas Ayleſbury and Robert Sidney, viſcount Liſle, would have ſuffered an inſcription to be engraved upon his monument in St. Chriſtopher's church, which might have been contradicted by all the town, if it had been falſe; and which, upon the ſuppoſition of his being an infidel, would have been ridiculous.

Stowe's Survey of London, v. i.

Qui omnes ſcientias calluit, & in omnibus excelluit
Mathematicis, Philoſophicis, Theologicis,
Veritatis indagator ſtudioſiſſimus,
Dei Triuniuius cultor piiſſimus.

HARLEY (Robert), afterwards earl of Oxford and earl Mortimer, and lord high-treaſurer in the reign of queen Anne, was eldeſt ſon of Sir Edward Harley, and born in Bow-ſtreet, in the pariſh of St. Paul Covent Garden, London, upon the 5th of December, 1661. He was educated under the reverend Mr. Birch at Shilton near Burford Oxfordſhire, which, though a private ſchool, was remarkable for producing at the ſame time a lord high-treaſurer, viz. lord Oxford; a lord high-chancellor, viz. lord Harcourt; a lord chief juſtice of the common pleas, viz. lord Trevor; and ten members of the houſe of commons, who were all contemporaries, as well at ſchool, as in parliament. Here he laid the foundation of that extenſive knowledge and learning, which rendered him afterwards ſo conſpicuous in the world. At the revolution, Sir Edward Harley, and this his eldeſt ſon, raiſed a troop of horſe at their own expence; and after the acceſſion of king William and queen Mary, he was firſt choſen member of parliament for Tregony in Cornwall, and afterwards ſerved for the town of Radnor, till he was called up to the houſe of lords. In 1690, he was choſen by ballot, one of the nine members of the houſe of commons, commiſſioners for ſtating the public accounts; and alſo one of the arbitrators for uniting the two India companies. In 1694, the houſe of commons ordered Mr. Harley, November the 19th, to prepare and bring in a bill, "For the frequent "meeting and calling of parliaments;" which he accordingly did upon the 22d, and it was received and agreed to by both houſes, without any alteration or amendment. On the 11th of February 1701-2, he was choſen ſpeaker of the houſe of commons; and that parliament being diſſolved the ſame year by king William, and a new one called, he was again choſen ſpeaker on the 31ſt of December following, as he was in the firſt parliament called by queen Anne.

Collins's Lives of the earl's of Oxford, London 1752, p. 207.

Willis's Notit. Parliament, vol. ii. p. 116. Kennet's Hiſt. of England, vol. iii. p. 609.

On the 17th of April 1704, he was ſworn of her majeſty's privy council; and on the 18th of May following, ſworn in council one of the principal ſecretaries of ſtate, being alſo ſpeaker of the houſe of commons at the ſame time. In 1706, he was appointed one of the commiſſioners for the treaty of union with Scotland, which took effect; and reſigned his place of principal ſecretary of ſtate in February 1707-8. On the 10th of Auguſt 1710, he was conſtituted one of the commiſſioners of the treaſury, alſo chancellor and under-treaſurer of the Exchequer: and having three days after been again ſworn in the privy council, he was, on the 8th of March following, in great danger of his life; the

marquis

marquis of Guiſcard a French Papiſt, then under examination of a committee of the privy council at Whitehall, ſtabbing him with a penknife, which he took up in the clerk's room, where he waited before he was examined. Guiſcard was thereupon impriſoned, and died in Newgate the 17th of the ſame month: whereupon an act of parliament paſſed, making it felony, without benefit of clergy, to attempt the life of a privy counſellor in the execution of his office; and a clauſe was inſerted, "To juſtify and indemnify all perſons, "who in aſſiſting in defence of Mr. Harley, chancellor of "the Exchequer, when he was ſtabbed by the ſieur de Guiſ-"card, and in ſecuring him, did give any wound or bruiſe "to the ſaid ſieur de Guiſcard, whereby he received his "death." Both houſes of parliament addreſſed the queen on this occaſion, and expreſſed their great concern "at the "moſt barbarous and villainous attempt made upon the per-"ſon of Robert Harley, Eſq; chancellor of your majeſty's Ex-"chequer, by the marquis of Guiſcard, a French Papiſt, "at the time when he was under examination for trea-"ſonable practices, before a committee of your majeſty's "council. We cannot but be moſt deeply affected, to find "ſuch an inſtance of inveterate malice againſt one employed "in your majeſty's council, and ſo near your royal perſon. "And we have reaſon to believe, that his fidelity to your "majeſty, and zeal for your ſervice, have drawn on him "the hatred of all the abettors of popery and faction. We "think it our duty on this occaſion to aſſure your majeſty, "that we will effectually ſtand by and defend your majeſty, "and thoſe who have the honour to be employed in your "ſervice, againſt all public and ſecret attempts of your "enemies," &c. To which the queen returned this anſwer: "My lords and gentlemen, I take this addreſs very "kindly from you, on the occaſion of that barbarous at-"tempt on Mr. Harley, whoſe zeal and fidelity in my ſer-"vice muſt yet appear more eminently, by that horrid en-"deavour to take away his life, for no other reaſon that ap-"pears, but his known oppoſition to popery and faction. "Your warm concern for the ſafety of my perſon, and "the defence of thoſe employed in my ſervice, is very grate-"ful to me," &c. The wound he had received confined him for ſome weeks, but the houſe being informed that it was almoſt healed, and that he would in a few days come abroad, they reſolved to congratulate his eſcape and recovery; and accordingly, upon his attending the houſe on the 26th of April, the ſpeaker addreſſed himſelf to him in a very reſpect-

ful ſpeech, to which Mr. Harley returned as reſpectful an anſwer.

In the year 1711, queen Anne, to reward his many eminent ſervices, was pleaſed to advance him to the peerage of Great Britain, by the ſtile and titles of baron Harley of Wigmore in the county of Hereford, earl of Oxford, and earl Mortimer, with remainder, for want of iſſue male of his own body, to the heirs male of Sir Robert Harley, knight of the bath, his grand-father. We will tranſcribe the preamble of the letters patent, bearing date the 11th of May, to ſhew the reader, how prodigiouſly high Mr. Harley's credit ſtood with the people of England, as well as with the governing powers, at that time. "Whatever favour the equity "of a prince can beſtow on a gentleman deſcended from "an illuſtrious and very ancient family, framed by nature "for great things, improved by education in all manner of "learning for greater, exerciſed by long experience in buſineſs, verſed in very different employments of the common-"wealth, with extraordinary reputation, and not without "danger, ſuch as our truſty and well-beloved counſellor "Robert Harley juſtly deſerved of us: He being the only "man, who, by a full houſe of commons, was choſen "ſpeaker by three ſucceſſive parliaments; and at the ſame "time that he held the chair, was one of our principal ſe-"cretaries of ſtate: his capacity fitting him for the manage-"ment of thoſe two important offices, which, though they "ſeemed to diſagree in themſelves, were eaſily reconciled "by one who knew how, with equal weight and addreſs, to "temper and turn the minds of men; ſo wiſely to defend "the rights of the people, without derogating from the "prerogative of the crown; and who was thoroughly ac-"quainted how well monarchy could conſiſt with liberty. "Having run through theſe two employments at the ſame "time, after ſome breathing while, he took care of our "treaſury, as chancellor of our exchequer; put a ſtop to "the growing embezzlement of the public money, which "was ſpreading far and wide, like a contagion; provided "for the ſettling a new trade to the ſouth ſeas; and having "with wonderful ſagacity, very lately, and in a very good "time, retrieved the languiſhing condition of our exchequer, "and thus reſtored public credit, merited the applauſe of the "parliament, filled our citizens with joy, and us, for our "intereſt is ever the ſame with that of our people, with no "ſmall ſatisfaction: for theſe reaſons, we determine to con-"fer on a gentleman, who has deſerved ſo well of us, and "of all our good ſubjects, thoſe honours which were long

"ſince

" ſince due to him and his family; being induced thereto by " our own inclination, and the general voice of all Great " Britain. Since therefore the two houſes of parliament have " declared, that the fidelity and affection he has expreſſed in " our ſervice, have expoſed him to the hatred of wicked " men, and the deſperate rage of a villainous parricide; " ſince they have congratulated his eſcape from ſuch immi- " nent dangers, and put us in mind that he might not be " preſerved in vain; we willingly comply with their deſires, " and grant him, who comes ſo honourably recommended " by the hearty votes of our parliament, a place among the " peers; to whom, by the noble blood and long train of his " anceſtors, he is ſo nearly allied; and that, with all fe- " licity, he take his title from the city, where learning " flouriſhes in ſo high a degree; himſelf the ornament of " learning, and patron of learned men. Know, &c." In regard to the latter part of his lordſhip's character, it may be juſtly obſerved, that he was not only an encourager of literature, but the greateſt collector, in his time, of all curious books in print and manuſcript, eſpecially thoſe concerning the hiſtory of his own country: which were preſerved and much augmented by the late earl his ſon. He was alſo himſelf a man of taſte and letters; and under this character we find a propoſal addreſſed to him by dean Swift for correcting, improving and aſcertaining the Engliſh tongue. Swift's Works, vol. i.

On the 29th of May 1711, the queen appointed the earl of Oxford lord high treaſurer of Great Britain; and on the 1ſt of June his lordſhip took the uſual oath as ſuch, on which occaſion Sir Simon Harcourt, the lord-keeper, made him the ſpeech following. " My lord, the queen, who does every " thing with the greateſt wiſdom, has given a proof of it in " the honours ſhe has lately conferred on you, which are ex- " actly ſuited to your deſerts and qualifications. My lord, " the title, which you now bear, could not have been ſo juſtly " placed on any other of her majeſty's ſubjects. Some of " that ancient blood, which fills your veins, is derived from " the Veres: and you have ſhewed yourſelf as ready to ſa- " crifice it for the ſafety of your prince, and the good of " your country, and as fearleſs of danger on the moſt trying " occaſions, as ever any of that brave and loyal houſe were. " Nor is that title leſs ſuited to you, as it carries in it a re- " lation to one of the chief ſeats of learning: for even " your enemies, my lord, if any ſuch there ſtill are, muſt " own, that the love of letters, and the encouragement of " thoſe who excel in them, is one diſtinguiſhing part of your

" character. My lord, the high ſtation of lord treaſurer of " Great Britain, to which her majeſty has called you, is the " juſt reward of your eminent ſervices. You have been the " great inſtrument of reſtoring public credit, and relieving " this nation from the heavy preſſure and ignominy of an " immenſe debt, under which it languiſhed; and you are " now intruſted with the power of ſecuring us from a re- " lapſe into the ſame ill ſtate, out of which you have reſ- " cued us. This great office, my lord, is every way worthy " of you; particularly on the account of thoſe many diffi- " culties, with which the faithful diſcharge of it muſt be " unavoidably attended, and which require a genius like " yours to maſter them. The only difficulty, which even " you, my lord, may find inſuperable, is how to deſerve " better of the crown and kingdom after this advancement, " than you did before it."

On the 15th of Auguſt 1711, at a general court of the South-Sea company, he was choſen their governor, as he had been their founder and chief regulator. On the 26th of October 1712, he was elected a knight companion of the moſt noble order of the garter. On the 27th of July 1714, he reſigned his ſtaff of lord high treaſurer of Great Britain, at Kenſington, into the queen's hands: ſhe dying upon the 1ſt of Auguſt following. On the 10th of June 1715, he was impeached by the houſe of commons of high treaſon, and high crimes and miſdemeanors; and on July the 16th was committed to the Tower by the houſe of lords, where he ſuffered confinement till the 1ſt of July 1717, and then, after a public trial, was acquitted by his peers. He died in the 64th year of his age, May 21, 1724, after having been twice married. Mr. Pope has celebrated his memory in the following lines:

See Peerage of England, &c.

A ſoul ſupreme, in each hard inſtance tried,
Above all pain, all anger, and all pride,
The rage of power, the blaſt of public breath,
The luſt of lucre, and the dread of death.

From our account of this noble lord, he muſt naturally paſs for a very great as well as a very good man; yet he has been repreſented by others, as very remote from either greatneſs or goodneſs; and particularly by the late lord Bolingbroke in his curious " Letter to Sir William Windham," where the portrait given of him is not only mean, but odious. However, as it is but reaſonable to ſuppoſe, that lord

Oxford

Oxford had his allay of infirmities, notwithſtanding the fine things that were ſaid of him, and the honours that were done to him; ſo, on the other hand, it is as reaſonable not to believe all, that contemporary miniſters ſay of each other, and eſpecially when they have quarrelled.

HARPOCRATION (VALERIUS) a celebrated ancient rhetorician of Alexandria, has left us an excellent "Lexicon upon the ten orators of Greece:" for that is the title uſually given to it, though Meurſius will have it, that the author inſcribed it only Λεξεις; and is followed in this opinion by James Gronovius. Harpocration ſpeaks in this work, with much ſeeming exactneſs, of magiſtrates, pleadings at the bar, places in Attica, names of men who had the chief management of affairs in the republic, and of every thing, in ſhort, which has been ſaid to the glory of this people by their orators. Aldus firſt publiſhed this lexicon in the Greek at Venice 1603 in folio; many learned men, as Meurſius, Mauſſac, Valeſius, have laboured upon it; and James Gronovius gave an edition of it at Leyden 1696 in 4to. which is reckoned the beſt. Fabricii Bibl. Græc. vol. iv. p. 583.

HARRINGTON (SIR JOHN), one of the moſt ingenious Engliſh poets of his time, was the ſon of John Harrington, Eſq; who was impriſoned in the Tower in the reign of queen Mary, for holding a correſpondence with the lady Elizabeth, with whom he continued in great favour to the time of his death, which happened in July 1682. Sir John was born at Kelſton near the city of Bath in Somerſetſhire, and had queen Elizabeth for his god-mother; in whoſe eſteem, as well on account of his own, as of his father's merit, he always ſtood very high. He was inſtructed in claſſical learning at Eaton-ſchool, and from thence removed to Cambridge, where he took a maſter of arts degree. Before he was thirty years of age, he favoured the public with a tranſlation of Arioſto's Orlando Furioſo, by which he gained at that time a conſiderable degree of reputation, and for which he is now principally known. After this he publiſhed ſome books of epigrams; and though his talent ſeems to have lain this way, they have not been ſufficient to keep his name alive. In the reign of king James he was created knight of the bath; and being a courtier, preſented a manuſcript to prince Henry, levelled chiefly againſt the married biſhops, which was intended only for the private uſe of his royal highneſs: but being publiſhed afterwards, created great clamour, and made ſeveral of the Wood's Athenæ Oxon. under the name of Francis Goodwin, in vol. ii.

clergy ſay, that his conduct was of a piece with his doctrines; ſince he, together with Robert earl of Leiceſter, ſupported Sir Walter Raleigh in his ſuit to queen Elizabeth for the manor of Banwell; belonging to the biſhopriek of Bath and Wells; on a preſumption, that the right reverend Incumbent had incurred a præmunire, by marrying a ſecond wife. Mr. Wood's account of it is this: "That Sir John "Harrington, being minded to obtain the favour of prince "Henry, wrote a diſcourſe for his private uſe, intituled, "A brief view of the ſtate of the church of England, as "it ſtood in queen Elizabeth's and king James's reign, to "the year 1608. This book is no more than a character "and hiſtory of the biſhops of thoſe times, and was written "to the ſaid prince Henry, as an additional ſupply to the "catalogue of biſhops of Dr. Francis Godwin, upon occa-"ſion of that proverb,

"Henry the eighth pulled down Monks and their cells.
"Henry the ninth ſhall pull down biſhops and their bells.

"In the ſaid book the author Harrington doth, by imitating "his god-mother queen Elizabeth, ſhew himſelf a great "enemy to married biſhops, eſpecially to ſuch as had been "married twice; and many things therein are ſaid of them, "that were by no means fit to be publiſhed, being written "only for private uſe. But ſo it was, that the book com-"ing into the hands of one John Chetwind, grandſon by a "daughter to the author, a perſon deeply principled in Preſ-"byterian tenets, did, when the preſs was open, print it "at London in 1653: and no ſooner it was publiſhed, and "came into the hands of many, but it was exceedingly cla-"moured at by the loyal and orthodox clergy, condemning
Ibid. "him that publiſhed it."

We have not been able to fix the time of Sir John Harrington's birth, nor are we more certain about that of his death; but as the former may be moſt probably placed about the middle of queen Elizabeth's reign, ſo we think the latter might happen towards the latter end of king James's. We will ſubjoin an epigram, as a ſpecimen of his poetry; ſince his works of this nature are not every day to be met with.

### In Cornutum.

What curl'd pale youth is he that ſitteth there,
So near thy wife, and whiſpers in her ear,

And

And takes her hand in his, and ſoft doth wring her,
Sliding her ring ſtill up and down her finger?
Sir, 'tis a proctor, ſeen in both the laws,
Retained by her in ſome important cauſe;
Prompt and diſcreet both in his ſpeech and action,
And doth her buſineſs with great ſatisfaction.
And think'ſt thou ſo? a horn-plague on thy head!
Art thou ſo like a fool, and wittol led,
To think he doth the buſineſs of thy wife?
He doth thy buſineſs, I dare lay my life.

HARRINGTON, (JAMES) an eminent political writer, was born upon the firſt Friday in January 1611; being the eldeſt ſon of Sir Sapcote Harrington, and Jane the daughter of Sir William Samuel of Upton in Northamptonſhire, the place of his nativity. He was deſcended of an ancient and noble family in Rutlandſhire, which, as it is obſerved by the hiſtorian of that country, had produced eight dukes, three marquiſſes, ſeventy earls, twenty-ſeven viſcounts, and thirty-ſix barons; of which number ſixteen were knights of the garter. Mr. Harrington, however, was one of thoſe few who ſeemed determined to owe nothing to the ſplendor or antiquity of his family, but took upon himſelf as it were the blazoning of his arms. When he had made a conſiderable progreſs in claſſical learning, he was admitted in 1629 a gentleman commoner of Trinity college in Oxford, and had the happineſs of being placed under the tuition of the great Mr. Chillingworth, who had lately been elected fellow of that college; and from whom he might poſſibly acquire ſome portion of that ſpirit of reaſoning and thinking for himſelf, which has ſince ſhone forth ſo conſpicuouſly in his writings. About three years after his father died; upon which he left the univerſity, and began to think of travelling; having previouſly furniſhed himſelf with the knowledge of ſeveral foreign languages for that purpoſe. His firſt ſtep was into Holland, then the principal ſchool of martial diſcipline; and, what may be ſuppoſed to have affected him more ſenſibly, a country wonderfully flouriſhing, under the auſpices of liberty, commerce, ſtrength, and grandeur. Here it is probable, that he began to make government the ſubject of his meditations; for he was often heard to ſay, that "before he "left England he knew no more of anarchy, monarchy, "ariſtocracy, democracy, oligarchy, or the like, than as "hard words, whoſe ſignification he found in his dictionary."

Life of James Harrington, prefixed to his Oceana, and other works, by John Toland.—Wood's Athenæ Oxon. vol. ii.

Wright's antiquities of the county of Rutland, p. 52.

Toland's Life, &c.

"tionary." On his coming into the Netherlands, he entered a volunteer, and ſo continued ſome months, in lord Craven's regiment: during which time being much at the Hague, he had the farther opportunity of accompliſhing himſelf in two courts; namely, thoſe of the prince of Orange, and the queen of Bohemia, daughter of our king James I. who was then a fugitive in Holland. He was taken into great favour by this princeſs, and alſo by the prince elector, whom he attended to Copenhagen, when his highneſs paid a viſit to the king of Denmark; and after his return from travelling, was intruſted by him with the affairs of the palatinate, ſo far as they were tranſacted at the Britiſh court.

Wood, &c. Toland, &c.

Mr. Harrington ſtayed, however, but a ſhort time in Holland: no temptations or offers could divert or reſtrain him from the reſolution he had formed to travel; and therefore, taking Flanders in his way, he ſet out on a tour through part of Germany, France, and Italy. While he was at Rome, the pope performed the ceremony of conſecrating wax-lights on Candlemas-day. When his holineſs had ſanctified theſe torches, they were diſtributed among the people, who ſought for them very eagerly. Mr. Harrington was deſirous to have one of them; but perceiving that it was not to be obtained without kiſſing the pope's toe, he declined to accept it on ſuch a condition. His companions were not ſo ſcrupulous, and when they came home ſpoke of his ſqueamiſhneſs to the king. The king told him, "he might have done it only "as a piece of reſpect to a temporal prince;" but Harrington replied, that "ſince he had the honour to kiſs his ma-"jeſty's hand, he thought it beneath him to kiſs any other "prince's foot." He is ſaid to have preferred Venice to all other places in Italy, as he did its government to that of the whole world; it being, in his opinion, immutable by any external or internal cauſes, and to finiſh only with mankind. Here he cultivated an acquaintance with all the men of letters and character, and furniſhed himſelf with the moſt valuable books in the Italian tongue, ſuch eſpecially as were written upon politicks and government.

Toland, &c.

After having thus ſeen Italy, France, the Low Countries, Denmark, and ſome parts of Germany, he returned home to England, perfectly accompliſhed. In the beginning of the civil war, in 1642, he manifeſtly ſided with the parliament, and endeavoured to get a ſeat in the houſe, but could not. His inclinations to letters kept him from ſeeking publick employments, ſo that we hear no more of him till the

Wood's Athenæ Oxon.

the year 1646; when attending out of curioſity the commiſſioners, appointed by parliament to bring king Charles I. from Newcaſtle nearer to London, he was by ſome of them named to wait on his majeſty, as a perſon known to him before, and engaged to no party or faction. The king approved the propoſal, and Harrington entered on the ſtation of a domeſtick; but would never preſume to come into his preſence except in publick, till he was particularly commanded by the king, and made one of the grooms of the bedchamber, as he was in May 1647. He had the good fortune to pleaſe the king much: "His majeſty loved his "company, ſays Wood, and finding him to be an ingenious "man, choſe rather to converſe with him than with others "of his chamber. They had often, ſays he, diſcourſes con- "cerning government; but when they happened to talk of "a commonwealth, the king ſeemed not to indure it." Harrington conceived a high notion of the king, finding him to be a different perſon from what he had been repreſented, as to parts, morals, religion, &c. and therefore, after the king was removed out of the Iſle of Wight to Hurſt-caſtle in Hampſhire, was forcibly turned out of his ſervice, becauſe he vindicated ſome of his majeſty's arguments againſt the parliament commiſſioners at Newport, and thought his conceſſions more ſatisfactory than they did. There is no ground to imagine, that he ſaw the king any more, till the day he was brought to the ſcaffold; whither Mr. Harrington found means to accompany him, and where, or a little before, he received a token of his majeſty's affection. The king's execution affected him extremely. He often ſaid, "nothing "ever went nearer him, and that his grief on that account "was ſo great, as to bring a diſorder upon him."

Athenæ Oxon.

Toland, &c.

Wood, &c.

After the king's death he was obſerved to keep much in his library, and more retired than uſual, which his friends attributed to diſcontent and melancholy. But to convince them that this was not the cauſe of his retirement, he produced a copy of his Oceana; which "he had been writing, "he ſaid, not only becauſe it was agreeable to the ſtudies, "which he had always purſued, but becauſe if ever it ſhould "be the fate of England to be, like Italy of old, overrun "by a barbarous people, or to have its government and re- "cords deſtroyed by ſome mercileſs conqueror, they might "not be then left to their own invention in framing a new "government." This Oceana is a kind of political romance, in imitation of Plato's Atlantic ſtory, where by Oceana Harrington means England; exhibiting a plan of republican

Toland, &c.

publican government, which he would have had erected here, in caſe theſe kingdoms had formed themſelves into a genuine commonwealth. This work, however, as it reflected ſeverely upon Oliver's uſurpation, met with many difficulties in the publiſhing: for it being known to ſome of the courtiers that it was printing, they hunted it from one preſs to another, till at laſt they found it, and carried it to Whitehall. All the ſollicitations he could make were not able to retrieve his papers, till he bethought himſelf of applying to lady Claypole, who was a good-natured woman, and Oliver's favourite daughter; and who, upon his declaring that it contained nothing prejudicial to her father's government, got them reſtored to him. He printed it in the year 1656, and dedicated it, as he promiſed lady Claypole, to her father Oliver Cromwell; who, it is ſaid, peruſed it, but declared, agreeably to his principles of policy, that "the gentleman "muſt not think to cheat him of his power and authority, "for that what he had won by the ſword, he would not "ſuffer himſelf to be ſcribbled out of."

Toland, &c.

This work of Harrington's was no ſooner publiſhed, than many undertook a refutation of it. This occaſioned him to reply, and to explain his ſcheme, in ſeveral ſucceſſive pieces, which however we will not ſtay to enumerate here, becauſe they are ſo eaſy to be ſeen in the collection of his works. In the mean time he not only endeavoured to propagate his republican notions by writing, but for the more effectually advancing a cauſe, of which he was enthuſiaſtically enamoured, he formed a ſociety of gentlemen, agreeing with him in principles, who met nightly at Miles's coffee houſe in New Palace Yard, Weſtminſter, and were called the Rota. Wood has given a very particular account of this aſſociation or gang, as he calls them. "Their diſcourſes "about government, ſays he, and of ordering a common-"wealth, were the moſt ingenious and ſmart that ever were "heard; for the arguments in the parliament houſe were "but flat to thoſe. This gang had a balloting box, and "ballotted how things ſhould be carried by way of Eſſay: "which not being uſed, or known in England before on this "account, the room was every evening very full. The "doctrine there inculcated was very taking; and the more, "becauſe as to human foreſight there was no poſſibility of "the king's return. The greateſt part of the parliament-"men hated this rotation and balloting, as being againſt "their power; eight or ten were for it, who propoſed it to "the houſe, and made it out to the members, that except they

Toland, &c.

" they embraced that ſort of government, they muſt be " ruined. The model of it was, that the third part of the " ſenate or houſe ſhould rote out by ballot every year, not " capable of being elected again for three years to come; " ſo that every ninth year the ſenate would be wholly altered. " No magiſtrate was to continue above three years, and all " to be choſen by the ballot, than which nothing could be " invented more fair and impartial, as it was then thought, " though oppoſed by many for ſeveral reaſons. This club " of commonwealthſmen, which began about Michaelmas " 1659, laſted till about the 21ſt of February following; " at which time, the ſecluded members being reſtored by " general Monk, all their models vaniſhed." Athenæ Oxon.

After the reſtoration Mr. Harrington lived more privately than he had done before, but ſtill was looked upon as a dangerous perſon, who maintained and propagated principles, which could never be reconciled to monarchical government. He employed himſelf now in reducing his politicks into ſhort and eaſy aphoriſms methodically digeſted, and freely communicated his papers to all who viſited him. While he was putting the laſt hand to his ſyſtem, he was, by an order from the king, ſeized on the 28th of December 1661, and committed to the Tower of London for treaſonable deſigns and practices. He was charged by the chancellor Hide, at a conference of the lords and commons, with being concerned in a plot, whereof one and twenty perſons were the chief managers: " that they all met in Bow-ſtreet, Covent Gar- " den, and in other places; that they were of ſeven different " parties or intereſts, as three for the commonwealth, three " for the long parliament, three for the city, three for the " purchaſers, three for the diſbanded army, three for the " independents, and three for the fifth-monarchy men; that " their firſt conſideration was how to agree on the choice of " parliament men againſt the enſuing ſeſſion; and that a " ſpecial care ought to be had about members for the city of " London, as a precedent for the reſt of the kingdom to fol- " low, whereupon they nominated the four members after " choſen, and then ſitting in parliament. Their next care " was to frame a petition to the parliament for a preaching " miniſtry, and liberty of conſcience: then they were to " divide and ſubdivide themſelves into ſeveral councils and " committees, for the better carrying on their buſineſs by " themſelves or their agents and accomplices all over the " kingdom. In theſe meetings Harrington was ſaid to be " often in the chair; that they had taken an oath of ſecrecy,

" and

"and concerted measures for levying men and money." The chancellor added, that though he had certain information of the times and places of their meetings, and particularly those of Harrington and Wildman, they were nevertheless so fixed in their nefarious design, that none of those they had taken would confess any thing, not so much as that they had seen and spoken to one another at those times or places.

Toland, &c.

But notwithstanding these declarations of the chancellor, it is certain, that this plot was never made out; and it is not impossible but it might be imaginary. It is at least easy to account, upon political principles, for Harrington's confinement, and the severity and ill usage he met with in it, when we consider not only his notions of government, which he every where enforced with the greatest zeal, but also how obnoxious he must needs have made himself to the powers then in being, by his very ill usage of the Stuart family. Nothing can be viler than the picture he has drawn of Mary queen of Scots: he has also painted her son, James the First, in the most odious colours, suggesting at the same time, that he was not born of the queen, but was a suppositious impostor, and of course had no right to the crowns he inherited. His portrait of Charles I. is an abominable figure: "never "was man, says he, so resolute and obstinate in a tyranny. "He was one of the most consummate in the arts of tyranny "that ever was; and it could be no other than God's hand, "that arrested him in the height of his designs and great-"ness, and cut off him and his family." The truth is, Mr. Harrington seems in the latter end of his life to have grown an enthusiast and fanatick in politicks, for there are fanaticks in politicks as well as in religion; and his keeping within no bounds, as such people seldom do, might make it the more expedient to put him under confinement. From the Tower he was conveyed very privately to St. Nicholas's island opposite to Plymouth; and from thence, upon a petition, to Plymouth, some relations obliging themselves in a bond of 5000 l. for his safe imprisonment. At this place he became acquainted with one Dr. Dunstan, who advised him to take a preparation of Guiacum in coffee, as a certain cure for the scurvy, with which he was then troubled. He drank of this liquor in great quantities, which had probably a very pernicious effect, for he soon grew delirious: upon which a rumour prevailed at Plymouth, that Mr. Harrington had taken some drink, which would make any man mad in a month; and other circumstances made his relations suspect, that he had foul play shewn him, lest he should write any more Oceana's.

Harrington's works, p. 28. edit. 1737.

Ibid. p. 31, 32.

It

It was near a month before he was able to bear the journey to London, whither, as nothing appeared againſt him, he had leave from the king to go. Here he was put under the care of phyſicians, who could afford little help to the weakneſs of his body, none at all to the diſorders of his mind. He would diſcourſe of other things rationally enough; but when his own diſtemper was touched upon, he would fancy and utter ſtrange things about the operation of his animal ſpirits, which tranſpired from him, he ſaid, in the ſhape of birds, flies, bees, or the like. He talked ſo much of good and evil ſpirits, that he even terrified thoſe about him; and to thoſe who objected to him that theſe chimera's were the fruits of a diſordered imagination, he would reply, that "he "was like Democritus, who for his admirable diſcoveries "in anatomy was reckoned diſtracted by his fellow-citizens." In this crazy condition he married the daughter of Sir Marmaduke Dorrel in Buckinghamſhire, a lady to whom he was formerly a ſuitor, and with whom he ſpent the remainder of his life. Towards his latter end he was ſubject to the gout, and enjoyed little eaſe; but drooping and languiſhing a good while, he was at laſt ſeized with a palſy, and died at Weſtminſter, September the 11th, 1677, and lies buried there in St. Margaret's church, on the ſouth ſide of the altar, next the grave of Sir Walter Raleigh. Toland, &c. Toland, &c.

Mr. Harrington's writings were firſt collected, methodized, reviewed, and publiſhed by Mr. Toland, in the year 1700, in one volume folio; but there was another edition ſet forth in 1737, which contains ſeveral articles omitted in Mr. Toland's, and for which the world is obliged to the Rev. Dr. Birch. Mr. Harrington made ſome attempts in the poetical way. Thus in 1658, he publiſhed an Engliſh tranſlation of two eclogues of Virgil, and two books of the Æneis, under the title of, "An eſſay upon two of Virgil's Eclogues, "and two of his Æneis, towards the tranſlation of the "whole;" and in 1659, was printed his tranſlation of the third, fourth, fifth and ſixth books of the Æneid: but his poetry, as Wood ſays, gained him no reputation.

HARVEY, (WILLIAM) an eminent Engliſh phyſician, who firſt diſcovered the circulation of the blood, was born of a gentleman's family at Folkſtone, in Kent, upon the 2d of April, 1578. At ten years of age he was ſent to a grammar ſchool at Canterbury, and at fourteen removed from thence to Caius college, in Cambridge. At the age of nineteen he travelled through France and Germany to Padua in

Italy; where, having ſtudied phyſick under Euſtachius Radius, John Minadous, and the celebrated Hieronymus Fabricius ab Aquapendente, he was created doctor of phyſick and chirurgery in that univerſity, in 1602. He had a particular regard for this laſt maſter; often quotes him, and in terms of the higheſt reſpect; and declares, that he was the more willing to publiſh his book De motu cordis, becauſe Fabricius, who had learnedly and accurately delineated in a particular treatiſe almoſt all the parts of animals, had left the heart alone untouched. Soon after returning to England, he was incorporated doctor of phyſick at Cambridge, went to London to practiſe, and married. In 1604, he was admitted candidate of the college of phyſicians in London; and three years after admitted fellow. In 1615, he was appointed lecturer of anatomy and chirurgery in that college; and the year after read a courſe of lectures there, in which he opened his diſcovery, relating to the circulation of the blood. The original manuſcript of theſe lectures is extant, in the valuable muſæum of the late Sir Hans Sloane, which was purchaſed by the parliament, and is intitled, Prælectiones anatom. univerſal. per me Gulielmum Harvæium, medicum Londinenſem, anat. et chirurg. profeſſorem. Ann. Dom. 1616. Anno ætatis 37. Prælect. Apr. 16, 17, 18. In 1628, he publiſhed his Exercitatio anatomicæ de motu cordis & ſanguinis; and dedicated it to king Charles I. There follows alſo another dedication to the preſident and reſt of the college of phyſicians, in which he obſerves, that he had frequently before, in his anatomical lectures, declared his new opinion concerning the motion and uſe of the heart, and the circulation of the blood; and for above nine years had confirmed and illuſtrated it before the college, by reaſons and arguments grounded upon ocular demonſtration, and defended it from the objections of the moſt ſkilful anatomiſts. This diſcovery was of ſuch vaſt importance to the whole art of phyſick, that as ſoon as men were ſatisfied, which they were in a few years, that it could not be conteſted, a great many put in for the prize themſelves; a great many affirmed the diſcovery to be due to others; unwilling that Dr. Harvey ſhould run away with all the glory. Some aſſerted that father Paul was the firſt diſcoverer of the circulation; but being too much ſuſpected for Heterodoxies already, durſt not make it public, for fear of the inquiſition. Honoratus Faber profeſſed himſelf to be the author of that opinion; and Vander Linden, who publiſhed an edition of Hippocrates about the middle of the laſt century, took a great deal of pains

Præfat. ad Exercit. de generat. animalium.

De motu cordis, Exerc. 1. c. 1.

Goodal's Epiſtle dedicatory to his Hiſtorical account of the college of phyſician's proceedings againſt empyricks, &c. Lond. 1684.

Nouvelles de la republique des lettres, pour June 1684, art. 2.

pains to prove, that this father of phyſick knew the circulation of the blood, and that Dr. Harvey only revived it. But the honour of the diſcovery has been ſufficiently aſſerted and confirmed to Dr. Harvey; and, ſays Dr. Friend, "as "it was intirely owing to him, ſo he has explained it with "all the clearneſs imaginable: and though much has been "written upon that ſubject ſince, I may venture to ſay, his "own book is the ſhorteſt, the plaineſt, and the moſt con-"vincing of any, as we may be ſatisfied, if we look into "the many apologies, written in defence of the circula-"tion." Hiſt. of Phyſ. P. 1. p. 235. Lond. 1725.

In 1632, he was made phyſician to Charles I. as he had been before to king James; and adhering to the royal cauſe upon the breaking out of the civil wars, attended his majeſty at the battle of Edge-hill, and thence to Oxford, where in 1642, he was incorporated doctor of phyſick. In 1645, the king got him elected warden of Merton college in that univerſity; but upon the ſurrendering of Oxford the year after to the parliament, he left that office and retired to London. In 1651, he publiſhed his book, intitled, Exercitationes de generatione animalium; quibus accedunt quædam de parte, de membranis ac humoribus uteri, et de conceptione. This is a curious work, and had certainly been more ſo, but for ſome misfortunes, by which his papers periſhed, during the time of the civil wars. For although he had both leave and an expreſs order from the parliament, to attend his majeſty upon his leaving Whitehall, yet his houſe in London was in his abſence plundered of all the furniture; and his Adverſaria, with a great number of anatomical obſervations, relating eſpecially to the generation of inſects, were taken away by the ſavage hands of the rude invader. This loſs he lamented ſeveral years after; and the reader will be apt to lament it too, when he conſiders the following pathetick words. "Atque hæc dum agimus, ignoſcant mihi niviæ animæ, ſi ſummarum injuriarum memor, levem gemitum effudero. Doloris mihi hæc cauſa eſt. Cum inter nuperos noſtros tumultus, et bella pluſquam civilia, ſereniſſimum regem, idque non ſolum ſenatus permiſſione ſed & juſſu, ſequor, rapaces quædam manus non modo ædium mearum ſupellectilem omnem expilarunt, ſed etiam, quæ mihi cauſa gravior querimoniæ, adverſaria mea multorum annorum laboribus parta, e muſæo meo ſummaparunt. Quo factum eſt, ut obſervationes plurimæ, præſertim de generatione inſectorum, cum reipublicæ literariæ, auſim dicere, detrimento perierint." In 1654, on Michaelmas day, Dr. Harvey was choſen preſident of the college of phyſicians in his abſence; Wood's Faſti. Wood, &c. De Gen. Anim. exer. lxviii.

and coming thither the day after, he acknowledged his great obligation to the electors, for chusing him into a place of the same honour and dignity as if he had been elected to be Medicorum omnium apud Anglos princeps. But his age and weakness were so great, that he could not discharge the duty incumbent upon that great office, and therefore he requested them to chuse Dr. Prujean, who had deserved so well of the college. As he had no children, he made the college his heirs, and settled his paternal estate upon them in July following. He had three years before built them a combination-room, a library, and a museum; and, in 1656, he brought the deeds of his estate, and presented them to the college. He was then present at the first feast, instituted by himself to be continued annually, together with a commemoration-speech in Latin, to be spoken on the 18th of October, in honour of the benefactors to the college; having appointed a handsome stipend for the orator, and also for the keeper of the library and museum, which are still called by his name. He died in June 1657, and was carried to be interred at Hempsted in Hertfordshire, where a monument is erected to his memory. Not long afterwards a character of him was drawn up, and engraved on a copper-plate, which was put under his picture at the college; and which, though it is somewhat long, we have thought proper to subjoin here, since it not only confirms all we have said of him, but contains many particulars of his character, not to be found elsewhere.

Goodal, as above.

GULIELMUS HARVÆUS,
Anglus natu, Galliæ, Italiæ, Germaniæ, hospes,
Ubique amor et desiderium.
Quem omnis terra expetisset civem,
Medicinæ Dr. Coll. Med. Lond. socius et consiliarius,
Anatomes chirurgiæque professor,
Regis Jacobi familiæ Caroloque regi medicus,
Gestis clarus, omissisque honoribus,
Quorum alios tulit, oblatos renuit alios,
Omnes meruit.
Laudatis priscorum ingeniis par;
Quos honoravit maxime imitando,
Docuitque posteros exemplo.
Nullius lacessivit famam, veritatis studens magis quam gloriæ,
Hanc tamen adeptus
Industria, sagacitate, successu nobilis

Per-

Perpetuos ſanguinis æſtus circulari gyro
Fugientis, ſeque ſequentis,
Primus promulgavit mundo.
Nec paſſus ultra mortales ſua ignorare primordia,
Aureum edidit de ovo atque pullo librum,
Albæ gallinæ filium.
Sic novis inventis Apollineam ampliavit artem,
Atque noſtrum Apollinis ſacrarium auguſtius eſſe
Tandem voluit:
Suaſu enim et cura D. D. Dni. Franciſci Prujeani præſidis
Et
Edmundi Smith electoris
An. MDCLIII.
Senaculum, et de nomine ſuo muſæum horto ſuperſtruxit,
Quorum alterum plurimis libris et inſtrumentis chirurgicis,
Alterum omnigena ſupellectile ornavit & inſtruxit
Medicinæ patronus ſimul et alumnus.
Non hic anhela ſubſtitit herois virtus, impatiens vinci
Acceſſit porro munificentiæ decus:
Suaſu enim et conſilio Dni. Dris. Edv. Alſtoni præſidis
Anno MDCLVI.
Rem noſtram anguſtam prius, annuo LVI. l. reditu
Auxit.
Paterni fundi ex aſſe hæredem collegium dicens;
Quo nihil illi carius nobiſve honeſtius.
Unde bibliothecario honorarium ſuum, ſuumque oratori
Quotannis pendi:
Unde omnibus ſociis annuum ſuum convivium,
Et ſuum denique (quot menſes) conviviolum cenſoribus parari,
Juſſit.
Ipſe etiam pleno theatro geſtiens ſe hæreditate exuere,
In manus præſidis ſyngrapham tradidit:
Interfuitque orationi veterum benefactorum, novorumque Illicis,
Et philoteſio epulo.
Illius auſpicium, et pars maxima;
Hujus conviva ſimul, et convivator.
Sic poſtquam ſatis ſibi, ſatis nobis, ſatis gloriæ,
Amicis ſolum non ſatis, nec ſatis patriæ vixerat,
Cœlicolum atria ſubiit
Jun. iii°. MDCLVII.

We will juſt mention that Dr. Harvey lived to ſee his doctrine of the circulation of the blood univerſally received; and was obſerved by Mr. Hobbes, to be "the only perſon that ever "had that happineſs." In Præfat. ad Element. Philoſoph. ſ. 1. de corpore.

HARVEY, (GIDEON) an Engliſh phyſician alſo, was born in Surrey; acquired the Greek and Latin tongues in the Low Countries; and was admitted of Exeter college, Oxford, in May 1655. Afterwards he went to Leyden, and ſtudied under Vanderlinden, Vanhorn, and Vorſtius, all of them profeſſors of phyſic, and men of eminence. He was taught chymiſtry there by a German, and learned there alſo the practical part of chirurgery, and the trade of an apothecary. After this he went to France, and from thence returned to Holland, where he was admitted fellow of the college of phyſicians at the Hague; being at that time phyſician in ordinary to king Charles II. in his exile. He afterwards returned to London, from whence he was ſent, in July 1659, with a commiſſion to Flanders, to be phyſician to the Engliſh army there: where ſtaying till he was tired of that employment, he paſſed through Germany into Italy, ſpent ſome time at Padua, Bolonia, and Rome, and then returned through Switzerland and Holland to England. Here he became phyſician in ordinary to his majeſty; and after king William came over, was made phyſician of the Tower. He died about the year 1700. He wrote a great number of books, which however have never been in any eſteem with the faculty. He waged a perpetual war with the college of phyſicians; whom he endeavoured to expoſe in a piece, intitled, "The conclave of phyſicians: detecting their intrigues, frauds, and plots againſt their patients," &c. Lond. 1683, 12mo. He was of a very different temper and complexion from the Harvey juſt recorded, who never proceeded an inch without fact and experiment, while this man ſeems to have been an hypothetical prater throughout. In ſhort, he differed juſt as much from him as a true phyſician differs from a quack.

Wood's Athenæ Oxon, v. 2.

HAVERCAMP, (SIGEBERT) a celebrated critic and ſcholar, was born in Holland, and became an illuſtrious profeſſor of hiſtory, eloquence, and the Greek tongue, at Leyden. He was particularly ſkilled in the ſcience of medals, and was the author of ſome works in this way, that were very much eſteemed. He gave good editions, as well as grand ones, of ſeveral Latin and Greek authors; of Eutropius, Tertullian's Apologetic, Joſephus, Salluſt, &c. and his editions of thoſe authors are reckoned the beſt. We have not been able to meet with any thing, which might inform us of the time of his birth, and other particulars of his life.

HAY-

HAYWARD, (Sir JOHN) an Engliſh hiſtorian, was educated in the univerſity of Cambridge, where he took the degree of doctor of laws. In the year 1599, he publiſhed at London in 4to. "The firſt part of the life and raigne of "king Henrie IV. extending to the end of the firſt yeare "of his raigne;" dedicated to Robert earl of Eſſex: for which he ſuffered a tedious impriſonment, on account of having advanced ſomething in defence of hereditary right. We are informed in the lord Bacon's Apophthegms, that queen Elizabeth, being highly incenſed at this book, aſked Mr. Bacon, who was then one of her council learned in the law, "whether there was any treaſon contained in it?" Mr. Bacon anſwered, "No, madam,; for treaſon I cannot "deliver my opinion there is any; but there is very much "felony." The queen apprehending it, gladly aſked, "How and wherein?" Mr. Bacon anſwered, "becauſe "he had ſtolen many of his ſentences and conceits out of "Cornelius Tacitus." Camden tells us, that this book being dedicated to the earl of Eſſex, when that nobleman and his friends were tried, the lawyers urged, that "it was written on pur-"poſe to encourage the depoſing the queen:" and they particularly inſiſted on theſe words in the dedication, in which our author ſtiles the earl, Magnus et præſenti judicio, et futuri temporis expectatione.

Lord Bacon's Works.

Annals of queen Elizabeth, ad ann. 1601.

In 1603, he publiſhed in 4to, "An anſwer to the firſt "part of a certaine conference concerning ſucceſſion, pub-"liſhed not long ſince under the name of R. Doleman." This R. Doleman was the jeſuit Parſons. In 1610, he was appointed by king James one of the hiſtoriographers of Chelſea college near London. This college was intended, ſays Fuller, for a ſpiritual garriſon, with a magazine of all books for that purpoſe, where learned divines ſhould ſtudy and write in maintenance of all controverſies againſt the papiſts. Beſides the divines, at leaſt two able hiſtorians were to be maintained in the college, to record and tranſmit to poſterity all memorable paſſages in church and ſtate. This ſcheme was puſhed by the king and other conſiderable perſonages, and was in agitation for ſome years; but dropped at length, no body knows how.

Church Hiſt. of Britain, b. 10, p. 51.

In 1613, he publiſhed, in 4to. "The lives of the three "Normans, kings of England: William I. William II. "Henry I." and dedicated them to Charles prince of Wales. In 1619, he received the honour of knighthood from his majeſty at Whitehall. In 1624, he publiſhed a diſcourſe intitled, "Of ſupremacie in affaires of Religion:" dedicated

to prince Charles. It is written in the manner of a converſation held at the table of Dr. Toby Matthews, biſhop of Durham, in the time of the parliament 1605; and the propoſition maintained is, that ſupreme power in eccleſiaſtical affairs is a right of ſovereignty. He wrote likewiſe "The "life and raigne of king Edward VI. with the beginning "of the raigne of queen Elizabeth," 1630, 4to. and 1636, 24to. But this was poſthumous; for he died upon the 27th of June 1627. He was the author of ſeveral works of piety.

For the judgments that have been paſſed upon him, Mr. Wood tells us, that "he was accounted a learned and godly man, and one better read in theological authors than in thoſe belonging to his own profeſſion: and that with regard to his hiſtories, the phraſe and words in them were in their time eſteemed very good; only ſome have wiſhed, that in his hiſtory of Henry IV. he had not called Sir Hugh Lynne by ſo light a word as Mad-cap, though he were ſuch; and that he had not changed his hiſtorical ſtyle into a dramatical, where he introduceth a mother uttering a woman's paſſion in the caſe of her ſon." Nicholſon, in his Engliſh Hiſtorical Library, obſerves, that "he had the repute in his time of a good clean pen and ſmooth ſtyle; though ſome have ſince blamed him for being a little too dramatical." Mr. John Strype ſays, that our author "muſt be read with caution; that his ſtyle and language is good, and ſo is his fancy; but that he uſes it too much for an hiſtorian, which puts him ſometimes on making ſpeeches for others, which they never ſpake, and to relate matters which perhaps they never thought on:" in confirmation of which cenſure, Dr. White Kennet has ſince affirmed him to be "a profeſſed ſpeech-maker through "all his little hiſtory of Henry IV."

Faſti Oxon. Part 1. p. 216. Lond. 1696, 8vo.

Preface to Hayward's Life and reign of Edward VI. printed in the 2d volume of The Complete Hiſtory of England.

Third letter o the biſh. of Carliſle, on the ſubject of Biſhop Merks, p. 46. Lond. 1717, 8vo.

HEARNE, (THOMAS) an eminent Engliſh antiquarian, and indefatigable collector and editor of books and manuſcripts, was the ſon of George Hearne, pariſh clerk of White-Waltham in Berkſhire, by Edith, daughter of Thomas Wiſe of Shotteſbrooke, in the ſame county. He was born in that pariſh in 1680, and for ſome time received no other inſtruction than what he had from his father, who kept a writing ſchool at Waltham: but in the year 1693, Francis Cherry, of Shotteſbrooke, Eſq; took him from thence under his own patronage, and put him to the free-ſchool of Bray, in Berks. Here he made ſo extraordinary a progreſs in the Greek and Latin tongues, and was withal ſo remarkable for

his ſobriety and good manners, that Mr. Cherry, by the advice of his friend the famous Mr. Dodwell, who then lived at Shotteſbrooke, took him into his family, and provided for him as if he had been his own ſon. He inſtructed him every day in religion and claſſical learning; as did Mr. Dodwell, when he was abſent. Mr. Cherry, pleaſed with cultivating an underſtanding ſo ſuſceptible of improvement, determined to beſtow on him a liberal education: and accordingly in December 1695, had him entered of Edmund Hall, in Oxford. That foundation was then governed by Dr. Mill, who had under him as vice-preſident, Dr. White Kennet, afterwards biſhop of Peterborough, then one of the moſt eſteemed tutors in the univerſity, and at the ſame time vicar of Shotteſbrooke, to which cure he had been preſented by Mr. Cherry. Happily for Mr. Hearne, both the head of his college and his tutor were votaries of antiquity, to which he himſelf had a natural and even violent propenſity. This was conſpicuous in him, even while a boy: when he was obſerved to be continually plodding over the old tomb-ſtones of his own pariſh church yard, as ſoon almoſt as he was maſter of the Engliſh alphabet. This diſpoſition, joined with his unwearied induſtry, recommended him particularly to Dr. Mill; who being then buſy about an appendix to his Greek teſtament, and finding him to be well verſed in manuſcripts, got him to examine ſeveral he had occaſion to make uſe of in that work. When he was no more than three years ſtanding, he went, at Dr. Mill's requeſt, to Eton, to collate a manuſcript of Tatian and Athenagoras in the library there. The copy of the variations he had noted, written by his own hand, is in the Bodleian library, and was uſed by Mr. Worth in his edition of Tatian, and by Mr. de Chaire in that of Athenagoras, though neither of theſe editors have made any mention of it. He was likewiſe of great ſervice to the celebrated Dr. Grabe, at that time reſident in Edmund Hall, for whom he compared many manuſcripts, and made conſiderable collections.

In act term, 1699, he took the degree of batchelor of arts, and ſoon after was offered very advantageous terms, to go a miſſionary to Maryland: but being unwilling to leave Oxford, and the valuable acquaintance he had contracted there, he declined the offer. After he had taken his degree, he became a conſtant ſtudent in that noble repoſitory of antiquities, the Bodleian library; and was ſo noted for the length and frequency of his viſits, that Dr. Hudſon, ſoon after he was choſen keeper thereof, took him for a coadjutor, having firſt

obtained the consent of the curators. He became master of arts in 1703, was afterwards made janitor of the public library, and in 1712, second librarian of the Bodleian. In January 1714-15, he was elected archetypographus of the university, and esquire beadle of the civil law; which post he held together with that of under-librarian till November following: but then finding they were not tenable together, he resigned the beadleship, and very soon after the other place also, by reason of the oaths, which he could not conscientiously comply with. He continued a nonjuror to the last, much at the expence of his worldly interest: for on that account he refused several preferments, which would have been of great advantage and very agreeable to him. He died at Oxford, and was buried in St. Peter's church-yard, where there is a tomb erected for him, with this inscription written by himself: "Here lyeth the body of Thomas Hearne, M. A. "who studied and preserved antiquities. He died June 10, "1735, aged 55 years. Deut xxxii. 7. Remember the "days of old, consider the years of many generations: ask "thy father, and he will shew thee, thy elders, and they "will tell thee. Job viii. 8, 9, 10. Enquire, I pray thee." He had with great parsimony saved about 1300 l. which his relations, who were poor, found after his death among his books and papers.

A list of the books he published, for he was rather an editor than an author, may be acceptable to the curious; and therefore we will enumerate them as briefly as possible. They are as follow: 1. Reliquiæ Bodleianæ; or, some genuine remains of Sir Thomas Bodley, &c. 1703, in 8vo. 2. Plinii Epistolæ & Panegyricus, &c. 1703, in 8vo. 3. Eutropius. Messala Corvinus. Julius obsequens, &c. 1703, in 8vo. 4. Ductor Historicus, 2 vols. in 8vo. They did not come out together; a second edition of the first was published in 1705: and the second volume was published in 1704. Our author was not solely concerned in this work, some parts of it being written by another hand, as was the preface. He had made great collections for a third volume, but laid aside this design, upon the appearance of the English translation of Puffendorf's introduction; which begins where the second volume of the Ductor Historicus ends, and continues the history to the present times. 5. Justini historia, 1705, in 8vo. 6. Livy, 1708, in six volumes 8vo. 7. A letter, containing an account of some antiquities between Windsor and Oxford, with a list of the several pictures in the school gallery adjoining to the Bodleian library, printed in 1708, in the Monthly Miscel-

Miſcellany, or Memoirs for the curious; and reprinted at the end of the fifth volume of Leland's Itinerary, but without the liſt of the pictures; which, however, being greatly ſought for by the curious, cauſed him to reprint a hundred copies of the whole in 1725, 8vo. 8. The Life of Ælfred the Great by Sir John Spelman; from the original MS. in the Bodleian library, 1710, 8vo. 9. The Itinerary of John Leland the antiquary, intermixed with divers curious diſcourſes, written by the editor and others, 1710, in 9 vols. 8vo. A new edition was printed in 1744. 10. Henrici Dodwelli de Parma equeſtri Woodwardiana diſſertatio, &c. 1713, in 8vo. 11. Lelandi de rebus Britannicis collectanea, 1715, in ſix vols. 8vo. 12. Acta Apoſtolorum Græco-Latine, literis majuſculis. E codice Laudiano, &c. 1715, in 8vo. 13. Joannis Roſſi antiquarii Warwicenſis hiſtoria regum Angliæ, 1716, in 8vo. It was printed again with the ſecond edition of Leland's Itinerary, and now goes along with that work. 14. Titi Livii Foro-Julienſis vita Henrici V. regis Angliæ. Accedit ſylloge epiſtolarum a variis Angliæ principibus ſcriptarum, 1716, in 8vo. 15. Aluredi Beverlacenſis annales; ſive hiſtoria de geſtis regum Britanniæ, &c. 1716, in 8vo. 16. Gulielmi Roperi vita D. Thomæ Mori equitis aurati, lingua Anglicana contexta, 1716, in 8vo. 17. Gulielmi Camdeni Annales rerum Anglicarum et Hibernicarum, regnante Elizabetha, 3 vol. 1717, in 8vo. 18. Gulielmi Neubrigenſis hiſtoria ſive chronica rerum Anglicarum, 1719, in 8vo. 19. Thomæ Sprotti chronica, &c. 1719, in 8vo. 20. A collection of curious diſcourſes written by eminent antiquaries upon ſeveral heads in our Engliſh antiquities, 1720, in 8vo. 21. Textus Roffenſis, &c. 1720, in 8vo. 22. Roberti de Aveſbury hiſtoria de mirabilibus geſtis Edwardi III. &c. Appendicem etiam ſubnexuit, in qua inter alia continentur, Letters of king Henry VIII. to Anne Boleyne, 1720, in 8vo. 23. Johannis de Fordun Scotichronicon genuinum, una cum ejuſdem ſupplemento ac continuatione, 1722, in 8vo. 24. The hiſtory and antiquities of Glaſtonbury, &c. 1722, in 8vo. 25. Hemingi Chartularium eccleſiæ Wigornienſis, &c. 1723, in 8vo. 26. Robert of Glouceſter's chronicle, &c. 1724, in two vols. 8vo. 27. Peter Langtoft's chronicle, as illuſtrated and improved by Robert of Brune, from the death of Cadwalader to the end of king Edward the Iſt's reign, &c. 1725, in two vols. 8vo. 28. Johannis, confratris & monachi Glaſtonienſis, chronica: ſive hiſtoria de rebus Glaſtonienſibus, &c. 1726, in 8vo. 29. Adami de Domerham hiſtoriæ de rebus geſtis Glaſtonienſibus, &c. 1727, in

two

two vols. 8vo. 30. Thomæ de Elmham vita & geſta Henrici V. Anglorum regis, &c. 1727, in 8vo. 31. Liber niger Scaccarii, &c. 1728, two vols. in 8vo. 32. Hiſtoria vitæ & regni Richardi II. Angliæ regis, a monacho quodam de Eveſham conſignata, 1729, in 8vo. 33. Joannis de Trokelowe annales Edvardi II. &c. 1729, in 8vo. 34. Thomæ Caii vindiciæ antiquitatis academia Oxonienſis, &c. 1730, in two vols. 8vo. 35. Walteri Hemingforde, canonici de Giſſeburne, hiſtoria de rebus geſtis Edvardi I. II. III. &c. 1731, in two vols. 8vo. 36. Duo rerum Anglicarum ſcriptores veteres, videlicet, Thomas Otterbourne et Johannes Wethamſtade, ab origine gentis Britannicæ uſque ad Edvardum IV. &c. 1733, in 2 vols. 8vo. 37. Chronicon ſive annales proratus de Dunſtable, &c. 1733, in 8vo. 38. Benedictus, abbas Petroburgenſis, de vita & geſtis Henrici II. Richardi I. &c. 1735, in two vols. 8vo. The reader will be apt to fancy, that Mr. Hearne had laboured pretty ſufficiently, having probably publiſhed more than would ever be read: however, he was going on in the ſame way, and was got to the eve of another publication in two volumes in 8vo. when death very cruelly withheld his hand. He was an editor of a very peculiar caſt: for he ſcarcely ever publiſhed an old writer, without intermixing with or adding to him a parcel of papers, which had little or perhaps no relation at all to the principal ſubject. Theſe odd farragoes are generally introduced by long and elaborate prefaces, ſome in Latin, others in Engliſh, as miſcellaneous as their following collections. The capriciouſneſs of the man's genius, and the oddity of his taſte, are indeed ſufficiently obvious: yet, for aught we know, there may be readers, to whom his compoſitions may afford entertainment. All his works except the firſt were printed at Oxford.

We have obſerved above, that Mr. Hearne lived and died a nonjuror; yet, it appears, that he was not thus rigid in the beginning of his life from a pamphlet aſcribed to him, and ſaid to be written in the 22d year of his age. The title is, "A vindication of thoſe who take the oath of allegiance to his preſent majeſty, from prejudice, injuſtice, and diſloyalty, charged upon them by ſuch as are againſt it." It is addreſſed to Mr. Cherry, from whom it came with many other MSS. expreſly by will to the Bodleian library. It is dated from Edmund-hall in Oxford, June the 11th, 1700. In 1731, it was printed by an anonymous editor, who prefixed to it a preface, containing a ſatirical account of the author. The piece itſelf is ſo wretched a compoſition in all reſpects, as to be a real curioſity: ſo that it is no wonder, that it did not convert the gentleman, to whom it was addreſſed. Beſides

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the Herculean labours already mentioned, Mr. Hearne made indexes to ſeveral works; and among the reſt, to the folio edition of "Lord Clarendon's Hiſtory of the rebellion," in 1704.

HEATH, (JAMES) an Engliſh hiſtorian, was born in 1639, in the Strand, London, where his father, who was the king's cutler, lived. He was educated at Weſtminſter ſchool, and became a ſtudent of Chriſt-church Oxford, in 1646. In 1648, he was ejected from thence by the parliamentarian viſitors, for his adherence to the royal cauſe; lived upon his patrimony, till it was almoſt ſpent; and then fooliſhly marrying, was obliged to write books and correct the preſs, in order to maintain his family. He died of a conſumption and dropſy at London in Auguſt 1664, and left ſeveral children to the pariſh. He publiſhed, 1. "A brief "chronicle of the late inteſtine war in the three kingdoms "of England, Scotland, and Ireland," &c. 1661, 8vo. afterwards enlarged by the author, and compleated from 1637 to 1663, in four parts: 1663 in a thick 8vo. To this was again added a continuation from 1663 to 1675 by John Philips, nephew by the mother to Milton, 1676, folio. 2. "Elegy upon Dr. Thomas Fuller, 1661. 3. The glories "and magnificent triumphs of the bleſſed reſtoration of king "Charles II. &c. 1662, 8vo. 4. Flagellum: or, The life "and death, birth and burial, of Oliver Cromwell the late "uſurper," 1663. The third edition came out with additions in 1665, 8vo. 5. "Elegy on Dr. Sanderſon, biſhop of "Lincoln, 1662. 6. A new book of loyal Engliſh mar-"tyrs and confeſſors, who have endured the pains and ter-"rors of death, arraignment, &c. for the maintenance of "the juſt and legal government of theſe kingdoms both in "church and ſtate," 1663, 12mo. 7. "Brief but exact "ſurvey of the affairs of the United Netherlands," &c. 12mo. The reaſon why ſuch writers as our author continue to be read, and will probably always be read, is, not only becauſe Hiſtoria quoquo modo ſcripta delectat, becauſe "Hiſtory "will pleaſe how ill ſoever written;" but alſo becauſe in the meaneſt hiſtorian there will always be found ſome facts, of which there will be no cauſe to doubt the truth, and which yet will not be found in the beſt. Thus Heath, who perhaps had nothing but pamphlets and news-papers to compile from, frequently relates facts that throw light upon the hiſtory of thoſe times, which Clarendon, though he drew every thing from the moſt authentic records, has omitted.

Wood's Athen. Oxon. v. 2.

HEIN-

HEINSIUS, (DANIEL) a very ingenious and learned man, profeſſor of politics and hiſtory at Leyden, and alſo librarian of the univerſity there, was born at Gand in Flanders, in May 1580, of an illuſtrious family, who had poſſeſſed the firſt places in the magiſtracy of that town. He was toſſed a good deal about in the younger part of his life. He began his ſtudies at the Hague, and afterwards went with his parents into Zeland, where he was inſtructed in polite literature and philoſophy. He comprehended very well the principles of morality and politics, but did not reliſh logic, and had an unconquerable averſion to grammar. He diſcovered early a ſtrong propenſity to poetry, and began to make verſes, before he knew any thing of proſody or the rules of art. He compoſed a regular elegy, at ten years of age, upon the death of a play-fellow; and there are ſeveral epigrams and little poems of his, which were written when he was not above twelve, and ſhew a great deal of genius and facility in that way.

Baillet, Jugemens des Savans, paſſim.

He is repreſented however as having been a very idle boy, and not likely to make any progreſs in Greek and Latin learning; on which account his father ſent him, at fourteen years of age, to ſtudy the law at the univerſity of Franeker. But, as if he had been influenced by a ſpirit of contradiction, now nothing would go down but claſſics; and he applied himſelf as obſtinately to Greek and Latin authors here as he had refuſed to look into them in Zeland. Afterwards he removed to Leyden, where he became a ſcholar of Joſeph Scaliger; and he is obliged to the encouragement and care of this great man for that perfection, to which he afterwards arrived in literature, and which at the beginning of his life there was ſo little reaſon to expect from him. He publiſhed an edition of Silius Italicus in the year 1600: and he added to it notes of his own, which he called Crepundia Siliana, to ſhew that they were written when he was extremely young. He was made Greek profeſſor at eighteen, and afterwards ſucceeded Scaliger in the profeſſorſhip of politics and hiſtory. When he was made librarian to the univerſity, he pronounced a Latin oration, afterwards publiſhed, in which he deſcribed the duties of a librarian, and the good order and condition that a library ſhould be kept in. He died on the 25th of February 1655, after having done great honour to himſelf and country by various works of parts and learning. He diſtinguiſhed himſelf as a critic by his labours upon Silius Italicus, Theocritus, Heſiod, Seneca, Homer, Heſychius, Theophraſtus, Clemens Alexandrinus, Ovid, Livy, Terence, Horace,

Horace, Prudentius, Maximus Tyrius, &c. He publiſhed two treatiſes De Satyra Horatiana, which Balzac affirms to be maſterpieces in their way. He wrote poems in various languages, which have been often printed, and always admired. He was the author of ſeveral proſe works, ſome of which were written in an humorous and ſatyrical manner; as Laus Aſini, Laus Ridiculi, &c.

The learned have all joined in their eloges on Heinſius. Gerard Voſſius ſays, that he was a very great man; and calls him the ornament of the muſes and the graces. Cauſabon admires him equally for his parts and learning. Pareus calls him the Varro of his age. Barthius ranks him with the firſt writers. Bochart pronounces him a truly great and learned man; and Selden ſpeaks of him, as tam ſeveriorum quam amæniorum literarum ſol; a light to guide us in our gay as well as ſevere purſuits in letters. Some however have thought, that he was not ſo well formed for criticiſm; and Le Clerc, in his account of the Amſterdam edition of Bentley's Horace, has the following paſſage: "Daniel Heinſius, ſays he, was "doubtleſs a learned man, and had ſpent his life in the ſtudy "of criticiſm. Yet, if we may judge by his Horace, he "was by no means happy in his conjectures, of which our "author Bentley has admitted only one, if my memory does "not deceive me; for I cannot recollect the place where he "paſſes this judgment of Daniel Heinſius. But he ſpeaks "much more advantageouſly of his ſon Nicolas Heinſius; "who, though not ſo learned a man as his father, had yet "a better taſte for criticiſm."

Blount de cenſura authorum.

Bibl. Choiſ. xxvi. p. 26a.

We muſt not forget to obſerve, that Daniel Heinſius was highly honoured abroad as well as at home; and received uncommon marks of reſpect from foreign potentates. Guſtavus Adolphus, king of Sweden, gave him a place among his counſellors of ſtate: the republic of Venice made him a knight of their order of St. Mark: and pope Urban VIII. was ſuch an admirer of his fine parts and conſummate learning, that he made him great offers, if he would come to Rome; "to reſcue that city from barbariſm," as the Pontiff is ſaid to have expreſſed himſelf.

HEINSIUS, (NICOLAS) the ſon of Daniel Heinſius, was born at Leyden, and became as great a Latin poet, and a greater critic than his father. His poems have been ſeveral times printed: but the beſt edition is that of Amſterdam, 1666. Some have admired them ſo much, as to think him worthy

Baillet, tom. ii.

worthy to be called "The Swan of Holland." He wrote notes upon, and gave editions of, Virgil, Ovid, Valerius Flaccus, Claudian, Prudentius, &c. His Claudian is dedicated in a Latin poem to Chriſtina queen of Sweden; and his Ovid to Thuanus. At his death, which happened in the year 1681, he diſowned all his works; and expreſſed the utmoſt regret at having left behind him ſo many "Monuments of his vanity," as he called them. Nicolas Heinſius was as much diſtinguiſhed by his great employments in the ſtate, as he was by his parts and learning. All the learned of his time ſpeak well of him; and he is repreſented as having been poſſeſſed of good qualities as well as great ones.

HELIODORUS, a native of Emeſſa in Phœnicia, and biſhop of Tricca, in Theſſaly, flouriſhed in the reigns of Theodoſius and Arcadius towards the end of the fourth century. In his youth he wrote a romance, by which he is now better known, than by his biſhoprick of Tricca, to which he was afterwards promoted. It is intitled, Ethiopicks, and relates the amours of Theagenes and Chariclea, in ten books. The learned monſieur Huet is of opinion, that Heliodorus was with regard to the romance-writers, what Homer was with regard to the poets; that is, we ſuppoſe, the ſpring and model of an infinite number of romances, all inferior to his own. The firſt edition of it was printed at Baſil in the year 1533, with a dedication prefixed to the ſenate of Nuremberg by Vincentius Opſopæus; who informs us, that a ſoldier preſerved the manuſcript of it when the library of Buda was plundered. Bourdelot's notes upon this romance are very learned; and were printed at Paris in the year 1619, with Heliodorus's Greek original, and a Latin tranſlation, publiſhed by Staniſlaus Warſzewicki, a Poliſh knight, with the Greek, at Baſil in the year 1551. There has gone a rumour, that a provincial ſynod, being ſenſible how dangerous the reading of Heliodorus's Æthiopicks was, to which the author's rank was ſuppoſed to add great authority, and to draw in more eaſily the youth already much inclined, and naturally fond of peruſing love-tales, required of the biſhop, that he ſhould either burn his book, or reſign his dignity: and that the biſhop choſe the latter. But this ſtory is thought to be entirely fabulous; as depending only upon the ſingle teſtimony of Nicephorus, an eccleſiaſtical hiſtorian of great credulity and little judgment: not to mention, how difficult it is to ſuppoſe, that Socrates ſhould omit ſo memorable a circum-

De origin. Fabul. Romanens, p. 38.

Hiſt. Eccl. l. xii. c. 34.

cumſtance in the paſſage, where he obſerves, that Heliodorus "wrote a love-tale in his youth, which he entitled, "Æthiopicks." Valeſius in his notes upon this paſſage does not only reject Nicephorus's account as a mere fable, but ſeems inclined to think, that the romance itſelf was not written by Heliodorus biſhop of Tricca; of which however monſieur Huet does not doubt in the leaſt. Some have fancied, as Opſopæus and Philip Melancthon, that this romance was in reality a true hiſtory; but Fabricius thinks this as incredible, as that Heliodorus, according to others, wrote it originally in the Ethiopick tongue. Some again have aſſerted, that Heliodorus was not a chriſtian, from his telling us at the end of his book, that he is a Phœnician, born in the city of Emeſſa, and of the race of the ſun; ſince, they ſay, it would be madneſs in a chriſtian, and much more in a biſhop, to declare, that he was deſcended from that luminous body. This objection Mr. Bayle, who quotes it, anſwers in the following manner: "It is certain, ſays he, that ſeveral chriſtians in "the fourth century mentioned the ancientneſs of their no-"bility: why then ſhould not we believe, that Heliodorus "mentioned his? He did not believe that his family was "really deſcended from the ſun: but he might imagine, that "he muſt diſtinguiſh it by that mark. This was a title, by "which his family had been known a long time, and which "was honourable to him: and though the principle was "falſe, yet one might infer from it ſome conſequences fa-"vourable to his family with regard to its antiquity. "Such a motive might engage a Chriſtian thus to diſtinguiſh "the nobility of his extraction. Add to this, that Helio-"dorus was not yet a biſhop, when he wrote his romance: he "was ſtill in all the fire of his youth; and as he did not put "his name to his work, he might with more liberty make "his deſcent known by the antient tradition of his family." Mr. Bayle refers us, in the courſe of this ſolution, to a diſſertation of Balzac at the end of his Socrate Chretien: where it is obſerved among other things, that St. Jerom makes St. Paul to be deſcended from Agamemnon, and that Syneſius boaſted his deſcent from Hercules.

Hiſt. Eccl. l. v. c. 22.

Biblioth. Græc. tom. vi. p. 472.

Art. Heliodorus, note E.

Beſides the Æthiopicks, Cedrenus tells us of another book of Heliodorus, concerning the Philoſopher's ſtone, or the art of tranſmuting metals into gold, which he preſented to Theodoſius the Great; and Fabricius has inſerted in his Bibliotheca Græca, a chymical Greek poem written in Iambic verſe, which he had from a manuſcript in the king of France's library, and carries the name of Heliodorus, biſhop

Tom. vi. p. 773.

biſhop of Tricca, but leaves it very juſtly queſtionable, whether it be not a ſpurious performance. Socrates relates in the book and chapter above cited, that this biſhop introduced the cuſtom of depoſing thoſe miniſters, who lay with their wives after ordination; which Bayle thinks a probable argument in favour of the prelate's chaſtity; and adds, that he appears from his romance to have been a lover of this virtue.

HELMONT (JOHN BAPTIST), commonly called Van Helmont, from a borough and caſtle of that name in Brabant, was a perſon of quality, and a man of great learning, eſpecially in phyſic and natural philoſophy, and born at Bruſſels in the year 1577. But inſtead of relating the particulars of his life, we will make him relate them himſelf, as he does in the two introductory chapters to his works: for nothing can give a juſter notion of the man, or indeed be more entertaining to the curious reader.

"In the year 1580, ſays he, in the beginning of his 2d "chapter, a moſt miſerable one to the Low Countries, my "father died. I, the youngeſt and leaſt eſteemed of all my "brothers and ſiſters, was bred a ſcholar; and in the year "1594, which was to me the ſeventeenth, had finiſhed the "courſe of philoſophy. Upon ſeeing none admitted to exa-"minations at Louvain, but in a gown, and maſked with a "hood, as though the garment did promiſe learning; I be-"gan to perceive, that the taking degrees in arts was a piece "of meer mockery, and wondered at the ſimplicity of "young men, in fancying that they had learned any thing "from their doating profeſſors. I entered therefore into a "ſerious and honeſt examination of myſelf, that I might "know by my own judgment, how much I was a philoſo-"pher, and whether I had really acquired truth and know-"ledge: but found myſelf altogether deſtitute, ſave that I "had learnt to wrangle artificially. Then came I firſt to "perceive, that I knew nothing, or at leaſt that, which was "not worth knowing. Natural philoſophy ſeemed to pro-"miſe ſomething of knowledge, to which therefore I joined "the ſtudy of aſtronomy. I applied myſelf alſo to logic and "the mathematics, by way of recreation, when I was "wearied with other ſtudies; and made myſelf a maſter of "Euclid's Elements, as I did alſo of Copernicus's Theory "De revolutionibus orbium cœleſtium: but all theſe things "were of no account with me, becauſe they contained little "truth and certainty, little but a parade of ſcience falſely "ſo called. Finding after all therefore, that nothing was

"found,

" ſound; nothing true, I refuſed the title of maſter of arts,
" though I had finiſhed my courſe; unwilling, that profeſ-
" ſors ſhould play the fool with me, in declaring me a maſter
" of the ſeven arts, when I was conſcious to myſelf, that I
" knew nothing.

" A wealthy canonry was promiſed me then; ſo that I
" might, if I pleaſed, turn myſelf to divinity; but Saint
" Bernard affrighted me from it, ſaying, that 'I ſhould eat
" the ſins of the people.' I begged therefore of the Lord
" Jeſus, that he would vouchſafe to call me to that profeſſion,
" in which I might pleaſe him moſt. The Jeſuits began
" at that time to teach philoſophy at Louvain, and one of
" the profeſſors expounded the diſquiſitions and ſecrets of
" magick. Both theſe lectures I greedily received; but in-
" ſtead of grain, I reaped only ſtubble, and fantaſtic con-
" ceits void of ſenſe. In the mean time, leſt an hour ſhould
" paſs without ſome benefit, I run through ſome writings
" of the Stoicks, thoſe of Seneca, and eſpecially of Epictetus,
" who pleaſed me exceedingly. I ſeemed, in moral philoſophy,
" to have found the quinteſcence of truth, and did verily
" believe, that through Stoiciſm I advanced in Chriſtian per-
" fection; but I diſcovered afterwards in a dream, that Sto-
" iciſm was an empty and ſwollen bubble, and that by this
" ſtudy, under the appearance of moderation, I became in-
" deed moſt ſelf-ſufficient and haughty. Laſtly, I turned
" over Mathiolus and Dioſcorides; thinking with myſelf
" nothing equally neceſſary for mortal man to know and
" admire, as the wiſdom and goodneſs of God in vegeta-
" bles; to the end that he might not only crop the fruit for
" food, but alſo miniſter of the ſame to his other neceſſi-
" ties. My curioſity being now raiſed upon this branch of
" ſtudy, I enquired, whether there were any book, which
" delivered the maxims and rules of medicine? for I then
" ſuppoſed, that medicine was not altogether a mere gift,
" but might be taught, and delivered by diſcipline, like other
" arts and ſciences: at leaſt I thought, if medicine was a
" good gift coming down from the Father of lights, that
" it might have, as an human ſcience, its theorems and
" authors, into whom, as into Bazaleel and Aholiab, the
" ſpirit of the Lord had infuſed the knowledge of all diſ-
" eaſes and their cauſes, and alſo the knowledge of the
" properties of things. I enquired, I ſay, whether no
" writer had deſcribed the qualities, properties, applica-
" tions, and proportions of vegetables, from the hyſſop

" even to the cedar of Libanus? A certain profeſſor of me-
" dicine anſwered me, that none of theſe things were to be
" looked for either in Galen or Avicen. I was very ready
" to believe this, from the many fruitleſs ſearches I had
" made in books for truth and knowledge before; however,
" following my natural bent, which lay to the ſtudy of na-
" ture, I read the inſtitutions of Fuchius and Fernelius;
" in whom I knew I had ſurveyed the whole ſcience of me-
" dicine, as it were, in an epitome. Is this, ſaid I, ſmil-
" ing to myſelf, the knowledge of healing? Is the whole
" hiſtory of natural properties thus ſhut up in elementary
" qualities? Therefore I read the works of Galen twice;
" of Hippocrates once, whoſe Aphoriſms I almoſt got by
" heart; all Avicen; as well as the Greeks, Arabians, and
" moderns, to the tune of ſix hundred authors. I read them
" ſeriouſly and attentively through; and took down, as I
" went along, whatever ſeemed curious, and worthy of
" attention; when at length, reading over my common
" place book, I was grieved at the pains I had beſtowed,
" and the years I had ſpent, in throwing together ſuch a maſs
" of ſtuff. Therefore I ſtraightway left off all books what-
" ever, all formal diſcourſes, and empty promiſes of the
" ſchools; firmly believing every good and perfect gift to
" come down from the Father of lights, more particularly
" that of medicine.

" I have attentively ſurveyed ſome foreign nations; but
" I found the ſame ſluggiſhneſs, in implicitly following the
" ſteps of their forefathers, and ignorance among them all.
" I then became perſuaded, that the art of healing was a
" mere impoſture, originally ſet on foot by the Greeks, for
" filthy lucre's ſake; till afterwards the Holy Scriptures in-
" formed me better. I conſidered, that the plague, which
" then raged at Louvain, was a moſt miſerable diſeaſe, in
" which every one forſook the ſick; and faithleſs helpers,
" diſtruſtful of their own art, fled more ſwiftly than the
" unlearned common people, and homely pretenders to cure
" it. I propoſed to myſelf to dedicate one ſalutation to the
" miſerable infected; and although then no medicine was
" made known to me but trivial ones, yet God preſerved
" my innocency from ſo cruel an enemy. I was not indeed
" ſent for, but went of my own accord; and that not ſo
" much to help them, which I deſpaired of doing, as for the
" ſake of learning. All, that ſaw me, ſeemed to be refreſh-
" ed with hope and joy; and I myſelf, being fraught with

" hope,

" hope, was perſuaded, that by the mere free gift of God, " I ſhould ſometime obtain a maſtery in the ſcience. After " ten years travel and ſtudies from my degree in the art of me- " dicine taken at Louvain, being then married, I withdrew " myſelf, in 1609, to Vilvord; that being the leſs troubled " by applications, I might proceed diligently in viewing the " kingdoms of vegetables, animals, and minerals. I em- " ployed myſelf ſome years in chymical operations. I " ſearched into the works of Paracelſus; and at firſt admired " and honoured the man, but at laſt was convinced, that no- " thing but difficulty, obſcurity, and error, was to be found " in him. Thus tired out with ſearch after ſearch, and con- " cluding the art of medicine to be all deceit and uncertainty, " I ſaid with a ſorrowful heart, 'Good God! how long wilt " thou be angry with mortal man? who hitherto has not diſ- " cloſed one truth, in healing, to thy ſchools. How long " wilt thou deny truth to a people confeſſing thee? needful " in theſe days, more than in times paſt. Is the ſacrifice " of Molock pleaſing to thee? wilt thou have the lives of " the poor, widows, and fatherleſs children, conſecrated to " thyſelf, under the moſt miſerable torture of incurable diſ- " eaſes? How is it therefore, that thou ceaſeſt not to de- " ſtroy ſo many families through the uncertainty and igno- " rance of phyſicians?' Then I fell on my face, and ſaid, " Oh, Lord, pardon me, if favour towards my neighbour " hath ſnatched me away beyond my bounds. Pardon, par- " don, O Lord, my indiſcreet charity; for thou art the ra- " dical good of goodneſs itſelf. Thou haſt known my ſighs; " and that I confeſs myſelf to be, to know, to be worth, " to be able to do, to have, nothing; and that I am poor, " naked, empty, vain. Give, O Lord, give knowlege to " thy creature, that he may affectionately know thy crea- " ture; himſelf firſt, other things beſides himſelf, all things, " and more than all things, to be ultimately in thee.'

" After I had thus earneſtly prayed, I fell into a dream; " in which, in the ſight or view of truth, I ſaw the whole " univerſe, as it were, ſome Chaos or confuſed thing with- " out form, which was almoſt a mere nothing. And from " thence I drew the conceiving of one word, which did " ſignify to me this following: 'Behold thou, and what things " thou ſeeſt, are nothing. Whatever thou doſt urge, is leſs " than nothing itſelf in the ſight of the Moſt High. He " knoweth all the bounds of things to be done; thou at " leaſt may apply thyſelf to thy own ſafety.' In this concep- " tion there was an inward precept, that I ſhould be made a

" phyſician; and that, ſome time or other, Raphael him
" ſelf ſhould be given unto me. Forthwith therefore, and for
" thirty whole years after, and their nights following in order,
" I laboured always to my coſt, and often in danger of my
" life, that I might obtain the knowledge of vegetables and
" minerals, and of their natures and properties alſo. Mean-
" while, I exerciſed myſelf in prayer, in reading, in a
" narrow ſearch of things, in ſifting my errors, and in writ-
" ing down what I daily experienced. At length I knew
" with Solomon, that I had for the moſt part hitherto per-
" plexed my ſpirit in vain; and I ſaid, Vain is the knowledge
" of all things under the ſun, vain are the ſearchings
" of the curious. Whom the Lord Jeſus ſhall call unto
" wiſdom, he, and no other, ſhall come; yea, he that hath
" come to the top, ſhall as yet be able to do very little, un-
" leſs the bountiful favour of the Lord ſhall ſhine upon him.
" Lo, thus have I waxed ripe of age, being become a man;
" and now alſo an old man, unprofitable, and unacceptable
" to God, to whom be all honour."

From the account here given by himſelf, it is eaſy to conceive, that Van Helmont, at his firſt appearance in the world, would paſs for no better than an enthuſiaſt and a madman. He certainly had in him a ſtrong mixture of both enthuſiaſm and madneſs: nevertheleſs he was very acute and very profound, and diſcovered in many caſes a wonderful penetration and inſight into nature. By his ſkill in phyſick, he performed ſuch unexpected cures, that he was put into the inquiſition, as a man that did things beyond the reach of nature. He cleared himſelf before the inquiſitors; but to be more at liberty, retired afterwards into Holland. He died upon the 30th of December in the year 1644, when he was ſixty ſeven years old. The day before his death, he wrote a letter to a friend at Paris, in which were theſe words: " Praiſe and
" glory be to God for evermore, who is pleaſed to call me
" out of the world; and, as I conjecture, my life will not
" laſt above four and twenty hours. For this day I find my-
" ſelf firſt aſſaulted by a fever, which, ſuch is the weakneſs
" of my body, muſt, I know, finiſh me within that ſpace."
Præfat. ad Oper.

A few days before that, he ſaid to his ſon Francis Mercurius Van Helmont, " Take all my writings, as well
" thoſe that are crude and uncorrected, as thoſe that are
" thoroughly purged, and join them together. I now com-
" mit them to thy care; finiſh and digeſt them according to
" thy own judgment. It hath ſo pleaſed the Lord Almighty,

" who

" who attempts all things powerfully, and directs all things " ſweetly." Ibid.

John Caramuel Lobkowiz has given a good account of this phyſician and philoſopher in a very few words. " Helmont," ſays he, " for I knew the man, was pious, learned, famous: " a ſworn enemy of Galen and Ariſtotle. The ſick never " languiſhed long under his hands: being always killed or " cured in two or three days. He was ſent for chiefly to " thoſe, who were given up by other phyſicians; and to the " great grief and indignation of ſuch phyſicians, often re- " ſtored the patient unexpectedly to health. His works were " publiſhed in folio. They are one continued ſatyr againſt " the Peripateticks and Galeniſts; very voluminous, but not " very profitable for inſtruction in phyſick." Blount Cenſura Authorum, &c. p. 670.

HELOISA, the concubine, and afterwards wife of Peter Abelard; a nun, and afterwards prioreſs of Argenteuil; and laſtly, abbeſs of the Paraclete, was born at the latter end of the 11th, or the beginning of the 12th century. The hiſtory of her amour with Abelard having been already related in our account of him, we refer the reader to it; and ſhall content ourſelves here, with giving ſome particulars of Heloiſa, which we have either not mentioned at all, or but very ſlightly, under that article. Vol. i. p. 18.

This lady has uſually been celebrated for her great beauty and her great learning. In the age ſhe lived, a young girl with a very ſmall ſhare of erudition might eaſily paſs for a miracle. However, we ſay not this, to derogate from Heloiſa's merit in this particular, ſince it is certain, that ſhe deſerves an honourable place among the very learned women: for ſhe was ſkilled, not only in the Latin tongue, but alſo in the Greek and Hebrew. This Abelard expreſly declares in a letter, which he wrote to the nuns of the Paraclete. As to thoſe, who aſcribe to her a raviſhing beauty, we may upon very good grounds preſume them to be miſtaken. Abelard muſt have been as good a judge of it as any one; he muſt have had more reaſon to exaggerate, than to diminiſh in his account of it than any one; yet he contents himſelf with ſaying, that " as ſhe was not the laſt of her ſex in beauty, " ſo in letters ſhe was the firſt: Cum per faciem non eſſet in- " fima, per abundantiam literarum erat ſuprema:" a very flat elogium, ſuppoſing her to have been an accompliſhed beauty, and by no means conſiſtent with the paſſion which Abelard entertained for her. But Abelard's poetry may account for this ſuppoſed beauty in Heloiſa: his verſes were Abelard Oper. p. 260.

filled with nothing but love for her, which making the name of this miſtreſs to fly all over the world, would naturally occaſion perſons to aſcribe charms to her, which nature had not given her. Her paſſion, on the other hand, was as extravagant for Abelard; and her encomiums upon him have ſet him perhaps as much too high in the opinion of the women, as ſhe herſelf has ſtood in the opinion of the men. Take a little of her language by way of ſpecimen: "What wife, "what maid, did not languiſh for you when abſent, and "was not all in a flame with love, when you was near? "What queen or great lady did not envy my joys and my bed? "Two qualities you had, ſeldom to be found among the "learned, by which you could not fail to gain all women's "hearts: poetry, I mean, and muſic. With theſe you unbended your mind after its philoſophic labours, and wrote "many love verſes, which by their ſweetneſs and harmony "have cauſed them to be ſung in every corner of the world, "ſo that even the illiterate ſound your praiſe. And as the "greateſt part of your ſongs celebrated our loves, they have "ſpread my name to many nations, and kindled there the "envy of the women againſt me." In the mean time Abelard was very handſome and very accompliſhed; though probably neither ſo handſome nor accompliſhed, as, according to Heloiſa, to make every woman frantic, who ſhould caſt her eyes upon him.

Abelard Op. p. 46.

When Abelard conſented to marry Heloiſa, ſhe uſed a thouſand arguments to put him out of conceit with the conjugal tie. "I know my uncle's temper, ſaid ſhe to him; "nothing will appeaſe his rage againſt you: and then what "glory will it be to me to be your wife, ſince I ſhall ruin "your reputation by it? What curſes have I not reaſon to "fear, if I rob the world of ſo bright a luminary as you "are? What injury ſhall I not do the church? What ſorrow ſhall I not give the philoſophers? What a ſhame and "injury will it be to you, whom nature has formed for the "public good, to give yourſelf up entirely to a woman? "Conſider theſe words of St. Paul, 'Art thou looſed from a "wife, ſeek not a wife.' And if the counſel of this great "apoſtle, and the exhortations of the holy fathers, cannot "diſſuade you from that heavy burden, conſider at leaſt "what the philoſophers have ſaid of it. Hear Theophraſtus, who has proved by ſo many reaſons, that a wiſe man "ought not to marry. Hear what Cicero, when he had divorced his wife Terentia, anſwered to Hirtius, who propoſed a match to him with his ſiſter: that 'he could not "divide his thoughts between philoſophy and a wife.' Be-

See ABELARD.

"ſides,

" ſides, what conformity is there between maid ſervants and " ſcholars, inkhorns and cradles, books and diſtaffs, pens " and ſpindles? How will you be able to bear, in the midſt " of philoſophical and theological meditations, the cries of " children, the ſongs of nurſes, and the diſturbance of " houſe-keeping?" And afterwards, in the correſpondence which ſhe kept up with him, when ſhe had renounced the world many years, and engaged in a monaſtic life, ſhe repreſented to him the diſintereſtedneſs of her affection; and how ſhe had neither ſought the honour of marriage, nor the advantages of a dowry, nor her own pleaſure, but the ſingle ſatisfaction of poſſeſſing her dear Abelard. She tells him, that although the name of wife ſeems more holy and of greater dignity, yet ſhe was always better pleaſed with that of his miſtreſs, his concubine, or even ſtrumpet; and declares in the moſt ſolemn manner, that ſhe had rather be the whore of Peter Abelard, than the lawful wife of the emperor of the world. " Deum teſtem invoco, ſays ſhe, ſi me " Auguſtus univerſo preſidens mundo matrimonii honore dig- " naretur, totumque mihi orbem confirmaret in perpetuo præ- " ſidendum, charius mihi et dignius videretur TUA DICI ME- " RETRIX, quam illius imperatrix." I know not, ſays Mr. Bayle, how this lady meant; but we have here one of the moſt myſterious refinements in love. It has been, continues he, for ſeveral ages believed, that marriage deſtroys the principal poignancy of this ſort of ſalt, and that when a man does a thing by engagement, duty, and neceſſity, as a taſk and drudgery, he no longer finds the natural charms of it; ſo that according to theſe nice judges, a man takes a wife ad honores, and not ad delicias. " Matriage, as Montagne obſerves, has on its " ſide, profit, juſtice, honour, and conſtancy; a flat but " more univerſal pleaſure. Love is founded only upon plea- " ſure, which is more touching, ſprightly, and exquiſite; " a pleaſure inflamed by difficulty. There muſt be in it " ſting and ardour: 'tis no more love, if without darts and " fire. The bounty of the ladies is too profuſe in marriage: " it blunts the edge of affection and deſire." And this perhaps made a Roman emperor ſay to his wife, " Patere me per " alias exercere cupiditates meas, nam uxor nomen eſt dignita- " tis, non voluptatis: that is, ſuffer me to ſatisfy my deſires " with other women, for ſpouſe is a name of dignity, not of " pleaſure."

Abelard Op. p. 14.

Abelard Op. p. 48.

Eſſais, Liv. iii. c. 5.

Ælius Verus apud Spartian. in Vit.

Heloiſa died upon the 17th of May 1163, about twenty years after her beloved Abelard, and was buried in his grave. A moſt ſurpriſing miracle happened, as we learn from a ma-

nuſcript chronicle of Tours, when the ſepulchre was opened, in order to lay Heloiſa's body there, viz. "That Abelard "ſtretched out his arms to receive her, and cloſely embraced "her:" but many people think, that this may poſſibly be a fiction. The letters of Heloiſa, together with their anſwers, may be found in Abelard's works, where more may be ſeen of this notable love affair. Love certainly begets much folly and madneſs among the ſons of men: yet, upon comparing the loves of Abelard and Heloiſa with the loves of the reſt of mankind, one ſhall be apt to apply to the former, what the ſervant in the play ſaid of his maſter's younger ſon, when he compared him with his elder: "Hic vero eſt, qui ſi "occeperit amare, ludum jocumque dices fuiſſe illum alterum, "præut hujus rabies quæ dabit:" that is, "If this frantic ſpark "ſhall once take it into his head to be a lover, you will ſay "that all that the other has done is but mere ſport and jeſt, "compared with the pranks which he will play."

Terent. Eunuch. Act. ii. Sc. iv.

HELVICUS (CHRISTOPHER) profeſſor of the Greek and eaſtern tongues, and of divinity, in the univerſity of Gieſſen, was born the 26th of December 1581, at Sprendlingen, a little town within half a league of Frankfort, where his father was miniſter. He went through his courſe of ſtudies in Marpurg, where he took his maſter of arts degree in 1599, having taken his bachelor's in 1595. He was a moſt early genius; compoſed a prodigious number of Greek verſes at fifteen years of age; and was capable of teaching Greek, Hebrew, and even philoſophy, before he was twenty. The Hebrew he poſſeſſed ſo entirely, that he ſpoke it as fluently, as if it had been his native language. He read thoroughly a great number of Greek authors; and even ſtudied phyſic for ſome time, though he had devoted himſelf to the miniſtry. In 1605, he was choſen to teach Greek and Hebrew in the college, which the landgrave had lately eſtabliſhed in Gieſſen; and which the year after was converted into an univerſity by the emperor, who endowed it with privileges. Having diſcharged for five years the ſeveral duties of his employment with great reputation, he was appointed divinity profeſſor in 1610. He married this year; yet continued as aſſiduous as ever in the duties of his profeſſion. A church was offered him in Moravia in 1611, and a profeſſorſhip at Hamburg with a conſiderable ſtipend; however, he refuſed both thoſe offers. In 1613, he took his doctor of divinity's degree, at the command of the landgrave; who ſent him to Frankfort, in order to view the library of the Jews, who had

Bayle's Dict.

had been lately drove away by popular tumults. Helvicus, being very fond of reading the rabbins, bought ſeveral of their books on that occaſion. He died in the flower of his age, on the 10th of September 1617. He was irreproachable as to his manners; and greatly reſpected by ſeveral German princes, who ſent him the kindeſt and moſt polite letters. Anna Dorothea, ducheſs of Saxony, did him the honour to write pretty often to him. His loſs was bewailed after a very peculiar manner. All the German poets of the Augſburg confeſſion compoſed elegies, to deplore his immature death. A collection was made of his poems, which were printed with his funeral ſermon and ſome other pieces, under the title of Cippus Memorialis, by the care and direction of Winkcleman, collegue to Helvicus.

He was reputed to have had the moſt ſkilful and methodical way of teaching languages. He was a good grammarian; had publiſhed ſeveral grammars, a Latin, Greek, Hebrew, Chaldee, Syriac: but they were only abridgments. His Hebrew and Latin Lexions were only, by way of eſſay, calculated for youth. He was not only a good grammarian, but alſo an able chronologer. His chronological tables have gone through ſeveral editions, and been greatly eſteemed, though they are not, as it is difficult to conceive they ſhould be, quite free from errors. He publiſhed them in 1609, under the title of Theatrum Hiſtoricum, ſive Chronologiæ Syſtema Novum, &c. and brought them down from the beginning of the world to the year 1612; but they were afterwards reviſed and continued by John Balthaſar Schuppius, ſon-in-law to the author, and profeſſor of eloquence and hiſtory in the univerſity of Marpurg. Helvicus had projected the writing a great number of books; and it is plain by the books he publiſhed, that had he lived threeſcore years, his works might have made ſeveral volumes in folio. They are not intereſting enough to make a particular and minute account of them neceſſary: his Chronology being the only one, whoſe uſe has not been ſuperſeded.

HEMELAR (JOHN) a very learned man, was born at the Hague; but we do not find in what year. He was a fine poet and orator; and to be compared, ſays Gronovius, with the Roman Atticus for his probity, tranquillity of life, and abſolute diſregard of honours and public employments. He went to Rome, and ſpent ſix years in the palace of cardinal Ceſi. He wrote there a panegyric on pope Clement VIII. which Joann. Fred. Gronov. in Orat. Funeb. Jacobi Golii, p. 7.

which was ſo graciouſly received, that he was offered the poſt of librarian to the Vatican, or a very good benefice. He accepted the latter, and was made a canon in the cathedral at Antwerp. Lipſius had a great eſteem for him, as appears from letters he wrote to him. He was Grotius's friend, and publiſhed verſes to congratulate him on his delivery from confinement. He was uncle by the mother's ſide to James Golius, the learned profeſſor at Leyden, who has gained ſo vaſt a reputation by his profound knowledge in the oriental languages: but James, who was a zealous Proteſtant, was greatly diſaffected to him, for having carried his brother Peter over to popery. He applied himſelf much more to the ſtudy of polite literature and to the ſcience of medals, than to theology. "He publiſhed extremely uſeful commentaries "upon the medals of the Roman emperors, from the time of "Julius Cæſar down to Juſtinian, taken from the cabinets of "Charles Arſchot and Nicholas Rocoxius: wherein he con-"ciſely and accurately explains by marks, figures, &c. what-"ever is exquiſite, elegant, and ſuitable or agreeable to the "hiſtory of thoſe times, and the genius of the monarchs, whe-"ther the medals in queſtion be of gold, ſilver, or braſs, whe-"ther caſt or ſtruck in that immortal city. It is a kind of "ſtorehouſe of medals; and nevertheleſs in this work, from "which any other perſon would have expected prodigious re-"putation, our author has been ſo modeſt as to conceal his "name." This work of Hemelar's, which is in Latin, is not eaſily to be met with, yet it has been thrice printed: firſt at Antwerp in 1614, at the end of a work of James Biæus; ſecondly, in 1627 4to; and thirdly, in 1654 folio. The other works of this canon are ſome Latin poems and orations: We know not the year of his death.

Gronovius, p. 8.

HEMSKIRK (MARTIN) an eminent painter, was a peaſant's ſon, and born at a village of his name in Holland in the year 1498. In his youth he was extremely dull, and nothing was expected from him; but afterwards he became a correct painter, eaſy and fruitful in his inventions. He went to Rome, and intended to ſtay there a long time; but at the end of three years, returned to his own country. He ſettled at Haerlem, and lived there the remainder of his days. Moſt of his works were engraved. Vaſari gives a particular account of them, commends them, and ſays, Michael Angelo was ſo pleaſed with one of the prints, that he had a mind to colour it. Nevertheleſs it is viſible from the prints of Hem-

Lives of the Painters.

ſkirk's

ſkirk's works, that he did not underſtand the claro obſcuro, and that his manner of deſigning was dry. He died in 1574, at ſeventy ſix years of age; having lived much longer, than is uſual for painters.

HENAUT (JOHN d') a celebrated French poet, of the ſeventeenth century, was the ſon of a baker at Paris, and at firſt a receiver of the taxes at Fores. Then he travelled into Holland and England, and was employed by the ſuperintendant Fouquet, who was his patron. After his return to France, he ſoon became diſtinguiſhed as one of the fineſt geniuſes of his age; and gained a prodigious reputation by his poetry. His ſonnet on the miſcarriage of Mademoiſelle de Guerchi is looked upon as a maſter-piece, though it is not written according to the rules of art, and though there happens to be a barbariſm in it. He alſo wrote a ſatyrical poem againſt the miniſter Colbert, which is reckoned by Boileau among his beſt pieces. This was written, by way of revenging the diſgrace and ruin of his patron Fouquet, which Henaut aſcribed to Colbert: but the miniſter did not act upon this occaſion, as cardinal Richlieu would have done, but with more good ſenſe and generoſity. Being told of this ſonnet, which made a great noiſe, he aſked, "Whether there "were any ſatyrical ſtrokes in it againſt the king;" and being informed there were not, "Then, ſaid he, I ſhall not mind "it, nor ſhew the leaſt reſentment againſt the author." Henaut was a man, who loved to refine on pleaſures, and to debauch with art and delicacy: and ſo far, conſidering him as a poet, proper allowances might be made. But he was ſtrangely wrongheaded in one reſpect; for he profeſſed Atheiſm, and gloried in it with uncommon affectation. He went to Holland, on purpoſe to viſit Spinoza, who nevertheleſs did not much eſteem him. Spinoza conſidered him probably as one of thoſe faſhionable gentry, which every country abounds with, who are ever ready to take up ſingularities in religion, not from rational conviction, but from a profligate ſpirit of vain-glory: and on this account might be led to deſpiſe the man, whatever he might determine of his opinions. Spinoza did not miſtake him, if he conſidered him in this light; for when ſickneſs and death came to ſtare him in the face, things took a very different turn. Henaut then became a convert, and was for carrying matters to the other extreme; for his confeſſor was forced to prevent his receiving the Viaticum or Sacrament, with a halter about his neck, in the middle of his bedchamber. This is almoſt

See art. GRANDIER.

always

always the caſe: men believe or diſbelieve, have religion or none, without ever conſulting reaſon, but juſt as conſtitution and humour direct; and ſo it is, that they uſually behave ridiculouſly in which ever ſtate we view them. He died in the year 1682.

He had printed at Paris 1670, in 12mo. a ſmall collection of his works under the title of Oeuvres diverſes, "Miſcellanies:" containing ſonnets, and letters in verſe and proſe to Sappho, who was probably the celebrated Madam des Houlieres, to whom he had the honour to be preceptor. Among theſe is the following imitation from this paſſage in the ſecond act of Seneca's Thyeſtes:

Illi mors gravis incubat,
Qui notus nimis omnibus,
Ignotus moritur ſibi.

Heureaux eſt l'inconnu, qui s'eſt bien ſû connoître;
Il ne voit pas de mal à mourir plus qu' à naître:
Il s'en va comme il eſt venu.
Mais helas! que la mort fait une horreur extrême
A qui meurt de tous trop connu,
Et trop peu connu de ſoy-même!

That is, "Happy is the obſcure man, who is well known "to himſelf: he ſees no more harm in dying, than in being "born: he leaves the world, as he came into it. But "alas! how extremely horrible muſt death be to that man, "who dies too much known to others, and too little to "himſelf." This ſhews the philoſopher as well as the poet, and is equally diſtant from atheiſm and ſuperſtition: O, ſi ſic omnia dixiſſet.—Henaut had tranſlated three books of Lucretius: but his confeſſor having raiſed in him ſcruples and fears, he burnt this work, ſo that there remains nothing of it, but the firſt hundred lines, which had been copied by his friends. Mr. Voltaire ſays, that "he would have gained "great reputation, had theſe books that were loſt been pre"ſerved, and been equal to what we have of this work."

Siecle de Louis XIV. tom. ii.

HERACLITUS, a famous philoſopher of antiquity, and founder of a ſect, was born at Epheſus, and flouriſhed about the ſixty-ninth Olympiad, in the time of Darius Hyſtaſpes. He gave early ſigns of profound wiſdom, and was of an exceeding high ſpirit. Being deſired to take upon him the ſupreme power, he ſlighted it, becauſe the city in his opinion

Diogenes Laertius.

opinion was prepoſſeſſed with an ill way of governing. He retired to the temple of Diana, and played at dice there with the boys; ſaying to the Epheſians that ſtood about him, "Worſt of men, what do ye wonder at? is it not better to "do thus, than to govern you?" Darius wrote to this philoſopher to come and live with him: but he refuſed the monarch's offer, and returned the following rude and inſolent anſwer to his letter. "All men living refrain from truth and "juſtice, and purſue unſatiableneſs and vain-glory, by rea-"ſon of their folly: but I, having forgot all evil, and ſhun-"ning the ſociety of inbred pride and envy, will never "come to the kingdom of Perſia, being contented with a "little according to my own mind." He is ſaid to have continually bewailed the wicked lives of men, and, as often as he came among them, to have fallen a weeping; in which by the way he was not near ſo wiſe as Democritus, who made the follies of men the conſtant object of his laughter. At laſt, growing into a great hatred of mankind, he retired into the mountains, and lived there, feeding upon graſs and herbs. But this diet bringing him into a dropſy, he was conſtrained to return to the city: where he aſked the phyſicians, "Whether they could of a ſhower make a "drought?" They not underſtanding his enigmatical manner, which he conſtantly uſed, he ſhut himſelf up in an ox-ſtall, hoping that the hydropical humours would be extracted by the warmth of the dung: which doing him no good, he died at ſixty years of age. His writings gained ſo great a reputation, that his followers were called Heraclitians. Laertius ſpeaks of a treatiſe upon nature, divided into three books; one concerning the univerſe, the ſecond politic, the third theologic. This work he depoſited in the temple of Diana; and, as ſome affirm, he affected to write obſcurely, that he might only be read by the more learned. It is related, that Euripides brought this book of Heraclitus to Socrates to be read; and afterwards aſking his opinion of it, "The things, ſaid Socrates, which I underſtand in it, are "excellent, and ſo I ſuppoſe are thoſe which I underſtand "not; but they require a Delian diver."

HERALDUS (DESIDERIUS) in French Herault, a councellor of the parliament of Paris, has given good proofs of his uncommon learning by very different works. His Adverſaria appeared in 1599: which little book, if the Scaligerana may be credited, he repented the having publiſhed. His notes on Tertullian's Apology, on Minutius Fœlix, and on Arnobius, have been eſteemed. He alſo wrote notes

on

on Martial's epigrams. He diſguiſed himſelf under the name of David Leidhreſſerus, to write a political diſſertation on the independence of kings, ſome time after the death of Henry IV. He had a controverſy with Salmaſius de jure Attico ac Romano: but did not live to finiſh what he had written on that ſubject. What he had done however was printed in 1650. He died in June 1649. Guy Patin ſays, that "he was looked upon as a very learned man, both in "the civil law and in polite literature, and wrote with great "facility on any ſubject he pitched on." Mr. Daille, ſpeaking of ſuch proteſtant writers, as condemned the executing of Charles I. king of England, quotes the Pacifique Royal en deuil, by Mr. Herault. This author, ſon to our Deſiderius Heraldus, was a miniſter in Normandy, when he was called to the ſervice of the Walloon church of London under Charles I. and he was ſo zealous a royaliſt, that he was forced to fly to France, to eſcape the fury of the commonwealth's men. He returned to England after the reſtoration, and reſumed his ancient employment in the Walloon church at London: ſome time after which he obtained a canonry in the cathedral of Canterbury, and enjoyed it till his death.

Lett. tom. i. dated Nov. 3. 1649.

Daille, Replique a Adam & a Cottibi, part. ii. c. 21.

HERBELOT (BARTHOLOMEW d') an eminent orientaliſt of France, was born of a good family at Paris, on the 14th of December 1625. When he had gone through claſſical literature and philoſophy, he applied himſelf to the ſtudy of the oriental languages; and eſpecially to the Hebrew, for the ſake of underſtanding the original text of the Old Teſtament. After a continual application for ſeveral years, he took a journey to Rome, upon a perſuaſion that converſing with Armenians, and other eaſtern people who frequented that city, would make him perfect in the knowledge of their languages. Here he was particularly eſteemed by the cardinals Barberini and Grimaldi, and contracted a firm friendſhip with Lucas Holſtenius and Leo Allatius. Upon his return from this journey, in which he did not ſpend above a year and half, Monſieur Fouquet invited him to his houſe, and ſettled on him a penſion of 1500 livres. The diſgrace of this miniſter, which happened ſoon after, did not hinder Herbelot from being preferred to the place of interpreter for the eaſtern languages; becauſe, in reality, there was no body elſe ſo fit for it: for Mr. Voltaire ſays, "he was the "firſt among the French, who underſtood them." Some years after, he took a ſecond journey into Italy, where he acquired ſo great a reputation, that perſons of the higheſt diſtinction

Niceron, Hommes Illuſtres. tom. iv.

Siecle de Louis XIV. Tom. ii.

diſtinction for their rank and learning ſollicited his acquaintance. The Grand duke of Tuſcany Ferdinand II. whom he had the honour to ſee firſt at Leghorn, gave him extraordinary marks of his eſteem; had frequent converſations with him; and made him promiſe to viſit him at Florence. Herbelot arrived there on the 2d of July 1666, and was received by a ſecretary of ſtate, who conducted him to an houſe prepared for him, where he was entertained with great magnificence, and had a chariot kept for him, at the expence of the grand duke. Very uncommon honours indeed! But this was not all. For a library being at that time expoſed to ſale at Florence, the duke deſired Monſieur Herbelot to ſee it, to examine the manuſcripts in the oriental languages, and to ſelect and value the beſt: and when this was done, the generous prince made him a preſent of them; and it was undoubtedly the moſt acceptable preſent he could have made him.

The diſtinction, with which he was received by the duke of Tuſcany, taught France to know his merit, which had hitherto been but little regarded; and he was afterwards recalled and encouraged by Colbert, who encouraged every thing, that might do honour to his country. The grand duke was very unwilling to let him go, and even refuſed to conſent, till he had ſeen the expreſs order of the miniſter for his return. When he came to France, the king often did him the honour to converſe with him, and gave him a penſion of 1500 livres. During his ſtay in Italy, he began his Bibliotheque Orientale, or "Univerſal dictionary, containing whatever related to the knowledge of the eaſtern world;" and he finiſhed it in France. This work, equally curious and profound, comprizes the ſubſtance of a great number of Arabic, Perſian, and Turkiſh books, which he had read; and informs us of an infinite number of particulars unknown before in Europe. He wrote it at firſt in Arabic; and Colbert had a deſign to print it at the Louvre, with a ſet of types caſt on purpoſe. But after the death of that miniſter, this reſolution was waved; and Herbelot tranſlated his work into French, in order to render it more univerſally uſeful. He committed it to the preſs, but had not the ſatisfaction to ſee the impreſſion finiſhed: for he died on the 8th of December 1695, and it was not publiſhed till 1697. It is a large folio. What could not be inſerted in this work, was digeſted by him under the title of Antologie: but this was never publiſhed, any more than a Turkiſh, Perſian, Arabian,

bian, and Latin dictionary, to which, as well as to other works, he had given the laſt hand.

He was no leſs converſant in the Greek and Latin learning, than in the oriental languages and hiſtory. He was indeed an univerſal ſcholar; and, what was very valuable in him, his modeſty was equal to his erudition, and his uncommon abilities were accompanied with the utmoſt probity, piety, charity, and other chriſtian virtues, which he practiſed uniformly through the courſe of a long life.

Walton's Life of Mr. George Herbert.

HERBERT (EDWARD), lord Herbert of Cherbury in Shropſhire, an eminent Engliſh writer, was deſcended of a very ancient family, and ſon of Richard Herbert, eſq. He was born in the reign of queen Elizabeth, in the year 1581, at Montgomery caſtle in Wales; and at the age of fourteen was entered a gentleman-commoner of Univerſity-College in Oxford, where he laid, ſays Mr. Wood, the foundation of that admirable learning, of which he was afterwards a compleat maſter. From thence he travelled abroad, and applied himſelf to military exerciſes in foreign countries, by which he became a moſt accompliſhed gentleman. After his return he was made knight of the bath, when prince Henry was inſtalled knight of the garter, which was on the 2d of July 1603; or on the 23d of that month, when ſixty-one knights of the bath were created, being the day before king James's coronation. He was afterwards one of the councellors to that king for military affairs. Next he was ſent ambaſſador to Lewis XIII. king of France, to mediate for the relief of the Proteſtants of that realm, then beſieged in ſeveral parts; but was recalled in July 1621, on account of a diſpute between him and the conſtable de Luines. Camden informs us, that he had treated the conſtable irreverently, "irreverenter tractaſſet:" but Mr. Iſaac Walton gives a different account of it, and tells us, that while he continued at the court of France, he "could not ſubject himſelf to a compliance with the humours of the duke de Luines, who was "then the great and powerful favourite at court: ſo that upon "a complaint to our king, he was called back into England "in ſome diſpleaſure; but at his return gave ſuch an honourable account of his employment, and ſo juſtified his "comportment to the duke and all the court, that he was "ſuddenly ſent back upon the ſame embaſſy."

Athenæ Oxon.

Camdeni Apparatus, &c. ſubjoined to his Epiſtolæ, &c. p. 2. Lond. 1691. in 4to.

Wood, as above.

Apparatus, &c. p. 73.

Walton, &c. p. 263.

Another writer relates this more particularly. Sir Edward, while he was in France, had private inſtructions from England

land to mediate a peace for the Proteſtants in France; and in caſe of a refuſal, to uſe certain menaces. Accordingly being referred to de Luines the conſtable and favourite, he delivers to him the meſſage, reſerving his threatnings, till he ſaw how the matter was reliſhed. De Luines had concealed behind the curtain a gentleman of the reformed religion; who, being an ear-witneſs of what paſſed, might relate to his friends, what little expectations they ought to entertain of the king of England's interceſſion. De Luines was very haughty, and would needs know what our king had to do in this affair. Sir Edward replied, "It is not to you, to whom "the king my maſter oweth on account of his actions; and "for me it is enough that I obey him. In the mean time "I muſt maintain, that my maſter hath more reaſon to do "what he doth, than you to aſk why he doth it. Never- "theleſs if you deſire me in a gentle faſhion, I ſhall ac- "quaint you farther." Upon this de Luines bowing a little, ſaid, "Very well." The ambaſſador then gave him ſome reaſons; to which de Luines ſaid, We will have none of your advices. The ambaſſador replied, that he took that for an anſwer, and was ſorry only, that the affection and good will of the king his maſter was not ſufficiently underſtood; and that ſince it was rejected in that manner, he could do no leſs than ſay, that "the king his maſter knew well enough "what to do." De Luines anſwered, "We are not afraid "of you." The ambaſſador ſmiling a little, replied, "If you "had ſaid you had not loved us, I ſhould have believed "you, and given you another anſwer. In the mean time "all that I will tell you more, is, that we know very well "what we have to do." De Luines upon this riſing from his chair with a faſhion and countenance a little diſcompoſed, ſaid, "By God, if you were not Monſieur the ambaſ- "ſador, I know very well how I would uſe you." Sir Edward Herbert riſing alſo from his chair, ſaid, that "as he "was the king of Great Britain's ambaſſador, ſo he was "alſo a gentleman; and that his ſword, whereon he laid "his hand, ſhould give him ſatisfaction, if he had taken any "offence." After which de Luines making no reply, the ambaſſador went on towards the door; and de Luines ſeeming to accompany him, Sir Edward told him, that "there "was no occaſion to uſe ſuch ceremony after ſuch language," and ſo departed, expecting to hear farther from him. But no meſſage being brought from de Luines, he had, in purſuance of his inſtructions, a more civil audience from the king

at Coignac; where the marſhal of St. Geran told him, that "he had offended the conſtable, and was not in a place of ſecurity there:" to which he anſwered, that "he thought himſelf to be in a place of ſecurity, whereſoever he had his ſword by him." De Luines reſenting the affront, procured Cadinet his brother, duke of Chaun, with a train of officers, of whom there was not one, as he told king James, but had killed his man, to go as an ambaſſador extraordinary: who miſrepreſented the affair ſo much to the diſadvantage of Sir Edward, that the earl of Carliſle, who was ſent to accommodate the miſunderſtanding, which might ariſe between the two crowns, got him recalled; until the gentleman, who had ſtood behind the curtain, out of a regard to truth and honour, related all the circumſtances ſo, as to make it appear, that though de Luines gave the firſt affront, yet Sir Edward had kept himſelf within the bounds of his inſtructions and honours. He afterwards fell on his knees to king James before the duke of Buckingham, requeſting, that a trumpeter, if not an herald, might be ſent to de Luines, to tell him, that he had made a falſe relation of the whole affair; and that Sir Edward Herbert would demand ſatisfaction of him ſword in hand. The king anſwered, that he would take it into conſideration; but de Luines died ſoon after, and Sir Edward was ſent again ambaſſador to France.

Lloyd, &c. p. 1018.

In the year 1625, Sir Edward was advanced to the dignity of a baron of the kingdom of Ireland by the title of lord Herbert of Caſtle-Iſland; and in 1631, to that of lord Herbert of Cherbury in Shropſhire. After the breaking out of the civil wars, he adhered to the parliament; and on the 25th of February 1644, "had an allowance granted him "for his livelyhood, having been ſpoiled by the king's "forces," as Whitelock ſays; or as Wood relates it, "received ſatisfaction from the members of that houſe, for "their cauſing Montgomery-caſtle to be demoliſhed." He died at his houſe in Queen-ſtreet in London, Auguſt the 20th 1648; and was buried in the chancel of St. Giles's in the Fields, with this inſcription upon a flat marble ſtone over his grave: "Heic inhumatur corpus Edvardi Herbert equitis "Balnei, baronis de Cherbury et Caſtle-Iſland, auctoris libri, "cui titulus eſt, De Veritate. Reddor ut herbæ, viceſimo die Auguſti anno Domini 1648."

Memorials of the Engliſh affairs, p. 104.

Athenæ Oxon.

This noble lord was the author of ſome very ſingular and memorable works: the firſt of which was his book De Veritate, which we have ſeen juſt mentioned in his epitaph. It

was

was printed at Paris in 1624, and reprinted there in 1633; after which it was printed in London in 1645 under this title; "De Veritate, prout diſtinguitur a revelatione, a veriſimili, a poſſibili, a falſo. Cui operi additi ſunt duo alii tractatus: primus de cauſis errorum; alter de Religione Laici." The deſign of it is to aſſert the ſufficiency, univerſality, and abſolute perfection of natural religion, with a view to diſcard all extraordinary revelation as uſeleſs and needleſs; and on this account it is, that his lordſhip, though he did not write directly againſt revelation, has uſually been ranked among the deiſts. A learned and candid author however has lately publiſhed a moſt extraordinary anecdote relating to him, which, if true, ſhews him to have been a moſt conſcientious deiſt: and true this writer ſeems to ſuppoſe it, ſince he does not appear to doubt it, but tells us, that it is taken "from a manuſcript-life of lord Herbert "drawn up from memorials penned by himſelf, and which "is now in the poſſeſſion of a gentleman of diſtinction." His book De Veritate was, it ſeems, his favourite work; yet as it was written in a manner ſo very different from what had been written heretofore on that ſubject, his lordſhip had great doubts within himſelf, whether he ſhould publiſh or rather ſuppreſs it. This the manuſcript-life, we are told, ſets forth in his lordſhip's own words; after which it repreſents him relating the following 'ſurpriſing incident,' as he calls it. "Being thus doubtful in my chamber, ſays lord "Herbert, one fair day in the ſummer, my caſement being "open towards the ſouth, the ſun ſhining clear, and no "wind ſtirring, I took my book, De Veritate, in my hands, "and kneeling on my knees, devoutly ſaid theſe words. "O thou eternal God, author of this light, which now "ſhines upon me, and giver of all inward illuminations, "I do beſeech thee, of thine infinite goodneſs, to pardon "a greater requeſt, than a ſinner ought to make. I am "not ſatisfied enough, whether I ſhall publiſh this book; "if it be for thy glory, I beſeech thee give me ſome ſign "from heaven; if not, I ſhall ſuppreſs it." I had no ſooner "ſpoken theſe words, but a loud, though yet gentle noiſe, "came forth from the Heavens, for it was like nothing on "earth, which did ſo chear and comfort me, that I took "my petition as granted, and that I had the ſign I demanded; whereupon alſo I reſolved to print my book. This, "how ſtrange ſoever it may ſeem, I proteſt before the eternal God, is true: neither am I any way ſuperſtitiouſly

Leland's View of Deiſtical writers, Vol. i. p. 469.

" deceived herein, ſince I did not only clearly hear the " noiſe, but in the ſereneſt ſky that ever I ſaw, being with- " out all cloud, did, to my thinking, ſee the place, from " whence it came." The celebrated Gaſſendi wrote a confutation of this book De Veritate, at the deſire of Peireſcius and Elias Diodati, and finiſhed it at Aix, without publiſhing it: and when lord Herbert payed him a viſit in September 1647, Gaſſendi was ſurpriſed to find, that this piece had not been delivered to him, for he had ſent him a copy: upon which he ordered another copy to be taken of it, which that nobleman carried with him to England. It was afterwards publiſhed in Gaſſendi's works, under the title of " Ad librum D. Edvardi Herberti Angli de Veritate epiſtola;" but is imperfect, ſome ſheets of the original being loſt.

Leland, &c. p. 470.

His hiſtory of " the life and reign of King Henry VIII." was publiſhed in 1649, a year after his death, and is a work, which has always been much admired. Nicholſon, in his Engliſh Hiſtorical Library, ſays, that lord Herbert " acquitted himſelf in this hiſtory with the like reputation, " as the lord chancellor Bacon gained by that of Henry the " VIIth. For in the public and martial part this honour- " able author has been admirably particular and exact from " the beſt records that were extant; though as to the eccle- " ſiaſtical, he ſeems to have looked upon it as a thing out " of his province, and an undertaking more proper for men " of another profeſſion." In 1663 appeared his book " de Religione Gentilium, errorumque apud eos cauſis." The firſt part was printed at London in 1645; and that year he ſent the manuſcript of it to Gerard John Voſſius, as appears from a letter of his lordſhip's, and Voſſius's anſwer. An Engliſh tranſlation of this work was publiſhed in 1705, under this title: " The ancient religion of the Gentiles, and cauſes of their errors conſidered. The miſtakes and failures of the Heathen Prieſts and wiſe men, in their notions of the Deity and matters of Divine Worſhip, are examined with regard to their being deſtitute of Divine Revelation." Lord Herbert wrote alſo in 1630, " Expeditio Buckinghami ducis in Ream " inſulam," which was publiſhed in 1656; and Occaſional Verſes publiſhed in 1665 by his ſon Henry Herbert, and dedicated to Edward lord Herbert, his grandſon. He was, upon the whole, as Wood tells us, " a perſon well ſtudied in " the arts and languages, a good philoſopher and hiſtorian, " and underſtood men as well as books," let Chriſtian Kortholt ſay what he will; who, on account of his book De Veritate,

Part I. p. 226. Lond. 1696, 8vo.

Clarorum Virorum ad Voſs. Epiſt. & Voſſii Epiſtolæ.

Athenæ Oxon.

ritate, has ranked him with Hobbes and Spinoſa, in his diſſertation, intitled, "De tribus impoſtoribus magnis, Edvardo Herbert, Thoma Hobbes, et Benedicto Spinoſa Liber," printed at Kilon in 1680.

HERBERT, (GEORGE) an eminent Engliſh poet and divine, was brother of the preceding, and born at Montgomery-caſtle in Wales, on the 3d of April 1593. He was educated at Weſtminſter ſchool, where he diſtinguiſhed himſelf above his fellows by his uncommon parts and application; and being king's ſcholar, was elected to Trinity college in Cambridge, about the year 1608. He took both the degrees in arts, and became fellow of his college: and in 1619, he was choſen orator of the univerſity, which office he held eight years. During that time he had learned the Italian, Spaniſh, and French tongues very perfectly: hoping, ſays his biographer, that he might in time, as his predeceſſors Sir Robert Naunton and Sir Francis Netherſoll had done, obtain the place of ſecretary of ſtate; for he was at that time highly eſteemed by the king and the moſt eminent of the nobility. This and the love of a court-converſation, "mixed "with a laudable ambition to be ſomewhat more than he "then was," drew him often from Cambridge to attend his majeſty, wherever the court was: who gave him a fine cure, which queen Elizabeth had formerly conferred on Sir Philip Sidney, worth about 120 l. per ann. His biographer, we ſee, makes no ſcruple to call this ſort of ambition laudable, though it is commonly the ſource of all the miſchiefs which infeſt ſociety, and the very oppoſite to that happy frame and turn of temper, which makes a man content with whatſoever ſtate he ſhall happen to be placed in. This laudable ambition however was unfortunately diſappointed: for upon the deaths of the duke of Richmond and the marquiſs of Hamilton, his hopes of preferment were at an end, and he entered into holy orders. In July 1626, he was collated to a prebend in the church of Lincoln; and about the year 1630, he married a lady, who was nearly related to the earl of Danby. On the 26th of April the ſame year, he was inducted into the rectory of Bemerton near Sarum; where he diſcharged the duties of his function in a moſt exemplary manner. We have no certain account of the exact time of his death; but it is ſuppoſed to have happened about the year 1635. His poems, intitled, "The Temple," were printed at London in 1635, 12mo: and his "Prieſt to the Temple, or, The "country parſon's character and rules of holy life," was

Walton's Life of Herbert with the lives of Donne, &c. p. 262. Lond. 1675.

publiſhed in 1652. His works have ſince been publiſhed together in a volume in twelves, but are now little read. Nevertheleſs he was highly valued by the moſt eminent perſons of his age. Dr. Donne inſcribed to him a copy of Latin verſes: and the lord Bacon dedicated to him his tranſlation of ſome Pſalms into Engliſh metre.

HERBERT, (WILLIAM) earl of Pembroke, was born at Wilton in Wiltſhire on the 8th of April 1580, and was admitted of New college in Oxford in 1592, where he continued about two years. In 1601, he ſucceeded to his father's honours and eſtate; was made knight of the garter in 1604; and governor of Portſmouth ſix years after. In 1626, he was elected chancellor of the univerſity of Oxford; and about the ſame time was made lord ſteward of the king's houſhold. He died ſuddenly at his houſe called Baynard's caſtle, in London, on the 10th of April 1630; according to the calculation of his nativity, ſays Mr. Wood, made ſeveral years before by Mr. Thomas Allen of Glouceſter hall. Lord Clarendon relates a ſtory concerning this calculation, and tells us, that ſome conſiderable perſons connected with lord Pembroke being met at Maidenhead, one of them at ſupper drank a health to the lord ſteward: upon which another ſaid, that he believed his lordſhip was at that time very merry; for he had now outlived the day, which his tutor Sandford had prognoſticated upon his nativity he would not outlive: but he had done it now, for that was his birth-day, which had completed his age to fifty years. The next morning however they received the news of his death. Whether the noble hiſtorian really believed this and other accounts relating to aſtrology, apparitions, providential interpoſitions, &c. which he has inſerted in his hiſtory, we do not preſume to ſay: he delivers them, however, as if he did not actually diſbelieve them. Lord Pembroke was not only a great favourer of learned and ingenious men, but was himſelf learned, and indued with a conſiderable ſhare of poetic genius. All that are extant of his productions in this way were publiſhed with this title: "Poems written by William earl of Pembroke, "&c. many of which are anſwered by way of repartee by "Sir Benjamin Rudyard, with other poems written by them "occaſionally and apart." Lond. 1660, 8vo.

Wood's Athen. Oxon. v. 1.

Hiſt. of Rebell. b. 1.

The character of this noble perſon is not only one of the moſt amiable in lord Clarendon's hiſtory, but is one of the beſt drawn. He was, ſays the great hiſtorian, "the moſt univerſally beloved and eſteemed of any man of that age;

and having a great office in the court, he made the court itſelf better eſteemed, and more reverenced in the country: and as he had a great number of friends of the beſt men, ſo no man had ever the confidence to avow himſelf to be his enemy. He was a man very well bred, and of excellent parts, and a graceful ſpeaker upon any ſubject, having a good proportion of learning, and a ready wit to apply it, and enlarge upon it: of a pleaſant and facetious humour, and a diſpoſition affable, generous, and magnificent.—He lived many years about the court before in it, and never by it; being rather regarded and eſteemed by king James than loved and favoured.—As he ſpent and lived upon his own fortune, ſo he ſtood upon his own feet, without any other ſupport than of his proper virtue and merit.—He was exceedingly beloved in the court, becauſe he never deſired to get that for himſelf which others laboured for, but was ſtill ready to promote the pretences of worthy men: and he was equally celebrated in the country, for having received no obligations from the court, which might corrupt or ſway his affections and judgment.—He was a great lover of his country, and of the religion and juſtice which he believed could only ſupport it: and his friendſhips were only with men of thoſe principles.—Sure never man was planted in a court who was fitter for that ſoil, or brought better qualities with him to purify that air. Yet his memory muſt not be flattered, that his virtues and good inclinations may be believed: he was not without ſome allay of vice, and without being clouded with great infirmities, which he had in too exorbitant a proportion. He indulged to himſelf the pleaſures of all kinds, almoſt in all exceſſes. He died exceedingly lamented by men of all qualities, &c."

HERBERT, (THOMAS) an eminent perſon of the ſame family, was born at York, where his grandfather was an alderman, and admitted of Jeſus college in Oxford in 1621: but before he took a degree, removed to Trinity college in Cambridge. He made a ſhort ſtay there, and then went up to wait upon William earl of Pembroke, recorded in the preceding article; who owning him for his kinſman, and intending his advancement, ſent him in 1626 to travel, with an allowance to bear his charges. He ſpent four years in viſiting Aſia and Africa; and then returning, waited on his patron at Baynard's caſtle in London. The earl dying ſuddenly, his expectations of preferment were at an end; upon which he left England a ſecond time, and viſited ſeveral parts of Europe. After his return he married, and now being ſettled, Wood's Athen. Oxo. n. v. li.

gave himſelf up to reading and writing. In 1634, he publiſhed in folio, "A Relation of ſome years travels into "Africa and the great Aſia, eſpecially the territories of the "Perſian monarchy, and ſome parts of the Oriental Indies, "and iſles adjacent." The edition of 1677 is the fourth, and has ſeveral additions. This work was tranſlated by Mr. Wiquefort into French, with an account of the revolutions of Siam in the year 1647. Paris 1663, in 4to. All the impreſſions of Herbert's book are in folio, and adorned with cuts.

Upon the breaking out of the civil wars, he adhered to the intereſt of the parliament; and by the endeavours of Philip earl of Pembroke, became not only one of the commiſſioners of parliament to reſide in the army of Sir Thomas Fairfax, but a commiſſioner alſo to treat with thoſe of the king's party for the ſurrender of the garriſon at Oxford. He afterwards attended that earl, eſpecially in January 1646, when he with other commiſſioners were ſent from the parliament to the king at Newcaſtle about peace, and to bring his majeſty nearer London. While the king was at Oldenby, the parliament commiſſioners, purſuant to inſtructions, addreſſed themſelves to his majeſty, and deſired him to diſmiſs ſuch of his ſervants as were there and had waited on him at Oxford: which his majeſty with great reluctance conſented to do. He had taken notice in the mean time of Mr. James Harrington, the author of the Oceana, and Mr. Thomas Herbert, who had followed the court from Newcaſtle; and being certified of their ſobriety and education, he was willing to receive them as grooms of his bedchamber with the others that were left him; which the commiſſioners approving, they were that night admitted. Being thus ſettled in that honourable office, and in good eſteem with his majeſty, Mr. Herbert continued with him when all the reſt of the chamber were removed; even till his majeſty was brought to the block. The king, though he found him, ſays Mr. Wood, to be preſbyterianly affected; yet withal he found him very obſervant and loving, and therefore entruſted him with many matters of moment. At the reſtoration he was made a baronet by king Charles II. "for faithfully ſerving his royal "father during the two laſt years of his life;" as the letters patent for that purpoſe run. He died at his houſe at York on the 1ſt of March 1681-2.

Beſides the travels already mentioned, he was the author of ſome other things. He wrote in 1678, Threnodia Carolina, containing an hiſtorical account of the two laſt years of

of the life of king Charles I. and the occaſion of it was this. The parliament having a little before taken into conſideration the appointing of 70000l. for the funeral of that king, and for a monument to be erected over his grave, Sir William Dugdale, then garter king of arms, ſent to our author, then living at York, to know of him, whether the king had ever ſpoke in his hearing, where his body ſhould be interred. To this Sir Thomas Herbert returned a large anſwer, with many obſervations concerning his majeſty, which Sir William Dugdale being pleaſed with, deſired him by another letter, to write a treatiſe of the actions and ſayings of the king, from his firſt confinement to his death: and accordingly he did ſo. He wrote alſo an account of the laſt days of that king, which was publiſhed by Mr. Wood in the 2d volume of his Athenæ Oxonienſes. At the deſire of his friend John de Laet of Leyden, he tranſlated ſome books of his India Occidentalis: he aſſiſted alſo Sir William Dugdale, in compiling the third volume of his Monaſticon Anglicanum. A little before his death, he gave ſeveral manuſcripts to the public library at Oxford, and others to that belonging to the cathedral at York; and in the Aſmolean Muſeum at Oxford, there are ſeveral collections of his, which he made from the regiſters of the archbiſhops of York, given to it by Sir William Dugdale.

HERMAS Paſtor, or Hermas commonly called the Shepherd, was an ancient father of the church, and is generally ſuppoſed to have been the ſame, whom St. Paul mentions in Rom. xvi. 14. He is ranked amongſt thoſe, who are called Apoſtolical Fathers, from his having lived in the times of the Apoſtles: but who he was, what he did, and what he ſuffered for the ſake of Chriſtianity, is in a great meaſure, if not altogether, unknown to us. He ſeems to have belonged to the church of Rome, when Clement was biſhop of it; that is, according to Mr. Dodwell, from the year 64 or 65 to the year 81. This circumſtance we are able to collect from his Second Viſion, of which, he tells us, he was commanded to communicate a copy to Clement. What his condition was before his converſion, we know not; but that he was a man of ſome conſideration, we may conclude from what we read in his Third Viſion; where he owns himſelf to have been formerly unprofitable to the Lord, upon the account of thoſe riches, which afterwards he ſeems to have diſpenſed in works of charity and beneficence. What he did after his converſion we have no account; but that he lived

Cave's Hiſt. Liter. v. i. p. 30.

Viſ. ii. §. 4.

Viſ. iii. §. 6.

lived a very ſtrict life we may reaſonably conjecture, ſince he is ſaid to have had ſeveral extraordinary revelations vouchſafed to him, and to have been employed in ſeveral meſſages to the church, both to correct their manners, and to warn them of the trials that were about to come upon them. His death, if we may believe the Roman Martyrology, was conformable to his life; where we read, that being "illuſtrious "for his miracles, he at laſt offered himſelf a worthy ſacrifice "unto God." But upon what grounds this is eſtabliſhed, Baronius himſelf could not tell us; inſomuch that in his Annals he durſt not once mention the manner of his death, but is content to ſay, that "having undergone many labours "and troubles in the time of the perſecution under Aurelius, "and that too without any authority, he at laſt reſted in "the Lord July the 26th, which is therefore obſerved in "commemoration of him." And here we may obſerve a very pleaſant miſtake, and altogether worthy of the Roman Martyrology. For Hermas, from a book of which we ſhall ſpeak immediately, being ſometimes called by the title of Paſtor, or Shepherd, the martyrologiſt has very gravely divided the good man into two ſaints: and they obſerve the memorial of Hermas May the 9th, and of Paſtor July the 26th.

Baron. Annal. Eccl. ad ann. 164.

Martyrolog. Rom. ad Maij ix. et Jul. xxvi.

The book juſt mentioned, and for which chiefly we have given Hermas a place in this work, is, as we have obſerved, intitled the Shepherd; and is the only remains of this father. Ancients and moderns are not a little divided in their judgments of this book. Some there are, and thoſe the neareſt to the time when it was written, who put it almoſt upon a level with the canonical ſcriptures. Irenæus quotes it under the very name of Scripture. Origen, though he ſometimes moderates his opinion of it, upon the account of thoſe who did not think it canonical, yet in his Comments on the epiſtle to the Romans, gives this character of it, that "he thought it to be a moſt "uſeful writing, and was, as he believed, divinely inſpired." Euſebius tells us, that "though being doubted of by ſome, "it was not eſteemed canonical, yet was it by others judged "a moſt neceſſary book, and as ſuch read publickly in the "churches." And St. Jerome, having in like manner obſerved that it was "read in ſome churches," makes this remark upon it, that it "was indeed a very profitable book." And yet after all we find this ſame book, not only doubted of by others among the ancient fathers, but ſlighted even by ſome of thoſe who had elſewhere ſpoken well of it. Thus St. Jerome in his Comments expoſes the abſurdity of that Apocryphal book,

Lib. iv. Adverſ. Hæreſ.

Hiſt. Eccleſ. l. iii. c. 3.

Catalog. Script. Eccleſ.

In Habac. i. 14.

as

as he calls it, which in his Catalogue of Writers he had ſo highly applauded. Tertullian, who ſpake decently, if not honourably, while a Catholick, rejected it with ſcorn, after he was turned Montaniſt. And moſt of the other fathers, who have ſpoken of it well themſelves, yet plainly enough inſinuate, that there were thoſe who did not put the ſame value upon it. The moderns in general have not eſteemed it ſo highly; and indeed, as Dupin obſerves, "whether we conſider the manner it is written in, or the matter it contains, it does not appear to merit much regard." The firſt part, for it is divided into three, is called Viſions, and contains many viſions, which were explained to Hermas by a woman, who repreſents the church. Theſe viſions regard the ſtate of the church, and the manners of the Chriſtians. The ſecond, which is the moſt uſeful, is called Commands, and comprehends many moral and pious inſtructions, delivered to Hermas by an angel: and the third is called Similitudes. Many uſeful leſſons are taught in theſe books, but the viſions, allegories, and ſimilitudes are apt to tire; and Hermas had probably been more agreeable as well as more profitable, if he had enforced his precepts with that ſimplicity, with which the Apoſtles themſelves were content.

De Orat. c. xii. De Pudic. c. x. Biblioth. des Aut. Eccleſ. tom. i. p. 28.

The original Greek of this piece is loſt, and we have nothing but a Latin verſion of it, except ſome fragments preſerved in the quotations of other authors; which, it is obſervable, are ſufficient to evince the fidelity of this verſion. The beſt edition of it is that of 1698; where it is to be found among the other Apoſtolical Fathers, illuſtrated with the notes and corrections of Cotelerius and Mr. Le Clerc. With them alſo it is tranſlated into Engliſh by archbiſhop Wake, and publiſhed with a large preliminary diſcourſe relating to each father; the beſt edition of which tranſlation is that of 1710.

HERMES, an Egyptian legiſlator, prieſt, and philoſopher, lived, as ſome think, in the year of the world 2076, in the reign of Ninus, after Moſes: and was ſo ſkilled in all profound arts and ſciences, that he acquired the ſurname of Triſmegiſtus, or 'thrice great.' Clemens Alexandrinus has given us an account of his writings, and a catalogue of ſome of them; ſuch as, his book containing the Hymns of the Gods; another "De rationibus vitæ regiæ;" four more "De aſtrologia," that is, "De ordine fixarum ſtellarum, et de "conjunctione & illuminatione Solis et Lunæ;" ten more intitled, "Ἱερατικα," or which treat of laws, of the gods, and

Strom. lib. vi.

of

of the whole doctrine and diſcipline of the prieſts. Upon the whole, Clemens makes Hermes the author of thirty-ſix books of divinity and philoſophy, and ſix of phyſick; but they are all loſt. There goes indeed one under his name, whoſe title is Poemander; but this is agreed by all to be ſuppoſititious, and Cauſabon imagines it to be written, about the beginning of the ſecond century, by ſome Platonizing chriſtian; who, to enforce chriſtianity with a better grace upon the Pagans, introduces Hermes Triſmegiſtus delivering, as it were long before, the greateſt part of thoſe doctrines, which are compriſed in the chriſtians creed.

Exercitat. 2. in Baron. num. 10. p. 75.

This philoſopher has ſtood exceedingly high in the opinion of mankind, ancients as well as moderns; higher perhaps than he would have done if his works had been extant; for there is an advantage in being not known too much of. However, very great things have been ſaid of him in all ages. Thus Plato tells us, that he was the inventor of letters, of ordinary writing and hieroglyphicks. Cicero ſays, that Hermes was governor of Egypt, and invented letters, as well as delivered the firſt laws to the people of that country. Suidas ſays, that he flouriſhed before Pharaoh, and acquired the the ſurname of Triſmegiſtus, becauſe he gave out ſomething oracular concerning the Trinity. Though the ancients are by no means preciſe in their encomiums, yet they ſeem to have conceived a wonderful opinion of him; and the moderns have done the ſame. Hermes, ſays Gyraldus, was called Thrice Great, becauſe he was the greateſt philoſopher, the greateſt prieſt, and the greateſt king. Polydore Virgil obſerves, that he divided the day into twelve hours, from his obſervation of a certain animal conſecrated to Serapis by the Egyptians, which made water twelve times a day at a certain interval: ſuch was his marvellous ſagacity and inſight into things. And laſtly, when the great lord chancellor Bacon, that "wiſeſt, brighteſt, meaneſt of mankind," endeavoured to do juſtice to the merits of our king James I. a prince of whom nothing without doubt could be ſaid too highly; he could think of no better means for this purpoſe, than by comparing him with Hermes Triſmegiſtus. Theſe are his words addreſſed to that king, in the entrance of his immortal work De Augmentis Scientiarum: "Tuæ vero "majeſtati etiam illud accedit, quod in eodem pectoris tui "ſcriniæ ſacræ literæ cum profanis recondantur; adeo ut "cum Hermete illo Triſmegiſto triplici gloria inſigniaris, "poteſtate regis, illuminatione ſacerdotis, eruditione philo-"ſophi;" that is, "but this is peculiar to your majeſty, "that

In Phædro et Philibo.

De Natur. Deor. l. iii.

In Dial. ii. de Poet.

De Invent. Rer. l. ii. c. 5.

" that the treaſures of ſacred as well as profane learning are " all repoſited in your royal breaſt; ſo that you may juſtly " be compared to that famous Hermes Triſmegiſtus of old, " who was at once diſtinguiſhed by the glory of a king, " the illuminations of a prieſt, and the learning of a philo- " ſopher."

HERODIAN, an eminent Greek hiſtorian, who flouriſhed under the reigns of Severus, Caracalla, Heliogabalus, Alexander, and Maximin. His hiſtory contains eight books; at the beginning of the firſt of which he declares, that he will only write of the affairs of his own time, ſuch as he had either known himſelf, or received information of from creditable perſons: and for this he was indeed very well qualified, on account of the publick employments he was engaged in, for he might boaſt of having paſſed through the greateſt offices of the ſtate. About the end of his ſecond book he acquaints us, that his hiſtory ſhall comprehend a period of ſeventy two years, and relate the government of all the emperors, that ſucceeded one another, from the reign of Marcus Aurelius Antoninus the philoſopher, to that of the younger Gordianus: and accordingly his eighth book ends with the unworthy ſlaughter of the two old men Balbinus and Maximin, which was committed on them by the Prætorian ſoldiers, for the ſake of advancing Gordian to the throne.

This hiſtorian is greatly admired for his exact judgment, and for furniſhing out a vaſt variety of councils and events, which chiefly contribute to make hiſtory uſeful. An attentive reader will obſerve in him frequent examples of the frowns and ſmiles of fortune, as ſhe is ever changing: " he " will diſcover, ſays Politian, plenty of materials for the " improvement of life and manners; and perceive as it were " a looking-glaſs of humanity, by inſpecting which he will " be able to draw inſtructions, upon all exigencies and occa- " ſions, for the better management of publick as well as private " affairs." Herodian was tranſlated into Latin by Angelus Politianus, and may therefore be read, as the Camdenian profeſſor obſerved, either in Greek or Latin; " for, ſays he, " I don't know which of the two deſerves the greater praiſe; " Herodian, for writing ſo well in his own language, or Politian, " for tranſlating him ſo happily, as to make him appear like an " original in a foreign one." This however is paying no ſmall compliment to Politian; for Photius tells us, that Herodian's ſtyle is very elegant and perſpicuous; and adds, to compleat his character, that conſidering all the virtues of an hiſto-

Præfat. Herodian. ad Innocent. viii.

Whear de legend. Hiſt. &c. p. 74. Cant. 1684.

Bibliothec. c. 99.

hiſtorian, there are few to whom Herodian ought to give place. Julius Capitolinus mentions Herodian, in his Life of Clodius Albinus, as a good hiſtorian; but accuſes him, in his "two Maximins," of bearing too hard upon the memory of his Alexander Severus, and his mother Mammea. This charge however does not ſeem to be well ſupported, and Iſaac Cauſabon and Bœcler incline to acquit him of it. It is remarkable, that he ſpeaks very reſpectfully of the clemency and mild diſpoſition of Severus, who reigned fourteen years, without taking away the life of any one, otherwiſe than by the ordinary courſe of juſtice; which he notes as an inſtance very rare, and without example, ſince the reign of Antoninus the philoſopher. And as to Mammea, though he juſtly blames her ill conduct in the government of the ſtate, yet he very much commends her care in the education of her ſon; eſpecially for excluding from him all thoſe peſts of courts, which flatter the corrupt inclinations of princes, and cheriſh in them the ſeeds of vice, and for admitting only perſons that were virtuous in their lives and of approved behaviour. We are obliged to this hiſtorian, as well as to Dion Caſſius, for acquainting us with the ceremonies, which the Pagans uſed at the conſecration of their emperors. In the beginning of his fourth book he has given us ſo particular a deſcription of all the funeral honours done to the aſhes of Severus, which his children tranſported in an alabaſter cheſt from England, that it would be difficult to find a relation more exact and inſtructive.

Cauſ. in notis ad Capit. in Maxim.—Bæcl. præfat. in Herod.

Though we have conſidered Herodian hitherto as an hiſtorian only, yet Suidas informs us, that he wrote many other books, which are not preſerved out of the ruins of time. He was originally a grammarian of Alexandria, the ſon of Apollonius ſurnamed Dyſcolus: and perhaps it is for this reaſon, that Ammianus Marcellinus calls him "Artium minutiſſimarum ſciſcitatorum." However he paſſed the beſt part of his life at Rome, in the courts of the emperors; where he had the opportunity and means to inform himſelf, with that curioſity viſible throughout his hiſtory, of many excellent particulars, which are no where elſe to be found. Herodian has been publiſhed by Henry Stephens in quarto in 1581, by Boecler at Straſbourg in 1662, 8vo. and by Hudſon at Oxford in 1699, 8vo.

Hiſtor. lib. xxii. ſub fin.

HERODOTUS, an ancient Greek hiſtorian of Halicarnaſſus in Caria, ſon of Lyxus and Dryo, was born in the firſt year of the 74th Olympiad; that is, about 484 years before Chriſt. The time of his birth is generally agreed on, which

Suidas in voce Ἡρόδοτος.

which made Gerard Voſſius cenſure Gaultier the jeſuit very ſeverely for placing him, in his Tables printed at Cologne in 1616, under Conſtantine the Great and his children: "an "error, ſays he, really not to be born in a chronologer." The city of Halicarnaſſus being at that time under the tyranny of Lygdamis, grandſon of Artemiſia queen of Caria, Herodotus quitted his country, and retired to Samos; from whence he travelled over Egypt, Greece, Italy, &c. and in his travels acquired the knowledge of the hiſtory and origin of many nations. He then began to digeſt the materials he had collected into order, and compoſed that hiſtory, which has preſerved his name amongſt men ever ſince. He wrote it in the iſle of Samos, according to the general opinion; but the elder Pliny is of another mind, and affirms it to have been written at Thurium, a town in that part of Italy then called Magna Græcia, whither Herodotus had retired with an Athenian colony, and where he is ſuppoſed to have died, not however before he had returned into his own country, and by his influence expelled the tyrant Lygdamis. Lucian informs us, that when Herodotus left Caria to go into Greece, he began to conſider with himſelf,

De Græcis Hiſt. p. 13. L. Bat. 1651, 4to.

Hiſt. Nat. l. xii. c. 4.

Lucian. Opera, tom. i. p. 571. Amſt. 1687.

What he ſhould do to be for ever known,
And make the age to come his own,

in the moſt expeditious way, and with as little trouble as poſſible. His hiſtory, he preſumed, would eaſily procure him fame, and raiſe his name among the Grecians, in whoſe favour it was written: but then he foreſaw, that it would be very tedious, if not endleſs, to go through the ſeveral cities of Greece, and recite it to each reſpective city; to the Athenians, Corinthians, Argives, Lacedemonians, &c. He thought it moſt proper therefore to take the opportunity of their aſſembling all together; and accordingly recited his work at the Olympic games, which rendered him more famous than even thoſe who had obtained the prizes. None were ignorant of his name, nor was there a ſingle perſon in Greece, who had not either ſeen him at the Olympic games, or heard thoſe ſpeak of him who had ſeen him there; ſo that wherever he came, the people pointed to him with their fingers, ſaying, "This is that Herodotus, who has written "the Perſian wars in the Ionic dialect; this is he who has "celebrated our victories."

His work is divided into nine books, which, according to the computation of Dionyſius Halicarnaſſenſis, contain the moſt

moſt remarkable occurrences within a period of 240 years; from the reign of Cyrus the firſt king of Perſia, to that of Xerxes, when the hiſtorian was living. Theſe nine books are called after the nine muſes, each of which is diſtinguiſhed by the name of a muſe: and this has given birth to two diſquiſitions among the learned, firſt, whether they were ſo called by Herodotus himſelf, and ſecondly, for what reaſon they were ſo called. As to the firſt, it is generally agreed, that Herodotus did not impoſe theſe names himſelf; but it is not agreed, why they were impoſed by others. Lucian, in the place referred to above, tells us, that theſe names were given them by the Grecians at the Olympic games, when they were firſt recited, as the beſt compliment that could be paid the man, who had taken pains to do them ſo much honour. Others have thought, that the name of Muſes have been fixed upon them by way of reproach, and were deſigned to intimate, that Herodotus, inſtead of true hiſtory, had written a great deal of fable. But be this as it will: with regard to the truth of his hiſtory, it is well known that he has been accuſed by ſeveral authors. Thucydides is ſuppoſed to have had him in his eye, though he only ſpeaks of authors in general, when he blames thoſe hiſtories, which were written for no other end, but to divert the reader. Strabo accuſes Herodotus particularly of this fault, and ſays, that he trifles very agreeably, interweaving extraordinary events with his narration by way of ornament. Juvenal likewiſe aims at him in that memorable paſſage:

Thucyd. Hiſt. l. i.

Geograph. l. xvii.

Sat. x.

———creditur olim
Velificatus Athos, et quicquid Græcia mendax
Audet in hiſtoria.—

But none have ventured to attack him with ſo much freedom, as Plutarch, who conceived a warm reſentment againſt him, for caſting an odium upon his countrymen the Thebans. This he owns to have been the motive to his writing that little treatiſe, to be found in his works, "Of the malignity of Herodotus;" in which he accuſes the hiſtorian, ſays La Mothe le Vayer, of having maliciouſly taxed the honour, not only of the Thebans and Corinthians, but almoſt all the Greeks, out of partiality to the Medes, and in order to raiſe the glory of his country higher in the perſon of Artemiſia queen of Halicarnaſſus; whoſe heroic actions in the battle of Salamis he ſo exaggerates, that this princeſs alone takes up the greateſt part of the narration. Plutarch indeed con-

Jugemens des Hiſtoriens Grecs & Latins.

confeſſes, that it is one of the beſt written and moſt agreeable pieces that can be read; but adds, that amidſt the charms of his narrative, he makes his readers ſwallow the poiſon of detraction; and he compares the malignity he imputes to him to Cantharides covered with roſes. Some think Plutarch's criticiſm is written with all the ill-nature which he aſcribes to Herodotus: but, ſays the author juſt cited, "I have too much veneration for that worthy maſter of Tra- jan, to be fully ſatisfied with ſuch an anſwer; and, to ſay the truth, it is hard to conſider, how Herodotus ſpeaks of Themiſtocles, eſpecially in his Urania, where he accuſes him of rapines and ſecret correſpondence with the Perſians, without believing that Plutarch had reaſons for what he ſaid." La Mothe le Vayer, &c.

However, Herodotus has not wanted perſons to defend him: Aldus Manutius, Joachim Camerarius, and Henry Stephens have written apologies for him; and among other things, have very juſtly obſerved, Camerarius in particular, that he ſeldom relates any thing of doubtful credit, but produces the authority on which his narration is grounded; and if he has no certain authority to fix it upon, uſes always the terms, ut ferunt, ut ego audivi, &c. And for fear he ſhould be miſtaken when he relates any thing wonderful, he declares expreſly of a particular in his Polyhymnia, what he deſires may be applied to his hiſtory in general, that "though he thinks it right to relate what he has heard, yet he "is far from believing, or delivering as true and well- "grounded facts, all which he relates." As for thoſe relations, ſuch as ſeeing the ſun on the northern ſide of the heavens, and other things which paſſed for natural wonders among the ancients, and made him paſs for a fabulous writer, it is well known, that modern voyages and diſcoveries have abundantly confirmed the truth of many of them. Polyb. c. 152. and Camerarii Proem. in Herodotum.

Beſides this hiſtory, he promiſed, in two places of his firſt book, to write another of Aſſyria: but this, ſays Voſſius, was never finiſhed, at leaſt not publiſhed; otherwiſe it would have been mentioned probably by ſome of the ancient writers. Not but Ariſtotle, ſays he, has blamed Herodotus for ſaying, that "an eagle drank during the ſiege of Nineveh, "becauſe that bird was known never to drink:" which paſſage, not being found in the nine books extant, has made ſome imagine, that Ariſtotle took it from the hiſtory of Aſſyria. But this is hardly a ſufficient proof; not to mention, that where Ariſtotle mentions this miſtake, ſome read Heſiod inſtead of Herodotus. There is aſcribed alſo to Herodotus a Life of Homer, which is uſually printed at the end of his De Græc. Hiſt. ut ſupra. Hiſt. Animal. l. viii. c. 18.

works; but, as Voſſius obſerves, there is no probability that this was written by the hiſtorian, becauſe the author of that Life does not agree with him about the time when the poet lived; for he ſays, that Homer flouriſhed about 168 years after the Trojan war, and 622 years before Xerxes's expedition into Greece: but Herodotus in his Euterpe affirms, that Homer and Heſiod preceded him 400 years, and conſequently flouriſhed a much longer time after the taking of Troy. Beſides, the ſtile of this piece is very different from that of Herodotus; and the author mentions ſeveral things of Homer, which do not at all agree with what the ancients have ſaid of that poet.

Vide Xilandri Annotationes in Plutarchum de vita Homeri.

Herodotus wrote in the Ionick dialect, and his ſtile and manner have ever been admired by all people of taſte. Cicero in his ſecond book De Oratore ſays, that "he is ſo very eloquent "and flowing, that he pleaſed him exceedingly;" and in his Brutus, that "his ſtile is free from all harſhneſs, and glides "along like the waters of a ſtill river." He calls him alſo the Father of hiſtory; not becauſe he was the moſt ancient, for there were many before him, but becauſe he judged him the moſt excellent of hiſtorians: Father being a title, which the Romans always uſed to denote an illuſtrious perſon, and one that had deſerved highly of the commonwealth. Thus Cicero himſelf was called Pater Patriæ, becauſe he had ſaved the commonwealth in the Catilinarian conſpiracy. Quintilian has given the ſame judgment of Herodotus. "Beſides "the flowing ſweetneſs of his ſtile, even the dialect he uſes "has a peculiar grace, and ſeems to expreſs the harmony of "numbers. Many, ſays he, have written hiſtory well; "but every body owns, that there are two hiſtorians pre"ferable to the reſt, though extremely different from each "other. Thucydides is cloſe, conciſe, and ſometimes even "crouded in his ſentences: Herodotus is ſweet, copious, "and exuberant. Thucydides is more proper for men of "warm paſſions; Herodotus for thoſe of a ſedater turn. "Thucydides excells in orations: Herodotus in narrations. "The one is more forcible; the other more agreeable." Dionyſius of Halicarnaſſus ſays, that Herodotus is the model of the Ionic dialect, as Thucidydes is of the Attic: and in his compariſon of theſe two hiſtorians, gives almoſt throughout the preference to Herodotus. But this determination, we think, will depend a good deal upon the tempers and views of thoſe who read theſe hiſtorians; they, who ſeek nothing but pleaſure and entertainment, will probably like Herodotus the beſt; but they who would reap the fruits which

De legibus, l. 1.

Inſt. Orat. L. ix. & x.

juſt

juſt hiſtory always affords, will, in our humble opinion, find their ends better anſwered by reading Thucydides. There have been ſeveral editions of Herodotus; two by Henry Stephens in 1570, and 1592; one by Gale at London in 1679; and one by Gronovius at Leyden in 1715, which is the laſt and beſt, though not the beſt printed.

HESIOD, a very ancient Greek poet, but whether contemporary with Homer, or ſomewhat older or younger than him, is not yet agreed among the learned; nor is there light enough in antiquity to ſettle it exactly. His father, as he tells us in his Opera et Dies, was an inhabitant of Cuma, in one of the Æolian Iſles, now called Taio Nova; and removed from thence to Aſcra, a little village of Bœotia at the foot of Mount Helicon, where Heſiod was probably born, and called, as he often is, Aſcræus from it. Of what quality his father was, is no where ſaid; but that he was driven by misfortunes from Cuma to Aſcra, Heſiod himſelf informs us. His father ſeems to have proſpered better at Aſcra, than he did in his own country; yet Heſiod could arrive at no higher fortune, than keeping of ſheep on the top of Mount Helicon. Here the muſes met with him, and entered him into their ſervice:

Ere while as they the Shepherd Swain behold
Feeding beneath the ſacred mount his fold,
With love of charming ſong his breaſt they fired,
There me the heavenly muſes firſt inſpired:
There when the maids of Jove the ſilence broke,
To Heſiod thus the Shepherd Swain they ſpoke, &c.

To this account, which is to be found in the beginning of his Generatio Deorum, Ovid alludes in theſe two lines:

Nec mihi ſunt viſæ Clio, Cliuſque ſorores,
Servanti pecudes vallibus, Aſcra, tuis.

Nor Clio nor her ſiſters have I ſeen,
As Heſiod ſaw them in th' Aſcræan green.

Upon the death of the father, an eſtate was left, which ought to have been equally divided between the two brothers Heſiod and Perſes; but Perſes defrauded him in the diviſion, by corrupting the judges. Heſiod was ſo far from reſenting this injuſtice, that he expreſſes a concern for thoſe poor miſtaken mortals, who placed their happineſs in riches only, even at the expence of their virtue. He let us know, that

he was not only above want, but capable of aſſiſting his brother in time of need; which he often did, though he had been ſo ill uſed by him. The laſt circumſtance he mentions relating to himſelf, is his conqueſt in a poetical contention. Archidamas king of Eubea had inſtituted funeral games in honour of his own memory, which his ſons afterwards took care to have performed. Here Heſiod was a competitor for the prize in poetry, and won a tripod, which he conſecrated to the muſes. Plutarch, in his Banquet of the Seven Wiſe Men, makes Periander give an account of the poetical contention at Chalcis, in which Heſiod and Homer are made antagoniſts. Heſiod was the conqueror, and dedicated the Tripod, which he received for his victory, to the muſes, with this inſcription:

This Heſiod vows to th' Heliconian nine,
In Chalcis won from Homer the divine.

We are told, that Philip of Macedon and his ſon Alexander had a diſpute on this ſubject. The prince declared in favour of Homer: his father tells him, "the prize had been given to Heſiod;" and aſks him, whether "he had never ſeen the verſes Heſiod had inſcribed upon the Tripos, and dedicated to the muſes on Mount Helicon?" Alexander allows it, and ſays, that Heſiod "might well get the better, when kings were not the judges, but ignorant plowmen and ruſticks." But the authority of theſe relations is queſtioned by learned men; eſpecially by ſuch as will not allow theſe two poets to have been contemporaries, but make Heſiod between thirty and forty years the older of the two.

Heſiod, having entered himſelf into the ſervice of the muſes, left off the paſtoral life, and applied himſelf to the ſtudy of arts and learning. When he was grown old, for it is agreed by all that he lived to a very great age, he removed to Locris, a town about the ſame diſtance from Mount Parnaſſus, as Aſcra was from Helicon. The ſtory of his death, as told by Solon in Plutarch's Banquet, is very remarkable. The man with whom Heſiod lived at Locris, a Mileſian born, raviſhed a maid in the ſame houſe: and though Heſiod was intirely ignorant of the fact, yet being maliciouſly accuſed to her brothers as an accomplice, he was injuriouſly ſlain with the raviſher, and thrown with him into the ſea. We have the knowledge of ſome few monuments, which were framed in honour of this great and ancient poet. Pauſanias, in his Bœoticks, informs us, that his countrymen the

the Bœotians erected to him an image with a harp in his hand: and relates in another place, that there was likewiſe a ſtatue of Heſiod in the temple of Jupiter Olympicus. Fulvius Urſinus and Boiſſard have exhibited a breaſt with a head, a trunk without a head, and a gem of him; and Urſinus ſays, that there is a ſtatue of braſs of him in the publick college at Conſtantinople. The Theogony, and Works and Days are the only undoubted pieces of this poet now extant: though it is ſuppoſed, that theſe poems have not deſcended perfect and finiſhed to the preſent times. The Theogony, or Generation of the Gods, Fabricius makes indiſputably the work of Heſiod; "nor is it to be doubted, adds he, that "Pythagoras took it for his, who feigned that he ſaw in "hell the ſoul of Heſiod tied in chains to a braſs pillar, for "what he had written concerning the nature of the Gods." And this doubtleſs was the poem which gave Herodotus occaſion to ſay, that Heſiod and Homer were the firſt who introduced a Theogony among the Græcians; the firſt, who gave names to the Gods, aſcribed to them honours and arts, and gave particular deſcriptions of their perſons. The Works and Days of Heſiod, Plutarch aſſures us, were uſed to be ſung to the harp. Virgil has ſhewn great reſpect to this poet, and taken occaſion to paſs a very high compliment on him:

Biblioth. Græc. tom. 1.

Lib. ii.

Hos tibi dant calamos, en accipe, Muſæ,
Aſcræo quos ante ſeni, quibus ille ſolebat
Cantando rigidas deducere montibus ornas.

He was indeed much obliged to him, and propoſed him as his pattern in his Georgics, how much ſoever he may have excelled him. Manilius alſo in his Aſtronomicon has given a very high character of Heſiod and his works. Heinſius in the preface to his edition of Heſiod remarks, that among all the poets, he ſcarce knew any but Homer and Heſiod, who could repreſent nature in her true native dreſs; and tells us, that nature had begun and perfected at the ſame time her work in theſe two poets, whom for that very reaſon he makes no ſcruple to call Divine. However, in general, Heſiod's merit has not been ſet ſo high; and it is certain, that when compared with Homer, he muſt paſs for a very moderate poet: though in eſtimating their different degrees of merit, it may perhaps be but reaſonable to conſider the different ſubjects, on which the genius of each was employed. A good

edition of Heſiod's works was publiſhed by Mr. Le Clerc at Amſterdam in 1701.

HESYCHIUS, a very celebrated grammarian of Alexandria; whom the excellent Iſaac Cauſabon has declared to be, in his opinion, of all the ancient critics, whoſe remains are extant, the moſt learned and the moſt uſeful for thoſe who would apply themſelves in good earneſt to the ſtudy of the Greek language. Who or what Heſychius was, and indeed at what time he lived, are circumſtances which there is not light enough in antiquity to determine; as Fabricius himſelf owns, who has laboured abundantly about them. He has left us a learned Lexicon or Vocabulary of Greek words, from which we may perceive, that he was a chriſtian, or at leaſt, that he had a thorough and intimate knowledge of chriſtianity; for he has inſerted in his work the names of the apoſtles, evangeliſts, and prophets, as well as of thoſe ancient writers, who have commented upon them. Some ſay, that he was a diſciple of ſaint Gregory of Nazianzen, and that he was extremely well verſed in the Sacred Scriptures: and Sixtus Senenſis is of opinion, that he ought to be placed about the end of the fourth century. The firſt edition of Heſychius's Lexicon was publiſhed in folio by Aldus at Venice in the year 1513; but the laſt and beſt came out at Leyden in quarto, in the year 1668, under the care of Schrevelius, all Greek cum notis variorum. A better was expected afterwards from the learned Ludolph Kuſter, who publiſhed Suidas; but this critic died before he had made any conſiderable progreſs in it: and indeed if he had lived, he could not have reduced him, according to Dr. Bentley, to any tolerable degree of correctneſs. "In profane authors, "ſays this Ariſtarchus, whereof one manuſcript only had "the luck to be preſerved, as Velleius among the Latins, "and Heſychius among the Greeks; the faults of the ſcribes "are found ſo numerous, and the defects ſo beyond all re"dreſs, that notwithſtanding the pains of the learneſt and "acuteſt critics for two whole centuries, theſe books ſtill "are, and are like to continue, a meer heap of errors."

Biblioth. Græc. tom. iv. p. 540, &c.

Philelcuth. Lipſ. p. 92. edit. 1743.

Julius Scaliger has ſpoken with great contempt of Heſychius, and calls him a frivolous author, who has nothing that is good in him: "but, ſays monſieur Baillet, I believe this "critic is very ſingular in his opinion. His ſon Joſeph on "the contrary declares, that Heſychius is a very good au"thor, though we have nothing left of him but an epitome, "and though his citations are loſt beyond recovery. Merric Caſau-

" Caſaubon alſo eſteems him a moſt excellent grammarian;
" and Monſieur Menage calls him the moſt learned of all
" the makers of dictionaries. Well therefore might Bar-
" thius pronounce it, as he does, a moſt unpardonable
" crime in him, who took upon him to epitomize Heſychius,
" and to ſeparate from the vocabulary the teſtimonies of an-
" cient authors." Jugemens des Scavans, tom. ii. p. 585. Paris, 1722.

HEVELIUS (JOHN), a very celebrated aſtronomer and mathematician, was born at Dantzick, a town in the king of Pruſſia's dominions, upon the 28th of January 1611. His parents, who were of rank and fortune, gave him a liberal education; in which he diſcovered early a propenſity to natural philoſophy and aſtronomy. He ſtudied mathematicks under Peter Crugerus, in which he made a wonderful progreſs; and learned alſo to draw, to engrave, and to work both in wood and iron in ſuch a manner, as to be able to frame mechanical inſtruments. In the year 1630, he ſet out upon his travels, in which he ſpent four years, paſſing through Holland, England, France, and Germany; and upon his return was ſo taken up with civil affairs, that he was obliged to intermit his ſtudies for ſome years. In the mean time, his maſter Crugerus, knowing very well the force of his genius, and entertaining no ſmall expectations from him, uſed all the means he could think of to bring him back to aſtronomy; and ſucceeded ſo well, that in the year 1639, Hevelius began to apply himſelf intirely to it. He conſidered very wiſely, that hypotheſes, however they might ſhew the ingenuity of their inventors, were of but little uſe in the promotion of real knowledge; that facts were the only foundation, on which any ſolid ſcience could be built; and therefore, the firſt thing he did, built an obſervatory upon the top of his houſe, and furniſhed it with inſtruments, which were proper for making the moſt accurate obſervations. He made moſt excellent teleſcopes himſelf, and began his obſervations with the Moon, whoſe various phaſes and ſpots he noted very accurately; " with a view, as he ſays, of taking lunar eclipſes
" with greater exactneſs, and removing thoſe difficulties,
" which frequently ariſe for want of being able to ſettle more
" preciſely the quantity of an eclipſe." When he had finiſhed his courſe of obſervations, and prepared a great number of fine engravings upon copper with his own hands, he publiſhed his work at Dantzick, in the year 1647, under the title of, " Selenographia, ſive, Lunæ deſcriptio; atque accura-
Præfat. ad Selenograp.

" ta tam macularum ejus quam motuum diverſorum, aliarum-
" que omnium viciſſitudinum phaſiumque, teleſcopii ope depre-
" henſarum, delineatio :" to which he added, by way of appendix, the phaſes of the other planets, as they are ſeen through the teleſcope, with obſervations upon them, upon the ſpots of the Sun and Jupiter in particular; all engraved by himſelf upon copper, and diſtinctly placed before the eyes of the reader. At the entrance of this work there is a handſome Mezzotint of himſelf, as he then was in his 36th year, with an eloge in Latin verſe engraved under it by Falek; which, as we take it to contain no more than what is ſtrictly due to his merit, ſhall here be tranſcribed for the entertainment of the reader.

Contemplare virum, qui cœli ſydera primus,
Quæ vidit, ſculpſit; mente manuque valens.
Hactenus ut nemo: quod teſtareris, Alhaſen,
Si in vivis eſſes; tu Galilæe quoque.
Expreſſit cœlo Faleki celeberrima dextra
Hevelium, patriæ nobile ſidus humi.

After this, he continued to make his obſervations upon the heavens, and to publiſh, from time to time, whatever he thought might tend to the advancement of aſtronomy. In 1654, he publiſhed two epiſtles: one to the famous aſtronomer Ricciolus " De motu Lunæ libratorio," another to the no leſs famous " Bulialdus De utriuſque luminaris defectu:" In 1656, a diſſertation " De natura Saturni facie, ejuſque
" phaſibus certa periodo redeuntibus :" In 1661, " Mer-
" curius in ſole viſus :" In 1662, " Hiſtoriola de nova
" ſtella in collo Ceti :" In 1665, " Prodromus Cometi-
" cus, or the hiſtory of a comet, which appeared in 1664 :" In 1666, " the hiſtory of another comet, which appear-
" ed in 1665 :" and in 1668, his " Cometographia, cometa-
" rum naturam et omnium a mundo condito hiſtoriam ex-
" hibens." He ſent copies of this work to ſeveral members of the Royal Society at London, and among the reſt to Mr. Hooke; whom we mention particularly, becauſe of a very warm diſpute, which this preſent accidentally occaſioned between that gentleman and Hevelius ſoon after. In return for the Cometographia, Mr. Hooke ſent Hevelius a deſcription of the dioptric teleſcope, with an account of the manner of uſing it; and at the ſame time recommended it to him, as greatly preferable to teleſcopes with plain ſights. This gave riſe to the diſpute between them; the point of which was,
" whether

"whether distances and altitudes could be taken with plain "sights any nearer than to a minute." Mr. Hooke asserted they could not; but that, with an instrument of a span radius, by the help of a telescope, they might be determined to the exactness of a second. Hevelius, on the other hand, insisted, that, by the advantage of a good eye and long use, he was able with his instruments to come up even to that exactness; and appealing to experience and facts, sent by way of challenge eight distances, each between two different stars, to be examined by Mr. Hooke. Thus the affair rested for some time with outward decency, but not without some inward grudge between the parties. In 1673, Hevelius published the first part of his "Machina cœlestis," as a specimen of the exactness both of his instruments and observations; and sent several copies as presents to his friends in England, but left Mr. Hooke out. This, it is supposed, occasioned Mr. Hooke to print, in 1674, animadversions on the first part of the "Machina cœlestis" of the learned and deservedly famous astronomer Johan. Hevelius, consul of Dantzick. In these Animadversions, Mr. Hooke treated Hevelius with a very magisterial air, and threw out several unhandsome reflections against him, which were greatly resented; and the dispute grew afterwards so notorious, and to such a height, that in 1679, Mr. Edmund Halley went, at the request of the Royal Society, to examine both the instruments and the observations made therewith. Mr. Halley gave a favourable judgment of both, in a letter to Hevelius; and Mr. Hooke managed the controversy so ill, that he was universally condemned, though the preference has since been given to telescopic sights. However, Hevelius could not be prevailed with to make use of them: whether he thought himself too experienced to be informed by a young astronomer, as he considered Mr. Hooke; or, whether having made so many observations with plain sights, he was unwilling to alter his method, lest he might bring their exactness into question; or, whether being by long practice accustomed to the use of them, and not throughly apprehending the use of the other, nor well understanding the difference, is uncertain. Besides Mr. Halley's letter, Hevelius received many others in his favour, which he took the opportunity of inserting among the astronomical observations in his Annus Climactericus, printed in 1685. In a long preface prefixed to this work, he spoke with more confidence and greater indignation, than he had done before; and particularly exclaims against Mr. Hooke's dogmatical and magisterial manner of assuming a kind of dictator-

dictatorſhip over him. This revived the diſpute, and cauſed ſeveral learned men to engage in it. The book itſelf being ſent to the Royal Society, an account was given of it at their requeſt by Dr. Wallis; who among other things took notice, that "Hevelius's obſervations had been miſrepreſented, "ſince it appeared from this book, that he could diſtinguiſh "by plain ſights to a ſmall part of a minute." About the ſame time Mr. William Mollineux alſo wrote a letter to the ſociety, in vindication of Hevelius againſt Mr. Hooke's Animadverſions. Mr. Hooke drew up an anſwer to this letter, which was read likewiſe before the ſociety; wherein he obſerved, "that he was not the firſt aggreſſor in print, as appeared from the 293d to the 300th page in the Machina "Cœleſtis itſelf; that in his Animadverſions he had no "where expreſſed his doubt, whether Hevelius's obſervations could be made true, and always the ſame, to two or "three minutes, as Mr. Molineux had aſſerted, nor that an "inſtrument of a ſpan radius might be made, that ſhould "perform obſervations ſixty times more accurate, than could "be done with his beſt inſtruments; that as for any diſreſpectful or undervaluing ſentiments he had of Hevelius or "his performances, the contrary appears from the following paſſage, where he ſays, that he would not be underſtood by theſe animadverſions, to undervalue the works "and performances of a perſon ſo highly meriting the thanks "of the learned world, for his great expence and vaſt pains "in performing a work, ſo highly uſeful to aſtronomy and "navigation; that he did not the leaſt doubt, but it would "be a work of perpetual eſteem, and much preferable to "any thing of the like kind, yet done in the world; and "that he had gone as far as it was poſſible for human induſtry to go with inſtruments of that kind, which were "as complete and exact, as inſtruments with plain ſights "could be made; and that Mr. Hevelius had calculated them "with all imaginable care and ſkill, and delivered them "with the like candor and integrity; but yet that it was "my opinion, that this ought not to diſcourage others from "making uſe of teleſcopic ſights, and to make better obſervations with inſtruments by that means more exact."

In the year 1679, Hevelius had publiſhed the ſecond part of his "Machina cœleſtis;" but in September the ſame year, while he was at a ſeat in the country, he had the misfortune to have his houſe at Dantzick burnt down. By this calamity he is ſaid to have ſuſtained ſeveral thouſand pounds damage; having not only his obſervatory and all his valuable inſtruments

ments and aſtronomical apparatus deſtroyed, but alſo a great number of copies of his "Machina cœleſtis;" which accident has made this ſecond part very ſcarce, and conſequently very dear. In the year 1690, were publiſhed a deſcription of the heavens, called, "Firmamentum Sobieſcianum," in honour of John III. king of Poland; and "Prodromus aſtronomiæ, et "novæ tabulæ ſolares, una cum catalogo fixarum," in which he lays down the neceſſary preliminaries for taking an exact catalogue of the ſtars. But both theſe works were poſthumous; for Hevelius died in 1687, upon the 28th of January, which was the day of his birth, and on which he entered upon his 77th year. He was a man greatly eſteemed by his countrymen, not only on account of his great reputation and ſkill in aſtronomy, but as a very excellent and worthy magiſtrate. He was made a burgomaſter of Dantzick; which office he is ſaid to have executed with the utmoſt integrity and applauſe. He was eſteemed alſo very highly by foreigners; and not only by foreigners ſkilled in aſtronomy and the ſciences, but by foreign princes and potentates: as appears abundantly evident from a collection of their letters, which were printed at Dantzick in the year 1683.

HEYLIN (Dr. PETER), a celebrated Engliſh divine, deſcended from an ancient family of his name at Pentric-Heylin in Montgomeryſhire, was born at Burford in Oxfordſhire upon the 29th of November 1600. In 1613, he was entered of Hart-hall in Oxford, and two years after choſen a demy of Magdalen College. He had, while at ſchool, given a ſpecimen of his genius for dramatic poetry in a tragi-comedy on the wars and fate of Troy; and now compoſed a tragedy, entitled Spurius, which was ſo approved by his ſociety, that the preſident, Dr. Langton, ordered it to be acted in his apartments. After this he read coſmographical lectures in the college, which being a very unuſual thing, and he very converſant in that branch of ſcience, did ſo recommend him to the ſociety, that he was choſen fellow thereof in July 1619. In 1621, he publiſhed his Microcoſmus, or, a Deſcription of the Great World; the chief materials of which were the lectures juſt mentioned. It was univerſally liked, and ſpeedily bought up; ſo that in 1624, it was reprinted in the ſame ſize, but with conſiderable additions, and again preſented to prince Charles, to whom it had been dedicated. It was ſoon after put into the hands of the king, who ſeemed at firſt greatly pleaſed with it; till meeting

Wood's Athenæ Oxon.—Barnard's Life of Heylin, p. 74.

Barnard, p. 81, 86.

Athenæ Oxon.

meeting with a paſſage in it, where Heylin gave precedency to the French king, and ſtiled France the more famous kingdom, he was, forſooth, ſo exceedingly offended, that he ordered the lord keeper to ſuppreſs the book. Heylin, to make his peace with the king, declared, that the error, in one of the exceptionable paſſages, was intirely the printer's, who had put *is* inſtead of *was*; and that when he himſelf mentioned the precedency of France before England, "beſides "that he did not ſpeak of England, as it then ſtood aug- "mented by Scotland, he took what he did ſay from Camden "in his Remains." James was hereby ſatisfied, and Heylin took care, on the other hand, that the whole clauſe, which gave ſo much diſguſt, ſhould be left out of all future impreſſions: for the work was ſucceſſively enlarged, till it became a great folio, and has ſince been often reprinted in that ſize.

Microcoſmus, p. 441, L. i. edit. 1624.

Barnard, p. 94-101.

In 1625, he went over to France, where he continued about ſix weeks, and took down in writing an account of his journey; the original manuſcript of which he gave to his friend the lord Danvers, but kept a copy for himſelf, which was publiſhed about thirty years after. In April 1627, he anſwered, pro forma, upon theſe two queſtions, 1. An eccleſia unquam fuerit inviſibilis? that is, "whether the church "was ever inviſible?" 2. An eccleſia poſſit errare? that is, "whether the church can err?" both which determining in the affirmative, a great clamour was raiſed againſt him as a Papiſt, or at leaſt a favourer of Popery. Wood ſays, that Prideaux, the divinity-profeſſor, "fell foul upon him for it, "calling him Bellarminian, Pontifician, and I know not "what." Heylin was not eaſy under the charge of being popiſhly affected; for which reaſon, to clear himſelf from that imputation, he took an opportunity, preaching before the king in November following on John iv. 20, of declaring vehemently againſt ſome of the errors and corruptions of the Romiſh church. In the beginning of the year 1628, the lord Danvers, then earl of Danby, recommended him to the favour of Dr. Laud, then biſhop of Bath and Wells; by whoſe intereſt alſo, in 1629, he was made one of the chaplains in ordinary to his majeſty. On Act-Sunday 1630, he preached before the univerſity of Oxford at St. Mary's on Matth. xiii. 25. from whence he took occaſion to deliver his ſentiments very freely in regard to an affair, which at firſt ſight had a ſpecious appearance of promoting the honour and emolument of the eccleſiaſtical ſtate, but was in reality a moſt iniqui-

Athenæ Oxon.

Barnard, p. 3.

Athenæ Oxon.—and Barnard, p. 120.

iniquitous ſcheme, to the prejudice of the Laity, and of no ſervice where it was pretended to avail. This was a feoffment, that ſome deſigning perſons had obtained, for the buying in of impropriations; but Heylin ſeeing through the diſguiſe, expoſed very clearly the knavery of the deſigners. About this time he reſigned his fellowſhip, having been married near two years; in concealing which marriage he acted very unſtatutably, not to ſay diſhoneſtly, nor did his friends attempt to juſtify him for it.

In 1631, Mr. Heylin publiſhed his "Hiſtory of that moſt famous ſaint and ſoldier of Jeſus Chriſt, St. George of Cappadocia, &c. to which he ſubjoined, the inſtitution of the moſt Noble Order of St. George, named the Garter," &c. which work he preſented to his majeſty, to whom he was introduced by Dr. Laud, then raiſed to the ſee of London. It was graciouſly received by the king, and Heylin ſoon after reaped the fruits of it; for in October 1631, he was preſented by him to the rectory of Hemmingford in Huntingdonſhire, to a prebend of Weſtminſter on the firſt of November following, and ſhortly after to the rectory of Houghton in the biſhoprick of Durham, worth near 400 l. per annum. In April 1633, Mr. Heylin was created doctor of divinity, and gave freſh offence to the divinity-profeſſor Prideaux by the queſtions he put up; which were, 1. whether the church hath authority in determining controverſies of faith? 2. whether the church hath authority of interpreting the Sacred Scriptures? 3. whether the church hath authority of appointing rites and ceremonies? Of all which he maintained the affirmative. Prideaux however, in the courſe of this diſpute, is ſaid to have laid down ſome tenets, which gave as much offence to Laud, who was chancellor of Oxford, and to the king, whom Laud informed of them, as Heylin's had given to him; as, that the church was a mere Chimera—That it did not teach or determine any thing—That controverſies had better be referred to univerſities, than to the church, and might be decided by the Literati there, even though biſhops were laid aſide. Heylin afterwards found an opportunity of revenging himſelf on Prideaux, for the rough treatment he had received from him. This divine, it ſeems, had delivered a lecture on the Sabbath, which was ſomewhat freer than ſuited the rigid orthodoxy of the times; which however was not taken much notice of. But ſhortly after, when the king by publiſhing the book of ſports on Sundays, had raiſed a violent outcry throughout the nation

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tion againſt himſelf and Laud, Heylin tranſlated this lecture into Engliſh, and publiſhed it with a preface in 1633-4, to the great vexation of Prideaux, who hereby ſuffered much in the eſteem and affection of the Puritans.

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Williams, biſhop of Lincoln and dean of Weſtminſter, having incurred the king's and Laud's diſpleaſure, was now ſuſpended and impriſoned, whereupon Heylin was made treaſurer of the church of Weſtminſter in 1637; and was alſo preſented by the prebendaries, his brethren, to the rectory of Iſlip near Oxford. This he exchanged, in 1638, for that of South-Warnborough in Hampſhire; and the ſame year was made one of the juſtices of the peace for that county. In 1639, he was employed by archbiſhop Laud to tranſlate the Scotch liturgy into Latin; and was choſen by the college of Weſtminſter their clerk, to repreſent them in convocation. But the ſeaſon was coming on, when men of his principles had reaſon to be afraid. A cloud was gathered, which threatned to overwhelm all, who, like him, had diſtinguiſhed themſelves as champions for royal or eccleſiaſtical prerogative. To ſhelter himſelf therefore from the impending ſtorm, he withdrew from the metropolis, where he had long baſked in the ſhine of a court, to his parſonage; but not thinking himſelf ſecure there, retreated to Oxford, then garriſoned by the king, and the ſeat of his reſidence. On this the parliament voted him a delinquent, and diſpatched an order to their committee at Portſmouth, to ſequeſter his whole eſtate, and ſeize upon his goods. In conſequence of this ſevere decree, he was deprived of his moſt curious and valuable library, it being carried with his houſehold furniture to that town. He was employed by the king at Oxford to write a periodical paper, that was publiſhed weekly in that city, intitled "Mercurius Aulicus;" but in 1645, when the king's affairs became deſperate, and the Mercurius Aulicus no longer ſupported, he quitted Oxford, and wandered from place to place, himſelf and his family reduced to the utmoſt ſtraits. At Wincheſter he ſtayed for a while with his wife, &c. but that city being at length delivered up to the parliament, he was forced to remove again. In 1648, he went to Minſter-Lovel in Oxfordſhire, the ſeat of his elder brother, which he farmed for the ſix or ſeven years following of his nephew colonel Heylin, where he ſpent much of his time in writing. On his quitting this farm, he went to Abingdon in Berkſhire, where he alſo employed himſelf much in compoſing treatiſes, which he publiſhed

Barnard, p. 172, &c.

from

from time to time. Upon the Reſtoration of Charles II. he was reſtored to all his ſpiritualities, and undoubtedly expected from that prince ſome very eminent dignity in the church, as he had heroically exerted himſelf in behalf of it, as well as of the crown; and endured ſo much on that account, during their ſuffering condition. However, he was utterly diſappointed, being never raiſed above the ſubdeanery of Weſtminſter. This was matter of great vexation to him, and of wonder to many others, who did not ſufficiently conſider the qualities of the man; which, though well enough for the tool of a party, were not the propereſt recommendations to preferment, or moſt ſuitable to ſuch a ſtation. He died on the 8th of May 1662, and was interred before his own ſtall, within the choir of the abbey. Barnard, p. 202, 203. 204, 205.

Wood has given this character of him, and tells us, that he was "a perſon endowed with ſingular gifts, of a ſharp "and pregnant wit, ſolid and clear judgment. In his younger "years he was accounted an excellent poet, but very con-"ceited and pragmatical; in his elder, a better hiſtorian, "a noted preacher, and a ready or extemporanean ſpeaker. "He had a tenacious memory to a miracle. He was a bold "and undaunted man among his friends and foes, though "of very mean port and preſence; and therefore by ſome of "them he was accounted too high and proud for his function. "A conſtant aſſerter of the church's right and the king's "prerogative; a ſevere and vigorous oppoſer of rebels and "ſchiſmaticks. In ſome things too much a party-man to be an "hiſtorian, and equally an enemy to popery and puritaniſm." Athenæ Oxon. His writings are very numerous, but not very valuable; and almoſt the only work he is known by now, is his Coſmography, which however is in no very high eſteem, being ſuperſeded by things abundantly ſuperior in the kind.

HEYWOOD (JOHN) a noted Engliſh poet and jeſter of his time, was born in London, and educated at Oxford: but the ſeverity of an academical life not ſuiting his gay and airy temper, he retired to his native place, and became known to all the men of wit, and eſpecially to Sir Thomas More, with whom he was very familiar. He was one of the firſt who wrote Engliſh plays; and is ſaid alſo to have been very well ſkilled in vocal and inſtrumental muſic. He found means to become a favourite with Henry VIII. and was well rewarded by that monarch, for the mirth and quickneſs of his conceits. He was afterwards equally valued by queen Mary, and had often the honour to diſplay his wit and humour before Wood's Athenæ Oxon. V. 2.

fore her; which he did, it ſeems, even when ſhe lay languiſhing on her death-bed. After the deceaſe of that princeſs, being a bigotted Papiſt, and finding the Proteſtant religion likely to prevail under queen Elizabeth, he entered into a voluntary exile, and went and ſettled at Mecklin in Brabant; where he died in the year 1565. He wrote ſeveral plays; a Dialogue in verſe concerning Engliſh Proverbs; five hundred epigrams; the Spider and Fly, a Parable, 1556, in a pretty thick quarto. Before the title of this laſt work is his picture from head to foot, printed from a wooden cut, with a fur gown on, on his head a round cap, his chin and lips cloſe ſhaved, and a dagger hanging at his girdle. There are ſeventy ſeven chapters in this work, at the beginning of each of which is the author's picture, either ſtanding or ſiting before a table, with a book on it, and a window near it hung round with cobwebs, flies, and ſpiders. What would this generation ſay of an author, whoſe book ſhould be ſo full of himſelf? He left two ſons, both eminent men: the eldeſt of which was Elize or Ellis Heywood, who was born in London, and educated at All-ſouls college in Oxford, of which he was elected fellow in 1547. Afterwards he travelled into France and Italy; continued ſome time at Florence, under the patronage of cardinal Pole; and became ſuch an exact maſter of the Italian tongue, that he wrote a book in that language, intitled, "Il Moro," lib. 2. Fiorenz. 1556, 8vo. Then he went to Antwerp, and from thence to Louvain, where he died in the 12th year after his entrance into the ſociety of the Jeſuits: which was about 1572. He had a younger brother,

Wood, &c.

Jaſper Heywood, born alſo at London about 1535, and educated at Merton college in Oxford; of which he was choſen fellow, but obliged to reſign, for fear of expulſion, on account of his immoralities, in 1558. He was then elected fellow of All-ſouls, but left the univerſity, and ſoon after England. In 1561, he became a Popiſh prieſt; and the year after, being at Rome, he was entered among the Jeſuits. After he had ſpent two years in the ſtudy of divinity, he was ſent to Diling, in Switzerland; from whence being called away by pope Gregory XIII. in 1581, he was ſent into England, where he was provincial of the Jeſuits. After many peregrinations, he died at Naples the 30th of December 1597. Before he left England the firſt time, he tranſlated three Tragedies of Seneca; and wrote "Various Poems and "Deviſes;" ſome of which are printed in a book, intitled, "The Paradiſe of Dainty Deviſes." 1573, 4to.

There

There was alſo one Thomas Heywood an actor, and moſt voluminous play-writer, in the reign of queen Elizabeth and James I. He is ſaid to have been the author of two hundred and twenty plays; of which only twenty four are now extant. Langbaine obſerves of him, that he was a general ſcholar and tolerable linguiſt, as his tranſlations from Lucian, Eraſmus, and from other Latin and Italian authors, ſufficiently ſhew: however, the wits and poets have always held him cheap.

HICKES (GEORGE) an Engliſh divine of extraordinary parts and learning, was born on the 20th of June 1642, at Newſham in Yorkſhire, where his parents were ſettled on a very large farm. He was ſent to the grammar ſchool at North Allerton, and from thence in 1659 to St. John's college in Oxford. Soon after the Reſtoration, he removed to Magdalen-College, and from thence to Magdalen-hall; and at length, in 1664, was choſen fellow of Lincoln college, taking the year after his maſter of arts degree. In June 1666, he went into holy orders, became an eminent tutor ſoon after, and diſcharged this office with great diligence and reputation for ſeven years. Being then in a bad ſtate of health, he was adviſed to ramble about the country for its recovery: upon which Sir George Wheeler, who had been his pupil, and had conceived a filial affection for him, invited him to accompany him in his travels. They ſet out in October 1673, and made the tour of France: after which they parted, Mr. Hickes being obliged to return to take his bachelor of divinity's degree. At Paris, where he ſtaid a conſiderable time, he became acquainted with Mr. Henry Juſtell, who in confidence told him many ſecret affairs; particularly, that of the intended revocation of the edict of Nants, and of a deſign in Holland and England to ſet aſide the family of the Stuarts. He committed to him alſo his father's manuſcript of the "Codex canonum eccleſiæ univerſalis," to be preſented in his name to the univerſity of Oxford.

After his return home in May 1675, he took the degree juſt mentioned, being about that time rector of St. Ebbe's church in Oxford: and in September 1676, was made chaplain to the duke of Lauderdale. In May 1677, his grace being to be made high-commiſſioner of Scotland, took his chaplain with him into that kingdom; and in April 1678, ſent him up to court with Dr. Burnet, archbiſhop of Glaſgow, to lay before the king the proceedings in Scotland. He re-

turned the month following, and was desired by Sharp, archbishop of St. Andrews, to accept the degree of doctor of divinity in that university, as a testimony of his and his country's great esteem for him, which request the duke of Lauderdale approving, Mr. Hickes was dignified in a full convocation: and afterwards, when he returned with his patron into England, the archbishop, in his own name, and that of all his brethren, presented him with the eighteen volumes of Labbe's Councils, as an acknowledgment of his services to that church.

In September 1679, he married; and the December following, was created doctor in divinity of the university of Oxford. In March 1679-80, the king promoted him to a prebend of Worcester; and in August following, he was presented by Sancroft, archbishop of Canterbury, to the vicarage of All-hallows Barkin near the Tower of London. In December 1681, he was made chaplain in ordinary to the king; and in August 1683, dean of Worcester. The bishoprick of Bristol was vacant the next year, and Dr. Hickes, it is said, might have had it if he would: but missing his opportunity, the king died, and there was an end of his advancement; for though his church principles were very high, yet he had distinguished himself too much by his zeal against popery, to be any favourite with James II. In May 1686, he left the vicarage of Barkin, and went to settle on his deanery; the bishop of Worcester having offered him the rectory of All-church, not far from that city, which he accepted.

Upon the Revolution in 1688, he with many others, refusing to take the oaths to king William and queen Mary, fell under suspension in August 1689, and was deprived the February following. He continued however in possession till the beginning of May; when reading in the Gazette, that the deanery of Worcester was granted to Mr. William Talbot, afterwards bishop of Oxford, Salisbury, and Durham successively, he immediately drew up in his own hand-writing a claim of right to it, directed to all the members of that church; and in 1691, affixed it over the great entrance into the choir, that none of them might plead ignorance in that particular. The earl of Nottingham, then secretary of state, called it Dr. Hickes's Manifesto against the government; and it has since been published by Dr. Francis Lee, in the appendix to his life of Mr. Kettlewell, with this title, "The "protestation of Dr. George Hickes, and claim of right,

"fixed

"fixed up in the cathedral church of Worceſter." Expecting hereupon the reſentment of the government, he privately withdrew to London, where he abſconded for many years; till on the 18th of May 1699, the lord Somers, then lord chancellor, out of regard to his uncommon parts and learning, procured an act of council, by which the attorney general was ordered to cauſe a Noll Proſequi to be entered to all proceedings againſt him.

Soon after their deprivation, archbiſhop Sancroft and his collegues began to conſider about maintaining and continuing the epiſcopal ſucceſſion among thoſe who adhered to them; and having reſolved upon it, they ſent Dr. Hickes over with a liſt of the deprived clergy, to confer with king James about that matter. The doctor ſet out in May 1693, and going by the way of Holland, made it ſix weeks, ere he arrived at St. Germains. He had ſeveral audiences of the king, who complied with all he aſked; and would have ſoon returned to England, but was detained ſome months by an ague and fever. He arrived on the 4th of February, and on the Eve of St. Matthias, the conſecrations were performed by Dr. Lloyd biſhop of Norwich, Dr. Turner biſhop of Ely, and Dr. White biſhop of Peterborough, at the biſhop of Peterborough's lodgings at the reverend Mr. Giffard's houſe in Southgate. Dr. Hickes was conſecrated ſuffragan biſhop of Thetford, and Wagſtaffe ſuffragan of Ipſwich: at which ſolemnity Henry earl of Clarendon is ſaid to have been preſent. It has indeed been averred in print, that Dr. Hickes was once in the mind to take the oaths, in order to ſave his preferments: but this is not probable. He was a perſon very ſtrict in his principles of morality; and what he was convinced was his duty, he cloſely adhered to, chooſing to ſuffer any thing rather than violate his conſcience. Some years before he died, he was grievouſly tormented with the ſtone; and at length his conſtitution, though naturally ſtrong, gave way to that diſtemper, on the 15th of December 1715, and in the 74th year of his age.

He was a perſon of univerſal learning, though his temper and ſituation and connections were ſuch, as to ſuffer him to leave us but few monuments of it, that are worth remembring: for though he wrote a great deal, the greateſt part conſiſts of controverſial pieces on politics and religion, which are generally thrown aſide after they have been once read, and which are very unworthy to employ almoſt the whole time of a man of real parts and learning, as Dr. Hickes certainly was. He was particularly ſkilful in the old Northern

languages and in antiquities, and has given us ſome works in this way, which will probably be valued, when all his other writings are forgotten. He was deeply read in the primitive fathers of the church, whom he conſidered as the beſt expoſitors of Scripture; and as no one better underſtood the doctrine, worſhip, conſtitution, and diſcipline of the Catholic church in the firſt and pureſt ages of Chriſtianity, ſo it was his utmoſt ambition and endeavour to prove the church of England perfectly conformable thereto.

The firſt thing he publiſhed, as far as we are able to trace out, was, 1. "A letter ſent from beyond the ſeas to one of "the chief miniſters of the nonconforming party," &c. 1674; which was afterwards reprinted in 1684, under the title of, "The judgment of an anonymous writer concern-"ing theſe following particulars: firſt, a law for diſabling "a Papiſt to inherit the crown; ſecondly, the execution of "penal laws againſt Proteſtant Diſſenters; thirdly, a bill "of comprehenſion: all briefly diſcuſſed in a letter, ſent "from beyond the ſeas to a diſſenter ten years ago." This letter was in reality an anſwer to his elder brother Mr. John Hickes, a diſſenting miniſter, bred up in Cromwell's time at the college of Dublin; whom the doctor always endeavoured to convince of his errors, but without ſucceſs: for the ſaid John perſiſted in them to his death, and at laſt ſuffered for his rebellion under the duke of Monmouth; though upon the doctor's unwearied application and petition, the king would have granted him his life, but that he had been falſely informed, that this Mr. Hickes was the perſon, who adviſed the duke of Monmouth to take upon him the title of king. 2. "Ravillac Redivivus, being a narrative of the "late trial of Mr. James Mitchel, a conventicle preacher, "who was executed the 18th of January 1677, for an at-"tempt on the perſon of the archbiſhop of St. Andrews, "&c. 3. The ſpirit of popery ſpeaking out of the mouths "of fanatical Proteſtants: or, the laſt ſpeeches of Mr. "John Kid and Mr. John King, two Preſbyterian miniſters, "who were executed for high treaſon at Edinburgh, on the "14th of Auguſt 1679." Theſe pieces were publiſhed in 1680, and their writing was occaſioned by his attending the duke of Lauderdale in quality of chaplain: otherwiſe there was no need of his parts and learning for ſuch ſort of performances. The ſpirit of faction however made them much read, and did the author conſiderable ſervice with ſeveral great perſonages, and even with the king. 4. "Jovian: "or, an Anſwer to Julian the Apoſtate:" printed twice in 1683,

1683, 8vo. This is an ingenious and learned piece, in defence of paſſive obedience and non-reſiſtance, againſt the celebrated Samuel Johnſon, the author of Julian. 5. "The "caſe of infant-baptiſm." 1683. Printed in the 2d volume of the London caſes 1685, in 4to. 6. "Speculum beatæ "virginis, a diſcourſe on Luke i. 28. of the due praiſe and "honour of the Virgin Mary, by a true Catholic of the "church of England." 1686. 7. "An Apologetical Vin-"dication of the church of England, in anſwer to her ad-"verſaries, who reproach her with the Engliſh Hereſies and "Schiſms." 1686, in 4to. Reprinted with many additions, a large preface, and an appendix of papers relating to the Schiſms of the church of Rome. 1706, in 8vo. 8. "The celebrated ſtory of the Thebæan Legion no fable: "in anſwer to the objections of Dr. Gilbert Burnet's preface "to his tranſlation of Lactantius de mortibus perſecutorum, "with ſome remarks on his diſcourſe of perſecution." Written in 1687, but not publiſhed till 1714 in 8vo. for reaſons given in the preface. 9. "Reflections upon a letter out "of the country to a member of this preſent parliament, oc-"caſioned by a letter to a member of the houſe of commons, "concerning the biſhops lately in the Tower, and now under "ſuſpenſion." 1689. The author of the letter, to which theſe reflections are an anſwer, was generally preſumed to be Dr. Burnet; though that notion was afterwards contradicted in print. 10. "A Letter to the author of a late pa-"per, intitled, A vindication of the divines of the church "of England, &c. in defence of the hiſtory of paſſive obe-"dience." 1689. The author of the Vindication was Dr. Fowler, biſhop of Glouceſter, though his name was not to it. 11. "A word to the wavering, in anſwer to Dr. Gil-"bert Burnet's Enquiry into the preſent ſtate of affairs." 1689. 12. "An apology for the new ſeparation, in a letter "to Dr. Sharp, archbiſhop of York," &c. 1691. 13. "A vindication of ſome among ourſelves againſt the falſe "principles of Dr. Sherlock," &c. 1692. 14. "Some diſ-"courſes on Dr. Burnet and Dr. Tillotſon, occaſioned by "the late funeral ſermon of the former upon the latter." 1695. It is remarkable, that in this piece Dr. Hickes has not ſcrupled to call Tillotſon an Atheiſt; which may ſerve to convince the reader, that no talents natural or acquired can ſecure a man from fanaticiſm, whoſe zeal is under no reſtraint from reaſon. 15. "The pretences of the prince "of Wales examined and rejected," &c. 1701.

What employment hitherto for parts and learning! The three next works however make ſome little amends. 16. "Inſtitutiones grammaticæ Anglo-Saxonicæ et Mæſo-Gothicæ. Grammatica Iſlandica Runolphi Jonæ. Catalogus librorum Septentrionalium. Accedit Edwardi Bernardi Etymologicum Britannicum." Oxon. 1689, in 4to. Inſcribed to archbiſhop Sancroft. While the dean was writing the preface to this book, there were great diſputes in the houſe of commons, and every where elſe, about the original contract; which occaſioned him to inſert therein the ancient coronation oath of our Saxon kings, to ſhew, forſooth, that there is not the leaſt footſtep of any ſuch contract. 17. "Antiquæ literaturæ Septentrionalis libri duo: quorum primus G. Hickeſii S. T. P. Linguarum Veterum Septentrionalium theſaurum grammatico-criticum et Archæologicum, ejuſdem de antiquæ literaturæ Septentrionalis utilitate diſſertationem epiſtolarem, et Andreæ Fountaine equitis aurati numiſmata Saxonica et Dano-Saxonica, complectitur: alter continet Humfredi Wanleii librorum Veterum Septentrionalium, qui in Angliæ Bibliothecis extant, catalogum hiſtorico-criticum, nec non multorum veterum codicum Septentrionalium alibi extantium notitiam, cum totius operis ſex indicibus." Oxon. 1705, in folio. Foreigners as well as Engliſhmen, who had any reliſh for antiquities, have juſtly admired this ſplendid and laborious work. The Great duke of Tuſcany's envoy ſent a copy of it to his maſter, which his highneſs looking into, and finding full of ſtrange characters, called a council of the Dotti, and commanded them to peruſe and give him an account of. They did ſo, and reported it to be an excellent work, and that they believed the author to be a man of a particular head; for this was the envoy's compliment to Dr. Hickes, when he went to him with a preſent from his maſter. 18. A letter in the Philoſophical Tranſactions, intitled, "Epiſtola viri Reverendi D. G. Hickeſii S. T. P. ad D. Hans Sloane, M. D. et S. R. Secr. de varia lectione inſcriptionis, quæ in ſtatua Tagis exaratur per quatuor alphabeta Hetruſca." No. 302. p. 2076.

We now relapſe into our old way; as, 19. "Several letters which paſſed between Dr. G. Hickes and a Popiſh prieſt," &c. 1705. The perſon, on whoſe account this book was publiſhed, was the lady Theophila Nelſon, wife of Robert Nelſon, Eſq; 20. "A ſecond collection of controverſial letters, relating to the church of England and the church of Rome, as they paſſed between Dr. G. Hickes and an honourable lady." 1710. This lady was the lady Gratiana Carew of Hadcomb in Devonſhire. 21.

"Two

"Two Treatiſes: one of the chriſtian prieſthood, the other "of the dignity of the epiſcopal order, againſt a book in-"titled, The Rights of the Chriſtian Church." The third edition in 1711, enlarged into two volumes 8vo. 22. "A "ſeaſonable and modeſt apology in behalf of the Rev. Dr. "Hickes and other nonjurors, in a letter to Thomas Wiſe, "D. D." 1710. 23. "A Vindication of Dr. Hickes, and the "author of the Seaſonable and modeſt Apology, from the re-"flections of Dr. Wiſe," &c. 1712. 24. "Two volumes of "Sermons, moſt of which were before printed, with a preface "by Mr. Spinckes," 1713, in 8vo. 25. "Two Letters to Ro-"bert Nelſon, eſq; relating to biſhop Bull:" publiſhed in Bull's life. 26. "Some Queries propoſed to civil, canon, and common "lawyers," 1712. Printed after ſeveral editions, in 1714, with another title, "Seaſonable Queries relating to the birth "and birth-right of a certain perſon." After his death were publiſhed another volume of his ſermons, and ſome pieces relating to ſchiſm, ſeparation, &c. Beſides theſe works, there are many prefaces and recommendations written by him, at the earneſt requeſt of others, either authors or editors: but it would be very tedious and unentertaining to detain the reader with a particular account of them; and it is not the leaſt neceſſary, becauſe ſuch an account would not illuſtrate his character a jot more than is done already.

HIEROCLES, a great perſecutor of the Chriſtians in the beginning of the fourth century, was at firſt preſident of Bithynia, and afterwards governor of Alexandria: in both which ſituations he carried himſelf very furiouſly againſt the Chriſtians. Lactantius relates, that at the time he was teaching rhetorick in Bithynia, and the Chriſtian church under perſecution, two authors ſet themſelves to inſult and trample upon the truth that was oppreſſed. One of theſe writers was a philoſopher, who managed ſo very ill, that, although he had the magiſtrate to ſupport his arguments, his work was deſpiſed and ſoon neglected. "There was another," ſays Lactantius, meaning Hierocles, "who wrote more ſharply "upon the ſubject. He was then one of the judges, and "had been the chief promoter of the bloody perſecution, "which the Chriſtians ſuffered under the emperor Diocle-"ſian: but not contented with cruſhing them by his power, "he endeavoured alſo to deſtroy them with his pen. For "he compoſed two ſmall books, not indeed profeſſedly againſt "the Chriſtians, leſt he ſhould ſeem to inveigh againſt them "as an enemy; but addreſſed to the Chriſtians, that he "might be thought to adviſe them kindly as a friend." Inſtit. Divin. l. v. c. 2.

Though Lactantius has not mentioned the name of Hierocles in this paſſage, yet it may be put paſt all doubt, that he meant him: for ſpeaking of this author a little farther, he ſays, "Auſus eſt libros ſuos nefarios, ac Dei hoſtes φιλαληθεις annotare;" that is, "he had the aſſurance to intitle his abominable
Lib. v. c. 3. "and impious books, LOVERS OF TRUTH." Now Euſebius wrote a book, which is ſtill extant, againſt theſe two books of Hierocles, and together with his name, has produced their title at full length; Λογοι φιλαληθεις προς Χριστιανους, i. e. "Sermones veri amantes ad Chriſtianos:" which circumſtance, joined to the account given by both Euſebius and Lactantius of theſe Λογοι φιλαληθεις, proves beyond all reply, that the writer Lactantius ſpoke of was no other than Hierocles.

Euſeb. Dem. Evang. p. 111, 112.

In theſe books Hierocles, as we learn from the writings of theſe fathers, and from the fragments preſerved of him by Euſebius, endeavoured to prove, that the Holy Scripture is falſe by ſhewing it to be inconſiſtent with itſelf. He inſiſted upon ſome points, which ſeemed to him to contradict each other; and he collected ſo many peculiarities relating to chriſtianity, that, as Lactantius ſays, he may well appear to have been a Chriſtian himſelf. He abuſed Peter and Paul, and the other diſciples, as though they had been the contrivers of the cheat; and yet he confeſſed at the ſame time, that they wanted ſkill and learning, for that ſome of them gained their livelihood by fiſhing. He aſſerted alſo, that Chriſt himſelf, being baniſhed by the Jews, aſſembled nine hundred men, at the head of whom he robbed and plundered the country: and to evade the conſequence of Chriſt's miracles, which he did not deny, but imputed to magick, he pretended to prove, that Apollonius had performed ſuch or even greater wonders. Euſebius undertook, in his book againſt Hierocles, to confute the latter part of this work; but, as Cave ſays, "he has done it very indifferently, his
Hiſtor. Literar. tom. 1. p. 344. edit. 1740. "confutation being little more than a bare running over of "Philoſtratus's Life of Apollonius." Lactantius did not deſign to make a particular anſwer to Hierocles; for he is ſo far from following him cloſely, that he never anſwers directly any objection tranſcribed from his books. His deſign was to eſtabliſh the foundations of the goſpel, and to ruin thoſe of paganiſm; and he thought, as he tells us, that this would be anſwering at once all, that the adverſaries of chriſtianity
Lib. v. c. 4. had publiſhed, or would publiſh for the future.

It is reported, that the martyr Ædeſius, tranſported with an holy zeal, ventured to approach Hierocles, while he was preſiding

ſiding at the trial of ſome Chriſtians of Alexandria, and to give him a box on the ear; upbraiding him at the ſame time with his infamous cruelty. The remains of Hierocles were collected into one volume in 8vo. by biſhop Pearſon, and publiſhed at London in the year 1654, with a very learned diſſertation about him and his writings prefixed. Euſeb. de Martyr. Paleſtin. c. 5. et Valeſ. Notæ.

HIEROCLES, a Platonick philoſopher of the fifth century, taught at Alexandria with great reputation, and was admired for the ſtrength of his mind, and the beauty and nobleneſs of his expreſſions. He wrote ſeven books upon Providence and Fate, and dedicated them to the philoſopher Olympiodorus, who by his embaſſies did the Roman empire great ſervices, under the emperors Honorius and Theodoſius the younger. Theſe books however are loſt; and all we know of them is by the extracts, which are to be met with in Photius. This philoſopher married only with a deſign to get children, as did alſo his diſciple Theoſebius; which ſhews us, that the moſt celebrated Platonick philoſophers were perſuaded, that theſe were the true rules and real bounds of matrimony; and that all beyond theſe limits was a diſorder, or at leaſt a licentiouſneſs, in which wiſe men ought not to indulge themſelves. Thus Theoſebius, finding that his wife was barren, made a ring of chaſtity, and gave it her. "Formerly, ſaid he to her, I made you a preſent of "a ring of generation; but now I give you a ring which will "help you to lead a continent life. You may continue with "me, if you pleaſe, and if you can contain yourſelf; but "if you do not like this condition, you may marry another "man. I conſent to it; and the only favour I beg of you, "is, that we may part friends." This Photius relates, who tells us alſo, that ſhe accepted the offer; but whether the former or latter offer, we know not. Biblioth. Cod. 242.

Hierocles wrote alſo "A Commentary upon the Golden Verſes of Pythagoras," which is ſtill extant, and has ſeveral times been publiſhed with thoſe verſes.

HIERONYMUS, or, as he is commonly called Jerom, a very celebrated father of the church, was born of Chriſtian parents at Strido, a town formerly ſituated upon the confines of Pannonia and Dalmatia, about the year 329. His father Euſebius, who was a man of rank and ſubſtance, took the greateſt care of his education; and after grounding him well in the language of his own country, ſent him to Rome, where he was placed under the beſt maſters in every branch of Cave's Hiſt. Liter. v. 1. p. 267. Oxon. 1740.

of literature. Donatus, well known for his commentaries upon Virgil and Terence, was his maſter in grammar, as Jerom himſelf tells us in his firſt book againſt Ruffinus: and under this maſter he made a prodigious progreſs in every thing relating to the belles lettres. He had alſo maſters in rhetorick, in Hebrew, and in divinity, who conducted him through all parts of learning, ſacred and profane; through hiſtory, antiquity, the knowledge of languages, and of the diſcipline and doctrines of the various ſects in philoſophy; ſo that he might ſay of himſelf, as he afterwards did, with ſome reaſon, "Ego philoſophus, rhetor, grammaticus, dialecticus, Hebræus, Græcus, Latinus," &c. He was particularly careful to accompliſh himſelf in rhetorick, or the art of ſpeaking, becauſe, as Eraſmus ſays, he had obſerved, that the generality of Chriſtians were deſpiſed as a rude illiterate ſet of people; on which account he thought, that the unconverted part of the world would ſooner be drawn over to chriſtianity, if it were but ſet off and enforced in a manner, ſuitable to the dignity and majeſty of it: "Sperans futurum," ſays Eraſmus, "ut plures ſacris literis delectarentur, ſi quis "theologiæ majeſtatem dignitate ſermonis æquaſſet." However, as converſant as he was with profane learning in his youth, he renounced it intirely afterwards, and did all he could to make others renounce it too: for he relates a viſion, which he pretended was given to him, "in which he was dragged "to the tribunal of Chriſt, and terribly threatned, and even "ſcourged for the grievous ſin of reading ſecular and pro- "fane writers, Cicero, Virgil, and Horace, whom for that "reaſon he reſolved never to take into his hands any more." If Jerom, as an Italian Ciceronian facetiouſly obſerved upon this paſſage, was whipped for being a Ciceronian, that is, for writing altogether in the ſtyle and manner of Cicero, he ſuffered what he did not deſerve, and might have pleaded Not guilty: in the mean time, as the very learned and candid writer, from whom we borrow this anecdote, remarks, Jerom "was a very good writer for the time in which he "lived," and, we may add, would not in any time have been reckoned a bad one.

Apolog. 1. adv. Ruff.

Apolog. 2. adv. Ruff.

Hieronymi Vita ab Eraſmo præfix. operib. Baſil. 1526.

Hieron. Oper. tom. iv. P. ii. p. 414. edit. Benedict.

Jortin's Remarks on Eccleſiaſtical Hiſtory, v. ii. p. 218.

But to go on with our hiſtory. When Jerom had finiſhed his education at Rome, and reaped all the fruits, which books and good maſters could afford, he reſolved, for his farther improvement, to travel. He had a mind, ſays Eraſmus, to imitate Pythagoras, Plato, Apollonius, and other great men, who viſited foreign countries for the ſake of enlarging and perfecting that knowledge abroad, which they had

Hieron. Vit.

had acquired by ſtudy and application at home. After being baptized therefore at Rome, which he was when an adult, he made the tour of Gaul; and ſtaid a long time in every city through which he paſſed, that he might have opportunity and leiſure to examine the publick libraries, and to viſit the men of letters, with which that country then abounded. He ſtaid ſo long at Treveris, that he tranſcribed with his own hand a large volume of Hilary's concerning Synods, which ſome time after he ordered to be ſent to him in the deſerts of Syria. From hence he went to Aquileia, where he became firſt acquainted with Ruffinus, who was a preſbyter in that town, and with whom he contracted an intimate friendſhip. When he had travelled as long as he thought expedient, and ſeen every thing that was curious and worth his notice, he returned to Rome; where he began to deliberate with himſelf, what courſe of life he ſhould take. Study and retirement were what he had ſet his heart upon, and he had collected a very excellent library of books; but Rome, he thought, would not be a proper place for him to reſide in: it was not only noiſy and tumultuous for him, but as yet had too much of the old leaven of paganiſm in it. He had objections likewiſe againſt his own country, Dalmatia, whoſe inhabitants he repreſents, in one of his epiſtles, as intirely ſunk in ſenſuality and luxury, regardleſs of every thing that was good and praiſe-worthy, and gradually approaching to a ſtate of barbariſm: "in mea patria ruſticitatis vernacula, ſays he, deus venter eſt, & in diem vivitur; et ſanctior eſt ille, qui ditior eſt." After a conſultation therefore with his friends, he determined to retire into ſome very remote region; and ſo leaving his country, parents, ſubſtance, and taking nothing with him but his books, and as much money as would be ſufficient for his journey, he ſet off from Italy for the Eaſtern parts of the world. Having paſſed through Dalmatia, Thrace, and ſome provinces of Aſia Minor, his firſt care was to pay a viſit to Jeruſalem; for in thoſe days ſuch a journey was conſidered as a neceſſary act of religion, and incumbent upon all, who were in a condition to take it; and a man would have had but a low reputation for piety, who had not viſited the holy ground, and adored the bleſſed footſteps of his Saviour. From Jeruſalem he went to Antioch, where he fell into a dangerous fit of illneſs; but having the good luck to recover from it, he left Antioch, and ſet forward in queſt of ſome more retired habitation; and after rambling over ſeveral cities and countries, with all which he was diſſatisfied on account of the cuſtoms and manners of the people,

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people, he ſettled at laſt in a moſt frightful deſert of Syria, which was ſcarcely inhabited by any thing but wild beaſts. This however was no objection to Jerom: it was rather a recommendation of the place to him; for, ſays Eraſmus, "he thought it better to cohabit with wild beaſts and wild men, than with ſuch ſort of Chriſtians as were uſually found in great cities; men half pagan, half chriſtian; chriſtians in nothing more than in name."

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He was in his thirty-firſt year when he entered upon this monaſtick courſe of life; and he carried it, by his own practice, to that height of perfection, which he ever after enforced upon others ſo zealouſly by precept. He divided all his time between devotion and ſtudy: he exerciſed himſelf much in watchings and faſtings; ſlept little, eat leſs, and hardly allowed himſelf any recreation at all. He applied himſelf very ſeverely to the ſtudy of the Holy Scriptures, which he is ſaid to have gotten by heart; as well as to the ſtudy of the Oriental languages, which he conſidered as the only keys which could let him into the true ſenſe and meaning of them. After he had ſpent four years in this dreadful ſituation and laborious way of life, his health grew ſo impaired, that he was obliged to return to Antioch: where the church at that time was divided by factions, Meletius, Paulinus, and Vitalis all claiming a right to the biſhoprick of that place. Jerom being a ſon of the church of Rome, where he was baptized, could not eſpouſe any party, till he knew the ſenſe of his own church upon this conteſted right. Accordingly he wrote to Damaſus, then biſhop of Rome, to know whom he muſt conſider as the lawful biſhop of Antioch; and upon Damaſus's naming Paulinus, Jerom acknowledged him as ſuch, and was ordained a prieſt by him in the year 378.

From this time Jerom's reputation for piety and learning began to ſpread abroad, and be known in the world. He went ſoon after to Conſtantinople, where he ſpent a good deal of time with Gregory Nazianzen; whom he did not diſdain to call his maſter, and to own, that he learned of him the right method of expounding the Holy Scriptures. Afterwards, in the year 382, he went to Rome with Paulinus biſhop of Antioch, and Epiphanius biſhop of Salamis in the iſle of Cyprus; where he ſoon became known to Damaſus, and was made his ſecretary. Jerom acquitted himſelf in this poſt very well, and yet found time to compoſe ſeveral works. Upon the death of Damaſus, which happened in the year 385, he began to entertain thoughts of travelling to the Eaſt again: to which he was moved chiefly by the diſturbances and

and vexations he met with from the Origeniſts, or followers of Origen at Rome. For theſe, when they had in vain endeavoured, ſays Cave, to draw him over to their party, raiſed infamous reports and calumnies againſt him. They charged him, among other things, with a criminal paſſion for one Paula, an eminent matron in whoſe houſe he had lodged during his reſidence at Rome, and who was as illuſtrious for her piety as for the ſplendor of her birth and the dignity of her rank. For theſe and other reaſons he was determined to quit Rome, and accordingly embarked for the Eaſt in Auguſt 385, attended by a great number of monks and ladies, whom he had perſuaded to embrace the aſcetick way of life. He ſailed to Cyprus, where he paid a viſit to Epiphanius; and arrived afterwards at Antioch, where he was kindly received by his friend Paulinus. From Antioch he went to Jeruſalem; and the year following from Jeruſalem into Egypt. Here he viſited ſeveral monaſteries, but finding to his great grief the monks every where infatuated with the errors of Origen, he returned to Bethlehem, a town near Jeruſalem, that he might be at liberty to cheriſh and propagate his own errors, without any diſturbance or interruption from abroad. This whole peregrination is particularly related by himſelf, in one of his pieces againſt Ruffinus; and as it is very characteriſtick, and ſhews much of his ſpirit and manner of writing, we think it may not be diſagreeable to the reader to ſee it in his own language. "Vis noſſe profectionis meæ de urbe ordinem? ſays he to Ruffinus: Narrabo breviter. Menſe Auguſto, flantibus Eteſiis, cum ſancto Vincentio preſbytero, et aliis monachis, qui nunc Hieroſolymæ commorantur, navim in Romano portu ſecurus aſcendi, maxima me ſanctorum frequentia proſequente. Veni Rhegium: in Scyllæo littore paululum ſteti; ubi veteres didici fabulas, et præcipitem fallacis Ulixis curſum, et Syrenarum cantica, et inſatiabilem Charybdis voraginem. Cumque mihi accolæ illius loci multa narrarent, darentque conſilium, ut non ad Protei columnas, ſed ad Ionæ portum navigarem; hunc enim fugientium et turbatorum, illum ſecuri hominis eſſe curſum; malui per Malæas et Cycladas Cyprum pergere, ubi ſuſceptus a venerabili Epiſcopo Epiphanio, cujus tu teſtimonio gloriaris: veni Antiochiam, ubi fruitus ſum communione pontificis confeſſoriſque Paulini; et deductus ab eo media hieme et frigore graviſſimo, intravi Hieroſolymam. Vidi multa miracula; et quæ prius ad me fama pertulerat, oculorum indicio comprobavi. Inde contendi Ægyptum: luſtravi monaſteria nitriæ; et inter ſanctorum choros aſpides latere perſpexi.

Hiſt. Liter. as above.

Apolog. 2. adv. Ruff.

ſpexi. Protinus concito gradu Bethlehem meam reverſus ſum, ubi adoravi præſepe et incunabula ſalvatoris," &c.

He had now fixed upon Bethlehem, as the propereſt place of abode for him, and beſt accommodated to that courſe of life which he intended to purſue; and was no ſooner arrived here, than he met with Paula, and other ladies of quality, who had followed him from Rome, with the ſame view of devoting themſelves to a monaſtick life. His fame for learning and piety was indeed ſo very extenſive, that numbers of both ſexes flocked from all parts and diſtances, to be trained up under him, and to form their manner of living according to his inſtructions. This moved the pious Paula to found four monaſteries; three for the uſe of females, over which ſhe herſelf preſided, and one for males, which was committed to Jerom. Here Jerom enjoyed all that repoſe, which he had long deſired; and he laboured abundantly in the vineyard, as well in regard to the ſouls committed to his care, as in compoſing ſeveral great and uſeful works. He had enjoyed it probably to the end of his life, if Origeniſm had not prevailed ſo mightily in thoſe parts: but as Jerom had an abhorrence for every thing that looked like hereſy, it was impoſſible for him to continue paſſive, while theſe aſps, as he calls them above, were inſinuating their deadly poiſon into all, why had the misfortune to fall in their way. This engaged him in terrible wars with John biſhop of Jeruſalem and Ruffinus of Aquileia, which laſted many years. Ruffinus and Jerom had of old been intimate friends; but Ruffinus having of late years ſettled in the neighbourhood of Jeruſalem, and eſpouſed the part of the Origeniſts, the enmity between them was on that account the more bitter. Jerom had alſo ſeveral other quarrels upon his hands; for as hereſy was to receive no quarter from this ſaint, ſo his righteous ſoul was perpetually vexed by Satan from one quarter or another. In the year 410, when Rome was beſieged by the Goths, many fled from thence to Jeruſalem and the Holy Land, and were kindly received by Jerom into his monaſtery. He died in the year 420, which was the 91ſt of his age; and is ſaid to have preſerved his vivacity and vigour to the laſt.

Eraſmus, who wrote the life of Jerom, and gave the firſt edition of his works in 1526, ſays, that he was "undoubtedly the greateſt ſcholar, the greateſt orator, and the greateſt divine, that chriſtianity had then produced." Supposing this true, as perhaps it is, may we not wonder at Eraſmus for his partiality to Jerom, and his prejudices againſt Origen?

Eraſm. Epiſt. l. v. 29.

Origen,

Origen, ſays an eminent writer, "was very learned and in-
"genious, and indefatigably induſtrious: his whole life
"from his early years was ſpent in examining, teaching,
"and explaining the Scriptures, to which he joined the ſtudy
"of philoſophy and polite literature." So much, would Eraſmus reply, may be fairly ſaid of Jerom. But Origen "was humble, modeſt, and patient under great injuries and "cruel treatment," which cannot be ſo fairly ſaid of Jerom; who, it is well known, was of a temper juſt the reverſe of this. Jerom, ſays a late noble author, was "an impudent "and ſcurrilous Hungarian, and wrote againſt his adver-"ſaries with all the ferocity of a modern huſſar:" which, though the language of an enemy, is not advanced altogether without reaſon; for let us only hear what a friend would ſay; Cave in particular, who never yet was charged with want of juſtice to the fathers, and who therefore may reaſonably be ſuppoſed to ſpeak the truth, how diſadvantageous ſoever to the party concerned. Jerom, ſays this hiſtorian of the eccleſiaſtical writers, "was, with Eraſmus's leave, a hot and "furious man, who had no command at all over his paſ-"ſions. When he was once provoked, he treated his adver-"ſaries in the roughest manner, and did not even abſtain "from invective and ſatyr: witneſs what he has written "againſt Ruffinus, who was formerly his friend, againſt "John biſhop of Jeruſalem, Jovinian, Vigilantius, and "others. Upon the ſlighteſt provocation he grew exceſſively "abuſive, and threw out all the ill language he could rake "together, tota convitiorum plauſtra evomit, without the "leaſt regard to the ſituation, rank, learning, and other cir-"cumſtances of the perſons he had to do with. And what "wonder, ſays Cave, when it is common with him to treat "even St. Paul himſelf in very harſh and inſolent terms? "charging him, as he does, with ſoleciſms in language, "falſe expreſſions, and a vulgar uſe of words." We do not quote this with any view of detracting from the real merit of Jerom, but only to note the partiality of Eraſmus, in defending, as he does very ſtrenuouſly in his Life, this moſt exceptionable part of his character; this want of candour and ſpirit of perſecution, to which Eraſmus himſelf was ſo averſe, that he has ever been highly praiſed by proteſtants, and as highly diſpraiſed by papiſts, for placing all his glory in moderation.

Jortin's Remarks on Eccleſ. Hiſt. v. ii. p. 234.

Ibid.

Bolingbroke's Philoſophical works. Eſſay iv. Sect. 41.

Hiſt. Liter. tom. i. p. 268.

Critical and learned excurſions are not agreeable to the plan, we have propoſed to follow in theſe memoirs; elſe we might eaſily ſhew, that Jerom was as exceptionable

tionable in many parts of his literary character, as he was in his moral, whatever Eraſmus or his panegyriſts may have ſaid to the contrary: that inſtead of an orator, he was only a declaimer; that, though he undertook to tranſlate ſo many things out of Greek and Hebrew, he was not accurately ſkilled in either of thoſe languages; and that he did not reaſon clearly, conſiſtently, and preciſely upon any ſubject whatever. This has been ſhewn in part already by Mr. Le Clerc, in a book intitled, Queſtiones Hieronymianæ, printed at Amſterdam in the year 1700, by way of Critique upon the Benedictine edition of his works. In the mean time we are very ready to acknowledge, that the writings of Jerom are uſeful, and deſerve to be read by all, who have any regard for ſacred antiquity. They have many uſes in common with other writings of eccleſiaſtical authors, and many peculiar to themſelves. The writings of Jerom teach us the doctrines, the rites, the manners, and the learning of the age, in which he lived; and theſe alſo we learn from the writings of other fathers. But the peculiar uſe of Jerom's works is, 1. Their exhibiting to us more fragments of the ancient Greek tranſlators of the Bible, than the works of any other father; 2. Their informing us of the opinions which the Jews of that age had of the ſignification of many Hebrew words, and of the ſenſe and meaning they put upon many paſſages in the Old Teſtament; and, 3. Their conveying to us the opinion of Jerom himſelf; who, though he muſt always be read with caution, on account of his declamatory and hyperbolical ſtile, and the liberties he allowed himſelf of feigning and prevaricating upon certain occaſions, will perhaps, upon the whole, be found to have had more judgment as well as more learning than any father who went before him.

There have been ſeveral editions of his works: the firſt, as we have obſerved above, by Eraſmus at Baſil in 1526, which, by the way, was dedicated to Warham, archbiſhop of Canterbury; the laſt at Paris, in 1693, by a Benedictine monk, whom Le Clerc, in the book above mentioned, has ſhewn not to have been perfectly qualified for the work he undertook, though his edition is reckoned the beſt that has been given.

Præfat. ad lib. ii. Comment. in Galat.

HILARIUS, an ancient father of the chriſtian church, who flouriſhed in the fourth century, was born, as St. Jerom tells us, at Poictiers in France; but in what year, is not any where mentioned. His parents were of rank and ſubſtance, and

and had him liberally educated in the pagan religion, which they themſelves profeſſed, and which Hilary did not forſake, till many years after he was grown up: when reflecting, as Dupin ſays, upon the groſs errors of paganiſm, he was by little and little conducted to the truth, and at laſt confirmed in it by reading the Holy Scriptures. After he was perfectly inſtructed in the Chriſtian religion, he was baptized together with his wife and daughter, who were alſo converted with him. He was advanced to the biſhoprick of Poictiers in the year 355, as Baronius fixes it; though Cave ſees no reaſon why he might not be made biſhop of that place ſome years before. As ſoon as he was raiſed to this dignity, he became a moſt zealous champion of the orthodox faith, and diſtinguiſhed himſelf particularly againſt the Arians, whoſe doctrines were at that time gaining ground in France. In the year 356, he was ſent by Conſtantius to ſupport the party of Athanaſius at the ſynod of Beterra, or Beziers, againſt Saturninus biſhop of Arles, who had juſt before been excommunicated by the biſhops of France; but Saturninus intrigued with ſo much art againſt him, that he prevailed with the emperor, who was then at Milan, to order him to be baniſhed. Accordingly Hilary was baniſhed to Phrygia, where he continued four years, and applied himſelf during that time to the compoſing ſeveral works. He wrote his twelve books upon the Trinity, which Cave calls "a noble work," and which have been ſo much admired by the orthodox believers. He wrote alſo a treatiſe concerning Synods, which he addreſſed to the biſhops of France; wherein he explains to them the ſenſe of the Eaſtern churches upon the doctrine of the Trinity, and alſo their manner of holding councils. This treatiſe was drawn up by Hilary, after the council of Ancyra in 358, whoſe canons he ſets forth in it; and before the councils of Rimini and Seleucia, which were called in the beginning of the year 359. Some time after he was ſent to the council of Seleucia, where he defended the Gallican biſhops from the imputation of Sabellianiſm, which the Arians had fixed upon them; and boldly aſſerted the ſound and orthodox faith of the Weſtern biſhops. He was ſo favourably received, and ſo much reſpected by this council, that they admitted him as one, who ſhould give in his opinion, and aſſiſt in a determination among their biſhops: but finding the greater part of them to be Arian, he would not act. Nevertheleſs he continued at Seleucia, till the council was over; when ſeeing the orthodox faith in the utmoſt peril, he followed the deputies of the council to Conſtantinople, and

Biblioth. des Aut. Eccleſ.

Hiſtor. Liter. tom. 1. p. 213. Oxon. 1740.

Hiſt. Lit. ut ſupra.

petitioned the emperor to diſpute publickly with the Arians The Arians perceiving what a powerful adverſary they were likely to find in Hilary, contrived to have him ſent to France, whither paſſing through Italy he arrived in the year 360, without being abſolved in the mean time from the ſentence of baniſhment. However, after the catholick biſhops had recovered their uſual liberty and authority under Julian the Apoſtate, Hilary aſſembled ſeveral councils in France, to re-eſtabliſh the ancient orthodox faith, and to condemn the determinations of the ſynods of Rimini and Seleucia. He condemned Saturninus biſhop of Arles, but pardoned thoſe who acknowledged their error; and, in ſhort, he beſtirred himſelf ſo heartily in this great affair, that, as Sulpicius Severus ſays, it was agreed on all hands, that France was in great meaſure freed from Arianiſm by the ſingle influence and endeavours of Hilary. He extended his care likewiſe on this account to Italy and foreign churches, and was particularly qualified, as Ruffinus obſerves, to recover men from the error of their ways, becauſe he was "vir natura lenis, placidus, ſimulque eruditus, & ad perſuadendum commodiſſimus:" "an excellent obſervation, ſays the candid Dupin, "and very proper leſſon of inſtruction to all who are employed in the converſion of hereticks."

Hiſt. Sacr. lib. ii. c. 46.

Biblioth. &c. as above.

About the year 367, Hilary had another opportunity of diſtinguiſhing his zeal againſt Arianiſm. The emperor Valentinian coming to Milan iſſued forth an edict, by which he obliged all to acknowledge Auxentius for their biſhop. Hilary, perſuaded that Auxentius was at the bottom an Arian, preſented a petition to the emperor, in which he declared Auxentius to be a blaſphemer, whoſe opinions were oppoſite to thoſe of the church. Upon this the emperor ordered Hilary and Auxentius to diſpute it publickly; where Auxentius, after many ſubtleties and evaſive ſhifts to prevent being depoſed from his biſhoprick, was forced to own, that Jeſus Chriſt "was indeed God; of the ſame ſubſtance and "divinity with the Father." The emperor believed this profeſſion ſincere, and embraced his communion; but Hilary continued ſtill to call him a heretick, and moſt wicked prevaricator with God and man: on which account he was ordered to depart from Milan, as one who diſturbed the peace of the church. Hilary died the latter end of this year, after many ſtruggles and endeavours to ſupport the catholick faith. His works have been publiſhed ſeveral times: but the laſt and beſt edition of them was given by the Benedictines in the year 1693 at Paris. Of his twelve books upon the Trinity, St. Jerom

Jerom has ſpoken thus: "Hilarius meorum confeſſor temporum et epiſcopus duodecim Quintiliani libros et ſtilo imitatus eſt et numero." And Eraſmus, in the preface to that edition which he gave of Hilary's works, ſays, that in theſe books he ſeems to have take pains to ſhew, "quicquid ingenio, quicquid eloquentia, quicquid ſacrarum literarum cognitione poſſet." He was likewiſe a man of great piety as well as great parts and learning, of which the ancient author of the life of him, attributed to Fortunatus, has given us this inſtance. He tells us, that when Hilary went to Phrygia into baniſhment, leaving his wife and daughter behind him at Poictiers, he had a viſion which informed him, that a young man of great wealth and power wanted to marry his daughter; but that Hilary prevented the match by his prayers, in which he earneſtly begged that ſhe might only be married to Jeſus Chriſt. The author adds, that after his return from exile, upon her expreſſing an inclination to be married, Hilary prayed the Lord again to take her from this vain world to himſelf: the reſult of which, it ſeems, was, that the young lady, as well as her mother, whom we muſt ſuppoſe to have been upon this occaſion too much in her intereſt, died in a very ſhort time after. To be ſerious, we do not mean to produce theſe ſtories as proofs of Hilary's piety, but rather of that ſpirit of fiction and lying, which poſſeſſed the zealous advocates and encouragers of a monkiſh life in the fifth age of the church, and indeed ever after.

Epiſt. ad Magn. tom. ii. p. 328.

Dupin, as above.

HILDEBERT, biſhop of Mans, and afterwards archbiſhop of Tours in the twelfth century, was born at Lavardin, a town in the province of Main, in France. He is commemorated by Mr. Bayle for a circumſtance, as it appears, on account of which, in our humble opinion, he had better have been forgotten; and that is, for having led a very diſſolute life, before he was raiſed to the epiſcopal character. Even after he was promoted to the dignity of an archdeacon, he took ſo many concubines, that he had a very great number of baſtard ſons and daughters. This is what Ivo biſhop of Chartres wrote to him. "Some of the moſt ancient perſons "of the church of Mans, who ſay they are very well ac- "quainted with your former way of living, aſſert, that you "indulged yourſelf in ſenſual pleaſures to that degree, that "after you was made an archdeacon, you uſed to lie with a "whole tribe of concubines, by whom you have had many "boys and girls." Hildebert however was a man of great learning, as well as merit in many reſpects. Father Maimbourg com-

Ivo's Lett. the 277th.

commends him highly, calls him the bleſſed Hildebert, and aſſerts him to have been one of the moſt holy and moſt learned prelates, the Gallican church ever had. "We have ſome "letters, ſays he, and other beautiful works of his in the "collection of the fathers. St. Bernard ſtiles him the ex- "cellent pontiff and chief ſupport of the church; whom "the moſt celebrated writers mention with great elogium, "and whoſe holineſs God himſelf was pleaſed to ſhew, and "to honour by the miracles, which were performed at his "tomb. And on this occaſion, to do his memory the juſtice "it deſerves, I think myſelf obliged to obſerve, that they "who on the credit of a letter of Ivo of Chartres have "aſſerted the diſſoluteneſs of his life, when he was made "biſhop of Mans, have intirely miſtaken him for another; "being miſled by the inſcription of that letter, in which "they found Ildeberto inſtead of Aldeberto, as the ancient "manuſcripts read it." But father Maimbourg's criticiſm, which is taken from monſieur Juret's notes on Ivo of Chartres's Life, has not availed at all in Hildebert's favour: ſince it is well known, that no other perſon was elected biſhop of Mans in Ivo's time, but Hildebert; who was raiſed from an archdeacon to the biſhop's ſee, which Ivo alſo obſerves.

Hiſt. du Lutheraniſme, Liv. ii. p. 192.

Menage, Hiſt. de Sable, p. 107, &c.

Father Maimbourg relates afterwards, how Hildebert was tranſlated from the biſhoprick of Mans to the archbiſhoprick of Tours by pope Honorius II. in the year 1125; and obſerves, that this prelate finding king Lewis the Big, to have given two canonſhips in his dioceſe during the vacancy of that ſee, went himſelf to court to make his humble repreſentations to the king. His majeſty heard him; but as he would not be ſatisfied with the ſentence that was given, and demanded a canonical judgment, all the income of his archbiſhoprick was ſeized upon on account of his obſtinacy. This made him have recourſe to the moſt humble petitions; and he recommended his caſe to a biſhop, for whom the king had a great eſteem. "I do not write to "you, ſays he, with a deſign to complain of the king's pro- "ceedings againſt me; nor to rouze you by my expoſtu- "lation; nor to raiſe clamors, troubles, ſeditions, and "ſtorms againſt the Lord's Anointed; nor to demand, that "the ſeverities and cenſures of the church be made uſe of "againſt him. Far from it: I only beg of you, that by "your kind and charitable offices, you would prevail upon "his majeſty, not to exert the weapons of his anger and "indigna-

" indignation againſt a poor biſhop, full of years, and who " deſires nothing but reſt." Hild. Epiſt. vi. apud Lucam Dacherium, tom. 13. Spicileg.

Hildebert wrote a very ſmart letter againſt the court of Rome. The deſcription he gives of the vices of that court is very lively and elegant; and we find as lively and elegant a tranſlation of it, in French, by Monſieur du Pleſſis Mornay in his Myſtere d'Iniquité. He was but biſhop of Mans, when he wrote that letter; but when he wrote another to pope Honorius II. complaining that all the cauſes were carried to Rome by way of appeal, he was archbiſhop of Tours. He wrote a deſcription of Rome in Latin verſe, which ends with theſe two lines: P. 280.

Urbs fælix, ſi vel Dominis urbs illa careret,
Vel Dominis eſſet turpe carere fide.

That is,

" Happy city, if it had no maſters, or if it were ſcanda-
" lous for thoſe maſters to be unfaithful."

HILL (AARON) a poet, whoſe father was a gentleman of Malmeſbury-Abbey in Wiltſhire, was born in Beaufort-Buildings in the Strand London, upon February the 10th, 1684-5. He was ſent to Weſtminſter-ſchool, which however he left, on account of his narrow circumſtances occaſioned by his father's miſmanagement, at fourteen years of age. Shortly after he formed a reſolution of paying a viſit to his relation lord Paget, then ambaſſador at Conſtantinople; and accordingly embarked on board a ſhip, going there, March the 2d, 1700. When he arrived, lord Paget received him with much ſurpriſe as well as pleaſure; wondering, that a perſon ſo young ſhould run the hazard of ſuch a voyage, to viſit a relation, whom he only knew by character. The ambaſſador immediately provided for him a very learned eccleſiaſtick in his own houſe; and under his tuition, ſent him to travel, ſo that he had an opportunity of ſeeing Egypt, Paleſtine, and a great part of the eaſtern country. With lord Paget he returned home about the year 1703, and in his journey ſaw moſt of the courts in Europe. A few years after, he was deſired to accompany Sir William Wentworth, who was then going to make the tour of Europe; and with him he travelled two or three years. About the year 1709, he publiſhed his firſt poem, intitled Camillus, in honour of the earl of Peterborough, who had been general in Spain: and

being the ſame year made maſter of the Theatre in Drury-lane, he wrote his firſt tragedy, Elfrid, or the Fair Inconſtant, at the deſire of the famous actor Mr. Barton Booth, which from his firſt beginning of it he compleated in little more than a week. In the year 1710, he was maſter of the opera-houſe in the Hay-Market; and then he wrote an opera called Rinaldo, which met with great ſucceſs, and was the firſt that Mr. Handel compoſed, after he came to England. His genius ſeems to have been beſt adapted to the buſineſs of the ſtage; and while he held the management, he conducted both theatres to the ſatisfaction of the public: but having ſome miſunderſtanding with the then lord Chamberlain, he relinquiſhed it in a few months.

But Mr. Hill was not only a poet; he was alſo a great projector. In the year 1715, he undertook to make an oyl, as ſweet as that from olives, of the beech-nuts, and obtained a patent for the purpoſe: but ſome how or other the undertaking came to nothing. In 1716 he wrote another tragedy, called The Fatal Viſion, or The Fall of Siam: to which he prefixed this motto out of Horace,

I not for vulgar admiration write:
To be well read, not much, is my delight.

About the year 1718, he wrote a poem, called the Northern ſtar, upon the actions of the Czar Peter the Great; and ſeveral years after he was complimented with a gold medal from the empreſs Catherine, according to the Czar's deſire before his death. He was alſo to have wrote his life from papers of the Czar's, which were to have been ſent to him: but the death of the Czarina, quickly after, prevented it. In 1728, he made a journey into the North of Scotland, where he had been about two years before; having contracted with the York-buildings company, concerning many woods of great extent in that kingdom, for timber for the uſes of the navy. He found ſome difficulties in this affair: for when the trees were by his order chained together into floats, the ignorant Highlanders refuſed to venture themſelves on them down the river Spey, till he firſt went himſelf to convince them there was no danger. However, in this paſſage he found a great obſtacle in the rocks, on which he ordered fires to be made when the river was low, and great quantities of water to be thrown; by which means they were broken to pieces, and thrown down, ſo that the paſſage became eaſy for the floats.

This

This project however, like the former, came to nought; upon which, Mr. Hill, after a ſtay of ſeveral months in the Highlands, quitted Scotland, and went to York. In that retirement in the North, he wrote a poem, called The Progreſs of Wit, "being a caveat for the uſe of an eminent "writer." This was intended for Mr. Pope, who, it ſeems, had been the aggreſſor in the Dunciad, and, as Mr. Hill's friends ſay, was made very uneaſy by it. The firſt eight lines are as follow:

Tuneful Alexis, on the Thame's fair ſide,
The ladies play-thing, and the muſes pride,
With merit popular, with wit polite,
Eaſy though vain, and elegant though light:
Deſiring and deſerving others praiſe,
Poorly accepts a fame he ne'er repays:
Unborn to cheriſh, ſneakingly approves,
And wants the ſoul to ſpread the worth he loves.

In the year 1731, he met with the greateſt ſhock, that affliction ever gave him, though it is ſaid he was born to combat it in all its ſhapes: and that was in the loſs of a wife, to whom he had been married above twenty years. She was the only daughter of Edmund Morris, Eſq; of Stratford in Eſſex, by whom he had nine children, and alſo a handſome fortune. He wrote the following epitaph for a monument he deſigned to erect over her grave:

Enough, cold ſtone! ſuffice her long lov'd name;
Words are too weak to pay her virtues claim.
Temples, and tombs, and tongues ſhall waſte away,
And power's vain pomp in mould'ring duſt decay.
But ere mankind a wife more perfect ſee,
Eternity, O Time! ſhall bury thee.

It would be tedious to enumerate all the pieces that Mr. Hill wrote in poetry and proſe. Four volumes have been publiſhed in 8vo. ſince his death; but we do not find, that they are in any great vogue with the public, which may make it leſs neceſſary for us to be particular about them. Perhaps this gentleman's being too ſtrained and affected both in his thoughts, and alſo in his manner of expreſſing them, rather than his want of either genius or judgment, may in ſome meaſure account for the cool reception they have met with. His laſt production was a tragedy called Merope, which was

brought upon the ſtage in Drury-lane by Mr. Garrick. There are ſome lines in the beginning of it, which may be conſidered as a propheſy of his own approaching diſſolution:

Cover'd in fortune's ſhade, I reſt reclin'd:
My griefs all ſilent; and my joys reſign'd.
With patient eye life's evening gloom ſurvey:
Nor ſhake th' out-haſt'ning ſands, nor bid them ſtay.
Yet while from life my ſetting proſpects fly,
Fain would my mind's weak offſpring ſhun to die, &c.

Mr. Hill died February the 8th 1749, as it is ſaid, in the very minute of the earthquake, after enduring a twelvemonth's torment of body with great calmneſs and reſignation. He was interred in the ſame grave with his wife, in the great cloiſter of Weſtminſter-abbey, near the lord Godolphin's tomb.

Memoirs of the Life of Handel, p. 80.

An author is juſt come to our hands, who paſſes the following judgment of Mr. Hill; "whoſe character, he ſays, "ſeems to have been almoſt as ſingular as his adventures. "Born of a good family, and endowed with ſome natural "talents, he might perhaps have arrived at that eminence to "which he aſpired, could he have confined himſelf to any "ſingle purſuit. But he was one of thoſe enterpriſing "ſpirits, that attempt every thing; and for want of diſ-"cerning their proper province, bring nothing to perfec-"tion. He travelled much, read much, and wrote much; "and all, as it ſhould ſeem, to very little purpoſe. His in-"timate acquaintance with the moſt eminent perſons of an "age ſo fruitful in Beaux Eſprits inflamed his natural ardor "to diſtinguiſh himſelf in the Belles Lettres. He fancied "that he was deſtined to be a great poet; and the high com-"pliments he received from one that was really ſuch (namely, "Mr. Pope) confirmed him in that error.----From poetry to "muſic the paſſage was natural and eaſy: but from com-"poſing dramas to be ſet to the extracting oil from beech-"nuts was a tranſition, quite peculiar to ſuch a verſatile ge-"nius as Mr. Hill."

HILLIARD (Nicholas) a celebrated Engliſh limner, who drew Mary queen of Scots in water-colours, when ſhe was but eighteen years of age; wherein he ſucceeded to admiration, and gained a general applauſe. He was both goldſmith, carver, and limner to queen Elizabeth, whoſe picture he drew ſeveral times; particularly once, when he made

a whole length of her, ſitting on her throne. The famous Dr. Donne has celebrated this painter in a poem of his, called "The Storm;" where he ſays,

"An hand, an eye,
"By Hilliard drawn, is worth an hiſtory.

HIPPARCHIA, a celebrated lady of antiquity, was born at Maronea, a city of Thrace, and flouriſhed in the time of Alexander. She addicted herſelf to philoſophy, and was ſo charmed with the Cynic Crates's diſcourſe, that ſhe was determined to marry him at any rate. She was courted by a great many lovers, who were handſome men, and diſtinguiſhed by their rank and riches; and her relations preſſed her to chooſe an huſband from theſe. But ſhe anſwered, that ſhe had ſufficiently conſidered the affair, and was perſuaded no one could be richer and handſomer than Crates; and that, if they would not marry her to him, ſhe would ſtab herſelf. Upon this her friends had recourſe to Crates himſelf; deſired him to exert all his eloquence, and to make uſe of all his authority with this maid, in order to cure her of her paſſion. He did ſo; but ſhe ſtill continued obſtinate and reſolved. At laſt, finding arguments ineffectual, he diſplayed his poverty before her: he ſhewed her his crooked back, his cloak, his bag; and told her, that ſhe could not be his wife, without leading ſuch a life as his ſect preſcribed. She declared herſelf infinitely pleaſed with the propoſal, and took the habit of the order. She loved Crates to ſuch a degree, that ſhe rambled every where, and went to entertainments, with him; though this was what the other Grecian ladies never did. Nay, ſhe did not even ſcruple to pay him conjugal duty in the open ſtreets: for, as Apuleius relates, he led her to the portico, which was one of the moſt ſtately public buildings in Athens, and where the greateſt number of people continually reſorted; and there conſummated his marriage. All the world would have ſeen it, and the bride was determined to entertain them with that ſhew; but one of Crates's friends ſpread his cloak about them, and made thus a kind of curtains, which prevented the people from ſeeing them. This was love's grand triumph; and the virtue of ſhame, which is moſt natural to the fair ſex, was made a ſacrifice to it. It was indeed one of the tenets of the ſtoics, not to be aſhamed of any thing that was natural, on which pretence they uſed to lie with their wives in public; yet it cannot

Diogen. Laert. de vit. Ph. Lib. vi.

Apuleius, in Floridis.

be

be imagined, that the cold principle of conformity could ever have brought this lady to ſubmit to ſo unnatural a cuſtom. She wrote ſome things, which have not been tranſmitted down to us: among which were "Tragedies; Philoſophi-"cal Hypotheſes or ſuppoſitions; ſome reaſonings and "queſtions propoſed to Theodorus ſurnamed the Atheiſt." She once dined with Theodorus at Lyſimachus's houſe, and propoſed a ſubtle objection to him, which he only refuted by action: ſhe ſaid, "If I ſhould commit the ſame action, "which you had lawfully committed, I could not be charged "with committing an unlawful action. Now if you ſhould "beat yourſelf, you would act lawfully; if therefore I ſhould "beat you, I could not be charged with committing an un-"lawful action." Theodorus did not loſe time in anſwering like a logician, and ſhewing her that different objects, circumſtances, and connexions, make different actions; but went immediately up to her, and untied her gown: that is, according to our dreſs and manner of ſpeaking, took up her petticoats.

Strab. Geogr. Lib. xii. and Suidas in voce Hipp.

HIPPARCHUS, a very great and celebrated aſtronomer among the ancients, was born, as Strabo and Suidas inform us, at Nice in Bithynia, and flouriſhed between the 154th and the 163d Olympiads; that is, between the year 160 and the year 125 before the birth of Chriſt. That he flouriſhed within this period, we have as ſtrong a proof as can be deſired; ſince it is taken from the aſtronomical obſervations he made in that ſpace of time. Hipparchus is reckoned to have been the firſt, who from vague and ſcattered obſervations reduced aſtronomy into a ſcience, and proſecuted the ſtudy of it ſyſtematically. The elder Pliny mentions him very often, and always in terms of high commendation. He was the firſt, he tells us, who attempted to take the number of the fixed ſtars, "rem, ſays he, Deo improbam:" and his Catalogue is preſerved in Ptolemy's Almageſt, where they are all noted according to their longitudes and apparent magnitudes. Pliny places him amongſt thoſe men of a ſublime genius, who by foretelling the eclipſes, taught mankind, that they ought not to be frightened at theſe phænomena. Thales was the firſt among the Greeks, who could diſcover when there was to be an eclipſe. Sulpitius Gallus among the Romans began to ſucceed in this kind of prediction; and gave an eſſay of his ſkill very ſeaſonably, the day before the battle was fought, in which Perſius was vanquiſhed. After theſe two, Hipparchus im-

Hiſt. Natur. Lib. ii. c. 26.

Lib. vii. 5.

improved that ſcience very much; for he made Ephemerides, or catalogues of eclipſes for ſix hundred years. "After them, ſays Pliny, came Hipparchus, who foretold the courſe of the ſun and moon for ſix hundred years, calculated according to the different manner of reckoning the months, days, and hours uſed by ſeveral nations, and for the different ſituations of places." He admires him, for making a review of all the ſtars, and for acquainting us with their ſituations and magnitudes: for by this means, ſays he, poſterity will be able to diſcover, not only whether they are born and die, but alſo whether they change their places, and whether they increaſe or decreaſe. Hipparchus is alſo memorable for being the firſt, who diſcovered the proceſſion of the equinoxes, or a very ſlow apparent motion of the fixed ſtars from weſt to eaſt, by which in a great number of years they will ſeem to perform a complete revolution.

Lib. ii. c. 12.

Ibid. c. 26.

The firſt obſervations he made were in the iſle of Rhodes, which gained him the name Rhodius, and has made ſome moderns imagine, that there were two ancient aſtronomers of that name; afterwards he cultivated this ſcience in Bithynia and Alexandria only. One of his works is ſtill extant, namely, his "Commentary upon Aratus's Phænomena." It is properly a criticiſm upon Aratus; for Hipparchus charges him with having plundered Eudoxus's books, and tranſcribed even thoſe obſervations, in which Eudoxus was miſtaken. He makes the ſame remarks againſt Aratus the grammarian, who wrote a commentary on Aratus. Peter Victorius is the firſt, that publiſhed this commentary of Hipparchus. Father Petavius gave afterwards a more correct edition of it: to which he added a Latin tranſlation made by himſelf. Hipparchus compoſed ſeveral other works, of which honourable mention is made by many writers of antiquity; and upon the whole, it is univerſally agreed, that aſtronomy is greatly obliged to him for laying originally that rational and ſolid foundation, on which all ſucceeding profeſſors of this ſcience have built ever ſince.

Voſſius de Scient Mathem. p. 160.

HIPPOCRATES, the father of phyſic and prince of phyſicians, was born in the iſland of Cos in the 80th Olympiad, and flouriſhed at the time of the Peloponneſian war. He was the firſt man that we know of, who laid down precepts concerning phyſic; and, if we may believe the author of his life, who goes under the name of Soranus, drew his original from Hercules and Æſculapius. He was firſt a pupil of his own father Heraclides, then of Herodicus, then of Gorgias

of

of Leontinum the orator, and according to ſome, of Democritus of Abdera. After being inſtructed in phyſic and all the liberal arts, and loſing his parents, he left his own country: but what were his motives, authors are not agreed. Some ſay, that he was obliged to fly for burning the library in Cnidus, of which he had been appointed the keeper. This Pliny relates from Varro, and aſſigns alſo the motive, which induced him to commit ſo atrocious an act; viz. that "having tranſcribed from ancient books every thing relating to "his own art, he might, by deſtroying them afterwards, "paſs the better for an original himſelf." Soranus in the mean time tells us, that he was divinely admoniſhed in a dream, to go and ſettle in Theſſaly; as Galen, we know, pretended ſince to be put upon the ſtudy of phyſic by a dream, which his father had. Be this as it will, it is certain that he left Cos, and practiſed phyſic all over Greece; where he was ſo much admired for his ſkill, as to be ſent for publicly with Euryphon, a man ſuperior to him in years, to Perdiccas king of Macedonia, who was then thought to be conſumptive. But Hippocrates, as ſoon as he arrived, pronounced the diſorder to be entirely mental, as it really was found to be. For upon the death of his father Alexander, Perdiccas fell in love with Philas, his father's miſtreſs; and this Hippocrates diſcerning by the great change her preſence always wrought upon him, ſoon effected a cure, which one would think might eaſily have been effected without the help of ſuch a phyſician, or even of any phyſician at all. He was alſo entreated by the people of Abdera, to come and cure Democritus of a ſuppoſed madneſs. Their epiſtle to him on this occaſion is to be found in moſt of the editions of his works; and as it is curious, and gives a juſt and full idea of this great man's very extenſive fame, we will here preſent it to the reader in a tranſlation.

Fabricii Bibl. Græc. tom. i. p. 842.

Tzetzes Chiliad. p. 139.

Plin. Nat. Hiſt. Lib. xxix. 1.

"Our city, Hippocrates, is in very great danger, together "with that perſon, who, we hoped, would ever have been "a great ornament and ſupport to it. But now, O ye "gods! it is much to be feared, that we ſhall only be capa-"ble of envying others, ſince he through extraordinary ſtudy "and learning, by which he gained it, is fallen into ſick-"neſs; ſo that it is much to be feared, that if Democritus "become mad, our city will become deſolate. For he is "got to ſuch a pitch, that he entirely forgets himſelf, watches "day and night, laughs at all things little and great, eſ-"teeming them as nothing, and ſpends his whole life in this "frantic manner. One marries a wife; another trades; "another

" another pleads; another performs the office of a ma-
" giſtrate, goeth on an embaſſy, is choſen officer by the
" people, is put down, falls ſick, is wounded, dies. He
" laughs at all theſe, obſerving ſome to look diſcontented,
" others pleaſed: moreover, he enquires, what is done in the
" infernal places, and writes of them: he affirms the air
" to be full of images, and ſays, he underſtands the lan-
" guage of birds. Riſing in the night, he often ſings to
" himſelf, and ſays, that he ſometimes travels to the infinity
" of things, and that there are innumerable Democritus's
" like him: thus together with his mind, he deſtroyeth his
" body. Theſe are the things, which we fear, Hip-
" pocrates: theſe are the things, which trouble us. Come
" therefore quickly, and preſerve us by your advice, and de-
" ſpiſe us not, for we are not inconſiderable; and if you
" reſtore him, you ſhall not fail either of money or fame.
" Though you prefer learning before wealth, yet accept of
" the latter, which ſhall be offered to you in great abun-
" dance. If our city were all gold, we would give it to
" reſtore Democritus to health: we think our laws are ſick,
" Hippocrates: come then, beſt of men, and cure a moſt
" excellent perſon. Thou wilt not come as a phyſician,
" but as a guardian of all Ionia, to encompaſs us with a
" ſacred wall. Thou wilt not cure a man, but a city, a
" languiſhing ſenate, and prevent its diſſolution: thus be-
" coming our lawgiver, judge, magiſtrate, and preſerver.
" To this purpoſe we expect thee, Hippocrates: all theſe, if
" you come, you will be to us. It is not a ſingle obſcure
" city, but all Greece, which beſeecheth thee to preſerve
" the body of wiſdom. Imagine, that Learning herſelf comes
" on this embaſſy to thee, begging, that thou wilt free her from
" this danger. Wiſdom is certainly nearly allied to every one,
" but eſpecially to us, who dwell ſo near her. Know for cer-
" tain, that the next age will own itſelf much obliged to thee,
" if thou deſert not Democritus, for the truth which he is ca-
" pable of communicating to all. Thou art allied to Æſculapius
" by thy family, and by thy art: he is deſcended from the bro-
" ther of Hercules, from whom came Abderas, whoſe name,
" as you have heard, our city bears: wherefore even to him,
" will the cure of Democritus be acceptable. Since there-
" fore, Hippocrates, you ſee a moſt excellent perſon falling
" into madneſs, and a whole people into diſtreſs, haſten we
" beſeech you to us. It is ſtrange, that the exuberance of
" good ſhould become a diſeaſe: that Democritus, by how
" much he excelled others in acuteneſs of wiſdom, ſhould
" ſo much the ſooner fall into madneſs, while the ordinary

" un-

" unlearned people of Abdera enjoy their wits as formerly: " and that even they, who before were eſteemed fooliſh, " ſhould now be moſt capable of diſcerning the indiſpoſition " of the wiſeſt perſon. Come therefore, and bring along " with you Æſculapius, and Epione the daughter of Her- " cules, and her children, who went in the expedition " againſt Troy: bring with you the receipts and remedies " againſt ſickneſs: as the earth plentifully affords fruits, roots, " herbs, and flowers to cure madneſs, ſhe can never do it " more happily than now, for the recovery of Democritus. " Farewell."

Hippocrates, after writing an anſwer to this letter from the ſenate of Abdera, in which he commended their love of wiſdom and wiſe men, went; but upon his arrival, inſtead of finding Democritus mad, found all his fellow-citizens ſo, and him the only man in his ſenſes. He heard many lectures, and learned much philoſophy from him; which has made Cornelius Celſus and ſome others imagine, that Hippocrates was the diſciple of Democritus, though it is probable they never ſaw each other, till this interview, which was occaſioned by the Abderites. Hippocrates had alſo public invitations to other countries. Thus when a plague invaded the Illyrians and the Pæonians, the kings of thoſe countries begged of him to come to their relief: he did not go, but learning from the meſſengers the courſe of the winds there, he concluded however that the diſtemper would come to Athens; and foretelling what would happen, applied himſelf to take care of the city and the ſtudents. He was indeed ſuch a lover of Greece, that when his fame had reached as far as Perſia, and upon that account Artaxerxes had intreated him, by his governor of the Helleſpont, to come to him upon an offer of great rewards, he refuſed to leave it. He alſo delivered his own country from a war with the Athenians, that was juſt ready to break out, by prevailing with the Theſſalians to come to their aſſiſtance: for which he received very great honours from the Coans. The Athenians alſo conferred great honours upon him: they admitted him next to Hercules in the Eleuſinian ceremonies; gave him the freedom of the city; and voted a public maintenance for him and his family in the Prytanæum, or council-houſe at Athens, where none were maintained at the public charge, but ſuch as had done ſignal ſervice to the ſtate. He died among the Lariſſæans about the time that Democritus is ſaid to have died; ſome ſay, in his 90th year, others in his 85th, others in his 104th, and others in his 109th. He was

Fabricius, as above.

buried between Gyrton and Lariſſa, where his monument is ſhewed even to this day. It would be endleſs to tranſcribe the fine things that have been ſaid of him, or to relate the honours that have been done to his memory. His countrymen the Coans kept his birth-day as a feſtival; and indeed no wonder, that he ſhould have divine honours paid him, ſince, on account of his wonderful ſkill and foreſight in his art, he paſſed with the Græcians for a God. He taught his art, as he practiſed it, with great candour and liberality; ſo that Macrobius had reaſon to ſay, that he knew not how to deceive any more than to be deceived. We have already had occaſion to mention one ſpecimen of his open and ingenuous temper under the article of Celſus; but to give a larger view of it, we will here ſubjoin his oath, which is a curioſity, the Engliſh reader will not be diſpleaſed with. Somnium Scip. l. 1.

## The OATH of HIPPOCRATES.

" I ſwear by Apollo the phyſician, by Æſculapius, by his " daughters Hygeia and Panacea, and by all the Gods and " Goddeſſes, that to the beſt of my power and judgment I " will faithfully obſerve this oath and obligation. The " maſter that has inſtructed me in the art, I will eſteem as " my parents; and ſupply, as occaſion may require, with " the comforts and neceſſaries of life. His children I will " regard as my own brothers; and if they deſire to learn, I " will inſtruct them in the ſame art, without any reward or " obligation. The precepts, the explanations, and what- " ever elſe belongs to the art, I will communicate to my " own children, to the children of my maſter, to ſuch other " pupils as have ſubſcribed the Phyſicians Oath, and to no " other perſons. My patients ſhall be treated by me, to " the beſt of my power and judgment, in the moſt ſalutary " manner, without any injury or violence: neither will I " be prevailed upon by another to adminiſter pernicious phy- " ſick, or be the author of ſuch advice myſelf: nor will I " recommend to women a peſſary to procure abortion, but " will live and practiſe chaſtely and religiouſly. Cutting " for the ſtone I will not meddle with, but will leave it to " the operators in that way. Whatever houſe I am ſent for " to, I will always make the patient's good my principal aim, " avoiding as much as poſſible all voluntary injury and cor- " ruption, eſpecially all venereal matters, whether among " men or women, bond or free. And whatever I ſee or hear " in the courſe of a cure, or otherwiſe, relating to the affairs

" of

" of life, no body ſhall ever know it, if it ought to remain " a ſecret. May I be proſperous in life and buſineſs, and " for ever honoured and eſteemed by all men, as I obſerve " this ſolemn oath: and may the reverſe of all this be my " portion, if I violate it, and forſwear myſelf."

Hippocrates's works have often been printed in ſeparate pieces, as well as together; and amongſt them this Oath, which has been much admired, and commented on by ſeveral perſons; by the very learned Meibomius in particular, who publiſhed it by itſelf in quarto, at Leyden in 1643.

Niceron, Hommes Illuſtres, tom. v.

HIRE, (PHILIP DE LA) an eminent French mathematician and aſtronomer, was born at Paris on the 18th of March 1640. His father Laurence de la Hire, who was painter in ordinary to the king, and profeſſor in the academy of painting and ſculpture, intended him alſo for the ſame occupation; and with that view taught him the principles of deſign, and ſuch branches of mathematics as related thereto: but died, when Philip was no more than ſeventeen years of age. Philip afterwards falling into an ill habit of body, projected a journey into Italy; which he conceived might contribute not leſs to the recovery of his health than to bring him to perfection in his art. Accordingly he ſet out in 1660, and was not deceived in his expectations; for he ſoon found himſelf well enough to contemplate thoſe precious remains of antiquity, with which Italy every where abounds. He applied himſelf alſo with great earneſtneſs to geometry, of which he was indeed fonder than of painting, and which ſoon afterwards engroſſed him entirely. The retired manner he ſpent his time in Italy was very much to his humour; and he would willingly have continued longer in that country, but for the importunity of his mother, who prevailed with him to return to France, after an abſence of about four years.

On his return to Paris, he continued his mathematical ſtudies, to which he now wholly applied himſelf with the utmoſt intenſeneſs: and he afterwards publiſhed works, which gained him ſo much reputation, that he was made a member of the academy of ſciences in 1678. The miniſter Colbert having formed a deſign of a better chart or map of the kingdom, than any which had hitherto been taken, Mr. de la Hire was nominated with Mr. Picard, to make the neceſſary obſervations for this purpoſe. He went to Bretagne in 1679, to Guyenne in 1680, to Calais and Dunkirk in 1681, and to Provence in 1682; yet in theſe peregrinations did not confine

fine his attention to the main object of them, but philoſophiſed upon every thing that occurred, and particularly made obſervations upon the variations of the magnetic needle, upon refractions, and upon the height of mountains, as determined by the barometer. In 1683, he was employed in continuing the famous meridian line, which Mr. Picard had begun in 1669. Mr. de la Hire continued it to the north of Paris, while Mr. Caſſini puſhed it on to the ſouth: but Mr. Colbert dying the ſame year, the work was dropped before it was finiſhed. He was next employed, together with other geometricians of the academy, in taking the neceſſary levels for thoſe grand aqueducts, which Lewis XIV. was about to make.

Geometry however did not take up all his time and labour; he employed himſelf upon other branches of mathematics and philoſophy. Even painting itſelf, which he may ſeem to have diſcarded ſo long ago, had a place in thoſe hours, which he ſet apart for amuſement. The great number of works which he publiſhed, together with his continual employments as profeſſor of the royal college and of the academy of architecture, to which places his great merit had raiſed him, give us a vaſt idea of the labours he underwent. His days were always ſpent in ſtudy, his nights very often in aſtronomical obſervations; and he ſeldom ſought any other relief from his labours, but a change of one for another. He was twice married, and had eight children. He had the exterior politeneſs, circumſpection, and prudence of Italy, for which country he had a ſingular regard; and on this account appeared too reſerved, and retired as it were into himſelf, in the eyes of the French. Nevertheleſs he was a very honeſt diſintereſted man, and a good chriſtian. He died on the 21ſt of April 1718, aged 78 years and upwards.

He was the author, as we have ſaid, of a vaſt number of works: the principal of which are as follow. 1. "Nouvelle Methode en Geometrie pour les ſections des ſuperficies coniques & cylindriques," 1673, 4to. 2. "De Cycloide," 1677, 12mo. 3. "Nouveaux Elemens des ſections coniques: les lieux Geometriques: la conſtruction ou effection des equations," 1679, 12mo. 4. "La Gnomonique," &c. 1682, 12mo. 5. "Sectiones Conicæ in novem libros diſtributæ," 1655, folio. This was conſidered as an original work, and gained the author a great reputation all over Europe. 6. "Tabulæ Aſtronomicæ," 1687, and 1702, 4to. 7. "Veterum Mathematicorum Opera Græcæ & Latine pleræque nunc primum edita," 1693, folio. This edition had been begun by Mr. Thevenot;

who dying, the care of finiſhing it was committed to Mr. De la Hire. It ſhews, that our author's ſtrong application to mathematical and aſtronomical ſtudies had not hindered him from acquiring a very competent knowledge of the Greek tongue. Beſides theſe and other ſmaller works, there are a vaſt number of his pieces ſcattered up and down in journals, and particularly in the Memoirs of the Academy of Sciences. Mr. de Fontenelle has written his eloge.

HOBBES, (THOMAS) was born at Malmeſbury in Wiltſhire, April the 5th, 1588, his father being miniſter of that town. The Spaniſh Armada was then upon the coaſt of England; and his mother is ſaid to have been ſo frighted at the alarm, which it occaſioned, that ſhe was brought to bed of him before her time. After having made a conſiderable progreſs in the learned languages at ſchool, he was ſent, in the year 1603, to Mary Magdalen Hall in Oxford; and in 1608, by the recommendation of the principal, taken into the family of the right honourable William Cavendiſh lord Hardwicke, ſoon after created earl of Devonſhire, in quality of tutor to his ſon William lord Cavendiſh. Mr. Hobbes ingratiated himſelf ſo effectually with this young nobleman, and with the peer his father, that he was ſent abroad with him on his travels in 1610, and made the tour of France and Italy. Upon his return with lord Cavendiſh, he became known to perſons of the higheſt rank, and eminently diſtinguiſhed for their parts and learning. The lord chancellor Bacon admitted him to a great degree of familiarity, and is ſaid to have made uſe of his pen, for tranſlating ſome of his excellent works into Latin. He was likewiſe much in the favour of the lord Herbert of Cherbury; and the celebrated Ben Johnſon had ſuch an eſteem for him, that he reviſed the firſt work which he publiſhed, viz. His Engliſh Tranſlation of the Hiſtory of Thucydides. This Mr. Hobbes undertook, as he tells us himſelf, "with an honeſt view of preventing, "if poſſible, thoſe diſturbances, in which he was apprehen-"ſive his country would be involved, by ſhewing in the "hiſtory of the Peloponneſian war the fatal conſequences "of inteſtine troubles." This has always been eſteemed one of the beſt tranſlations, that we have of any Greek writer; and the author himſelf took care of the maps and indexes. But while he meditated this deſign, his patron the earl of Devonſhire died in 1626; and in 1628, the year his work was publiſhed, his ſon died alſo. This loſs affected Mr. Hobbes to ſuch a degree, that he very willingly accepted an

Thomæ Hobbes Malmeſburienſis vita, a ſeipſo conſcripta, &c. Vitæ Hobbianæ Auctarium, &c. Hiſtoria & Antiquitates Oxonienſes, &c.

Vita Hobbeſii, &c. p. 3.

an offer made him of going abroad a ſecond time with the ſon of Sir Gervaſe Clifton, whom he accordingly accompanied into France, and ſtayed there ſome time. But while he continued there, he was ſollicited to return to England, and to reſume his concern for the hopes of that family, to which he had attached himſelf ſo early, and owed ſo many and ſo great obligations.

It was in 1631, when the counteſs dowager of Devonſhire, deſired to put the young earl under his care, who was then about the age of thirteen. This was very ſuitable to Mr. Hobbes's inclinations, who diſcharged that truſt with great fidelity and diligence. In 1634, he republiſhed his tranſlation of Thucydides, and prefixed to it a dedication to that young nobleman, in which he gives a large character of his father, and repreſents in the ſtrongeſt terms the obligations he was under to that illuſtrious family. The ſame year he accompanied his noble pupil to Paris, where he applied his vacant hours to the ſtudy of natural philoſophy, and more eſpecially to the perfect underſtanding of mechaniſm, and the cauſes of animal motion. He had frequent converſations upon theſe ſubjects with father Marin Merſenne, a man deſervedly famous, and who kept up a correſpondence with almoſt all the learned in Europe. From Paris he attended his pupil into Italy, where at Piſa he became known to that great aſtronomer Galileo Galilei, who communicated to him his notions very freely; and after having ſeen all that was remarkable in that country, he returned in 1637 with the earl of Devonſhire into England. The troubles in Scotland now grew high; and, as popular diſcontent is always contagious, began to ſpread themſelves ſouthward, and to threaten diſturbance throughout the whole kingdom. Mr. Hobbes ſeeing this, thought he might do good ſervice, by turning his thoughts to politicks, and compoſing ſomething by way of antidote to the peſtilential opinions which then prevailed. This engaged him to commit to paper certain principles, obſervations, and remarks, out of which he compoſed his book "De Cive," and which grew up afterwards into that ſyſtem he called his Leviathan.

Not long after the meeting of the long parliament upon the 3d of November 1640, when all things fell into confuſion, he withdrew, for the ſake of living in quiet, to Paris; where he aſſociated himſelf with thoſe learned men, who, under the protection of cardinal Richelieu, ſought by conferring their notions together, to promote every kind of uſeful knowledge. He had not been long there when, by the

good offices of his friend father Merſenne, he became known to the famous Renatus des Cartes, and afterwards held a correſpondence with him upon ſeveral mathematical ſubjects, as appears from the letters of Mr. Hobbes publiſhed in the works of Mr. Des Cartes. But when this philoſopher printed afterwards his Meditations, wherein he attempted to eſtabliſh points of the higheſt conſequence from innate ideas, Mr. Hobbes took the liberty of diſſenting from him; as did alſo the French king's mathematical profeſſor, the illuſtrious Peter Gaſſendi, with whom Mr. Hobbes contracted a very cloſe friendſhip, which was not interrupted till the death of the former. In 1642, Mr. Hobbes printed a few copies of his famous book De Cive, which in proportion as it became known, raiſed him many adverſaries, who charged him with inſtilling principles, which had a dangerous tendency. Immediately after the appearance of this book, Mr. Des Cartes gave this judgment upon it to a friend: "I am of opinion, "ſays he, that the author of the book De Cive is the ſame "perſon who wrote the third objection againſt my Meditations. I think him a much greater maſter of morality "than of metaphyſicks or natural philoſophy; though I can "by no means approve of his principles or maxims, which "are very bad and extremely dangerous, becauſe they ſuppoſe all men to be wicked, or give them occaſion to be ſo. "His whole deſign is to write in favour of monarchy, "which might be done to more advantage than he has done, "upon maxims more virtuous and ſolid. He has wrote likewiſe greatly to the diſadvantage of the church and the "Roman catholick religion, ſo that if he is not particularly "ſupported by ſome powerful intereſt, I do not ſee how he "can eſcape having his book cenſured." The learned Herman Conringius cenſures him very roughly for boaſting in regard to this performance, "that though phyſicks were a "new ſcience, yet civil philoſophy was ſtill newer, ſince it "could not be ſtiled older than his book De Cive: whereas, "ſays Conringius, there is nothing good in that work of "his, that was not always known."

Vitæ Hobbianæ Auctorium, p. 53, &c.

Epiſt. Ren. des Cart. tom. iii. p. 104.

De Civil. Prudent. cap. xiv.

Among many illuſtrious perſons, who upon the ſhipwreck of the royal cauſe retired to France for ſafety, was Sir Charles Cavendiſh, brother to the duke of Newcaſtle; and this gentleman, being ſkilled in every branch of mathematics, proved a conſtant friend and patron to Mr. Hobbes, who, by embarking in 1645, in a controverſy about the quadrature of the circle, was grown ſo famous for it, that in 1647 he was recommended to inſtruct Charles prince of Wales, afterwards

terwards king Charles II. in that kind of learning. His care in the discharge of this office gained him the esteem of that prince in a very great degree: and though he afterwards withdrew his publick favour towards Mr. Hobbes on account of his writings, yet he always retained a sense of the services he had done him; shewed him various marks of his favour, after he was restored to his dominions; and, as some say, had his picture hanging in his closet. This year also was printed in Holland by the care of M. Sorbiere, a second and more compleat edition of his book De Cive, to which are prefixed two Latin letters to the editor, the one by Mr. Gassendi, the other by father Mersenne, in commendation of it. While Mr. Hobbes was thus employed at Paris, he was attacked by a violent fit of illness, which brought him so low, that his friends began to despair of his recovery. Among those who visited him in this weak condition, was his friend father Mersenne; who taking this for a favourable opportunity, began, after a few general compliments of condoleance, to mention the power of the church of Rome to forgive sins: but Mr. Hobbes immediately replied, "Father, "all these matters I have debated with myself long ago. "Such kind of disputes would be troublesome to me now; "and you can entertain me on subjects more agreeable: "when did you see Mr. Gassendi?" Father Mersenne easily understood his meaning, and without troubling him any farther, suffered the conversation to turn upon general topicks. Yet some days afterwards, when Dr. John Cosins, afterwards bishop of Durham, came to pray with him, he very readily accepted the proposal, and received the Sacrament at his hands, according to the forms appointed by the church of England.

Vita Hobbesii, &c. p. 6.

Vitæ Hobbianæ Auctorium, p. 93.

In 1650 was published at London a small treatise of Mr. Hobbes's, intitled, "Human Nature," and another, "De cor-"pore politico, or, of the Elements of the law." This latter piece was presented to Gassendus, and read by him a few months before his death; who is said first to have kissed it, and then to have delivered his opinion of it in these words: "This treatise is indeed small in bulk, but in my judgment "the very marrow of science." All this time Mr. Hobbes had been digesting with great care and pains his religious, political, and moral principles into a compleat system, which he called the Leviathan, and which was printed in English at London in that and the year following. He caused a copy of the Leviathan, very fairly wrote on vellum, to be presented to Charles II. but after that monarch was informed,

Sorbier. Præfat. in Oper. Gassend.

that the Engliſh divines conſidered it as a very bad book, and tending to ſubvert both religion and civil government, he is ſaid to have withdrawn his countenance from the author, and by the marquiſs of Ormond to have forbidden him to come into his preſence. After the publication of his Leviathan he returned to England, and paſſed the ſummer commonly at his patron the earl of Devonſhire's ſeat in Derbyſhire, and ſome of his winters in town; where he had for his intimate friends ſome of the greateſt men of the age; ſuch as Dr. William Harvey, famous for diſcovering, explaining, and eſtabliſhing the circulation of the blood; John Selden, Eſq; who was a prodigy of learning; Mr. Abraham Cowley the poet, &c. In 1654, Mr. Hobbes publiſhed his Letter upon Liberty and Neceſſity, which occaſioned a long controverſy between him and Dr. Bramhall, biſhop of London-derry. About this time likewiſe began the controverſy with Dr. Wallis, the famous mathematical profeſſor at Oxford, which laſted as long as Mr. Hobbes lived, and in which he had the misfortune to have all the mathematicians againſt him. It is indeed ſaid, that he came too late to this ſtudy for a man, who would excel in it; and that though for a time he maintained his credit, while he was content to proceed in the ſame track with others, and to reaſon in the accuſtomed manner from the eſtabliſhed principles of the ſcience, yet when he began to digreſs into new paths, and ſet up for a reformer, inventor, and improver of geometry, he loſt himſelf extremely. But notwithſtanding theſe debates took up much of his time, yet he publiſhed ſeveral philoſophical treatiſes in Latin.

Such were his occupations till the year 1660, when upon the king's reſtoration he quitted the country, and came up to London. He was at Saliſbury-houſe with his patron, when the king paſſing by one day accidentally ſaw him. He ſent for him, gave him his hand to kiſs, enquired kindly after his health and circumſtances; and ſome time after directed Mr. Samuel Cooper, an eminent limner, to go to him and draw his picture. His majeſty likewiſe afforded Mr. Hobbes another private audience, ſpoke to him very kindly, aſſured him of his protection, and ſettled a penſion upon him of 100 l. per ann. out of his privy purſe. Yet this did not render him intirely ſafe; for in 1666, his Leviathan and his treatiſe "De Cive" were cenſured by parliament, which alarmed him very much; as did alſo the bringing in of a bill into the houſe of commons to puniſh atheiſm and profaneneſs. When this ſtorm was a little blown over, he began to think of procuring

Hobbes Vita, p. 14.—Vitæ Hobbianæ Auctarium, p. 80.—Athen. Oxon.

curing a beautiful edition of his pieces, that were in Latin; but finding this impracticable in England, he cauſed it to be undertaken abroad, where they were publiſhed in quarto in 1668, from the preſs of John Bleau. In 1669, he was viſited by Coſmo de Medicis, then prince, afterwards duke of Tuſcany, who gave him ample marks of his eſteem and reſpect; and having received his picture, and a complete collection of his writings, cauſed them to be repoſited, the former among his curioſities, the latter in his noble library at Florence. The like viſits he received from foreign embaſſadors and other ſtrangers of diſtinction; who were curious to ſee a perſon whoſe ſingular opinions and numerous writings had made ſo much noiſe all over Europe. In 1672, he wrote his own life in Latin verſe, when, as he obſerves, he had compleated his 84th year: and, in 1674, he publiſhed in Engliſh verſe four books of Homer's Odyſſey, which was ſo well received, that it encouraged him to undertake the whole Iliad and Odyſſey, which he likewiſe performed and publiſhed in 1675. Theſe were not the firſt ſpecimens of his poetick genius, which he had given to the publick: he had publiſhed many years before, namely about the year 1637, a Latin poem intitled, "De Mirabilibus Pecci," or, "Of the wonders of the Peak." But his poetry is below criticiſm, and has long ago been exploded. In 1674, he took his leave of London, and went to ſpend the remainder of his days in Derbyſhire; where however he did not remain inactive, notwithſtanding his advanced age, but publiſhed from time to time ſeveral pieces to be found in the collection of his works, viz. in 1676, his diſpute with Dr. Laney, biſhop of Ely, concerning Liberty and Neceſſity; in 1678, his Decameron Phyſiologicum, or, Ten dialogues of natural philoſophy; to which he added a book intitled, "A Dialogue "between a philoſopher and a ſtudent of the common law "of England." In the month of June 1679, he ſent another book, intitled, "Behemoth, or, A hiſtory of the civil "wars from 1640 to 1660," to an eminent bookſeller, with a letter ſetting forth the reaſons for his communication of it, as well as for the requeſt he then made, that he would not publiſh it till a proper occaſion offered. The book however was publiſhed as ſoon as he was dead, and the letter along with it; of which we ſhall give an extract, becauſe it is curious.—"I would fain have publiſhed my Dialogue of the "civil wars of England long ago, and to that end I preſented "it to his majeſty; and ſome days after when I thought he "had read it, I humbly beſought him to let me print it.

"But his majeſty, though he heard me graciouſly, yet he "ſtatly refuſed to have it publiſhed: therefore I brought away "the book, and gave you leave to take a copy of it; which "when you had done I gave the original to an honourable "and learned friend, who about a year after died. The "king knows better, and is more concerned in publiſhing "of books than I am; therefore I dare not venture to ap-"pear in the buſineſs, leſt I ſhould offend him. Therefore "I pray you not to meddle in the buſineſs. Rather than to "be thought any way to further or countenance the printing I "would be content to loſe twenty times the value of what "you can expect to gain by it. I pray do not take it ill; "it may be I may live to ſend you ſomewhat elſe as vendible "as that, and without offence. I am, &c." Mr. Hobbes however did not live to ſend his bookſeller any thing more, this being the laſt piece of his that went from himſelf. For about the middle of October following he was afflicted with a ſuppreſſion of urine; and his phyſician plainly told him, that he had little hopes of curing him. On the 20th of November his patron the earl of Devonſhire removing from Chatſworth to another ſeat called Hardwick, Mr. Hobbes obſtinately perſiſted in deſiring that he might be carried too, though this could no way be done, but by laying him upon a feather bed. He was not much diſcompoſed with his journey, yet within ſix or ſeven days after loſt, by a ſtroke of the palſy, the uſe of his ſpeech, and of his right ſide intirely; in which condition he remained for ſome days taking little nouriſhment, and ſleeping much, ſometimes endeavouring to ſpeak, but not being able. He died December the 4th, 1679, in the 92d year of his age. Mr. Wood tells us, that after his phyſician gave him no hopes of a cure, he ſaid, "Then I ſhall be glad to find a hole to creep out of the "world at." He obſerves alſo, that his not deſiring the company of a miniſter, to receive the ſacrament before he died, ought in charity to be imputed to his being ſo ſuddenly ſeized, and being afterwards deprived of his ſenſes; the rather, becauſe the earl of Devonſhire's chaplain declared, that within the two laſt years of his life he had often received the ſacrament from his hands with ſeeming devotion.

Vitæ Hobbianæ Auctarium, p. 157.

Athenæ Oxon.

Mr. Hobbes was a man of prodigious capacity, and went to the bottom of whatever he undertook to examine: his genius lively and penetrating, but at the ſame time ſtudious and indefatigable in his enquiries. Conſidering his great age, he was a man of no great reading. Homer, Virgil, Thucydides, and Euclid, were authors with whom he was moſt de-

delighted. He uſed to ſay upon this ſubject, that "if he "had read as much as others he ſhould have been as ignorant "as they. As to his character and manners they are thus deſcribed by Dr. White Kennet, in his Memoirs of the Cavendiſh family. "The earl of Devonſhire, ſays he, for P. 107, &c. "his whole life entertained Mr. Hobbes in his family, as his "old tutor rather than as his friend or confident. He let "him live under his roof in eaſe and plenty, and in his "own way, without making uſe of him in any publick, or "ſo much as domeſtick affairs. He would often expreſs an "abhorrence of ſome of his principles in policy and religion; and both he and his lady would frequently put off "the mention of his name, and ſay, 'He was a humouriſt, "and no body could account for him.' There is a tradition "in the family of the manners and cuſtoms of Mr. Hobbes "ſomewhat obſervable. His profeſſed rule of health was "to dedicate the morning to his exerciſe, and the afternoon "to his ſtudies. And therefore at his firſt riſing he walked "out, and climbed any hill within his reach; or, if the "weather was not dry, he fatigued himſelf within doors by "ſome exerciſe or other, to be in a ſweat: recommending "that practice upon this opinion, that an old man had more "moiſture than heat, and therefore by ſuch motion heat was "to be acquired and moiſture expelled. After this he took "a comfortable breakfaſt; and then went round the lodgings "to wait upon the earl, the counteſs, and the children, and "any conſiderable ſtrangers, paying ſome ſhort addreſſes to "all of them. He kept theſe rounds till about twelve o' "clock, when he had a little dinner provided for him, which "he eat always by himſelf without ceremony. Soon after "dinner he retired to his ſtudy, and had his candle with ten "or twelve pipes of tobacco laid by him; then ſhutting "his door, he fell to ſmoaking, thinking, and writing for ſeveral "hours. He retained a friend or two at court, and eſpecially the lord Arlington, to protect him if occaſion ſhould "require. He uſed to ſay, that it was lawful to make uſe "of ill inſtruments to do ourſelves good: 'If I were caſt, 'ſays he, into a deep pit, and the devil ſhould put down his 'cloven foot, I would take hold of it to be drawn out by 'it.' Towards the end of his life he had very few books, "and thoſe he read but very little; thinking he was now able "only to digeſt what he had formerly fed upon. If com"pany came to viſit him, he would be free in diſcourſe till "he was preſſed or contradicted; and then he had the in"firmities of being ſhort and peeviſh, and referring to his

"wri-

" writings for better ſatisfaction. His friends, who had the " liberty of introducing ſtrangers to him, made theſe terms " with them before their admiſſion, that they ſhould not " diſpute with the old man, nor contradict him."

After mentioning the apprehenſions Mr. Hobbes was under, when the parliament cenſured his book; and the methods he took to eſcape perſecution, he proceeds in the following terms. " It is not much to be doubted, that upon " this occaſion he began to make a more open ſhew of religion and church communion. He now frequented the " chappel, joined in the ſervice, and was generally a partaker of the holy ſacrament: and whenever any ſtrangers " in converſation with him ſeemed to queſtion his belief, " he would always appeal to his conformity in divine ſervices, and referred them to the chaplain for a teſtimony " of it. Others thought it a mere compliance to the orders of the family, and obſerved, that in city and country " he never went to any pariſh church; and even in the " chappel upon Sundays, he went out after prayers, and " turned his back upon the ſermon; and when any friend " aſked the reaſon of it, he gave no other but this, 'they " could teach him nothing, but what he knew.' He did " not conceal his hatred to the clergy; but it was viſible " that the hatred was owing to his fear of their civil intereſt " and power. He had often a jealouſy, that the biſhops " would burn him; and of all the bench he was moſt afraid " of the biſhop of Sarum, becauſe he had moſt offended " him; thinking every man's ſpirit to be remembrance and " revenge. After the reſtoration he watched all opportunities to ingratiate himſelf with the king and his prime " miniſters; and looked upon his penſion to be more valuable, as an earneſt of favour and protection, than upon " any other account. His following courſe of life was to " be free from danger. He could not endure to be left in " an empty houſe. Whenever the earl removed he would " go along with him, even to his laſt ſtage, from Chatſworth " to Hardwick. When he was in a very weak condition, " he dared not be left behind, but made his way upon a " feather-bed in a coach, though he ſurvived the journey " but a few days. He could not bear any diſcourſe of death, " and ſeemed to caſt off all thoughts of it: he delighted to " reckon upon longer life. The winter before he died, he " made a warm coat, which he ſaid muſt laſt him three " years, and then he would have ſuch another. In his laſt " ſickneſs his frequent queſtions were, Whether his diſeaſe

" was

" was curable? and when intimations were given that he " might have eaſe, but no remedy, he uſed this expreſſion, ' I ſhall be glad to find a hole to creep out of the world at;' " which are reported to have been his laſt ſenſible words; " and his lying ſome days following in a ſilent ſtupefaction, " did ſeem owing to his mind more than to his body. The " only thought of death, that he appeared to entertain in " time of health, was to take care of ſome inſcription on " his grave. He would ſuffer ſome friends to dictate an epi- " taph, among which he was beſt pleaſed with this humour, " This is the true philoſopher's ſtone," &c.

After this account of Mr. Hobbes, which, though undoubtedly true in the main, ſeems rather coloured too ſtrongly, it will be but juſtice to ſubjoin what the lord Clarendon has ſaid of him. This noble perſon, during his baniſhment, wrote a book in 1670, which was printed ſix years after at Oxford with this title, " A brief view of the dangerous and " pernicious errors to church and ſtate in Mr. Hobbes's " book, intitled, Leviathan." In the introduction the earl obſerves, that Mr. Hobbes's Leviathan " contains in it good " learning of all kinds, politely extracted, and very wittily " and cunningly digeſted in a very commendable, and in a " vigorous and pleaſant ſtile: and that Mr. Hobbes himſelf " was a man of excellent parts, of great wit, ſome reading, " and ſomewhat more thinking; one who has ſpent many " years in foreign parts and obſervations; underſtands the " learned as well as the modern languages; hath long had " the reputation of a great philoſopher and mathematician; " and in his age hath had converſation with very many wor- " thy and extraordinary men: to which it may be, if he " had been more indulgent in the more vigorous part of his " life, it might have had greater influence upon the temper " of his mind; whereas age ſeldom ſubmits to thoſe queſtions, " enquiries, and contradictions, which the laws and li- " berty of converſation require. And it hath been always " a lamentation among Mr. Hobbes's friends, that he ſpent " too much time in thinking, and too little in exerciſing " thoſe thoughts in the company of other men of the ſame, " or of as good faculties; for want whereof his natural con- " ſtitution, with age, contracted ſuch a moroſity, that " doubting and contradicting men were never grateful to " him. In a word, Mr. Hobbes is one of the moſt an- " cient acquaintance I have in the world; and of whom I " have always had a great eſteem, as a man, who beſides " his eminent parts, learning, and knowledge, hath been

" always

"always looked upon as a man of probity, and of a life "free from ſcandal."

There have been few perſons, whoſe writings have had a more pernicious influence in ſpreading irreligion and infidelity than Mr. Hobbes's; and yet none of his treatiſes are directly levelled againſt revealed religion. He ſometimes affects to ſpeak with veneration of the ſacred writings, and expreſly declareth, that though the laws of nature are not laws, as they proceed from nature, yet "as they are given by God "in Holy Scripture, they are properly called laws; for the "Holy Scripture is the voice of God, ruling all things by "the greateſt right." But though he ſeems here to make the laws of Scripture the laws of God, and to derive their force from his ſupreme authority, yet elſewhere he ſuppoſes them to have no authority, but what they derive from the prince or civil power. He ſometimes ſeems to acknowledge inſpiration to be a ſupernatural gift, and the immediate hand of God; at other times he treats the pretence to it as a ſign of madneſs, and repreſents God's ſpeaking to the prophets in a dream, to be no more than the Prophets dreaming that God ſpake unto them. He aſſerts, that we have no aſſurance of the certainty of Scripture, but the authority of the church, and this he reſolves into the authority of the commonwealth; and declares, that till the ſovereign ruler had preſcribed them, "the precepts of Scripture were not obliga-"tory laws, but only council or advice, which he that was "councelled might without injuſtice refuſe to obſerve, and "being contrary to the laws could not without injuſtice ob-"ſerve;" that the word of the interpreter of Scripture is the word of God, and that the ſovereign magiſtrate is the interpreter of Scripture, and of all doctrines to whoſe authority we muſt ſtand. Nay, he carries it ſo far as to pronounce, that Chriſtians are bound in conſcience to obey the laws of an infidel king in matters of religion; that "thought "is free, but when it comes to confeſſion of faith, the pri-"vate reaſon muſt ſubmit to the public, that is to ſay, to "God's lieutenant." And accordingly he allows the ſubject, being commanded by the ſovereign, to deny Chriſt in words, holding the faith of him firmly in his heart; "it "being in this caſe not he, that denieth Chriſt before men, "but his governor and the laws of his country." In the mean time he acknowledges the exiſtence of God, and that we muſt of neceſſity aſcribe the effects we behold to the eternal power of all powers, and cauſe of all cauſes; and he reproaches thoſe as abſurd, who call the world, or the ſoul of

De Cive, C. iii. S. 33.

Leviath. p. 196.

De Cive, c. 17. Leviathan, p. 169. 283, 284.

Leviathan, p. 238, 271.

of the world, God.' But then he denies, that we know any thing more of him than that he exiſts, and ſeems plainly to make him corporeal; for he affirms, that that which is not body is nothing at all. And though he ſometimes ſeems to acknowlege religion and its obligations, and that there is an honour and worſhip due to God, prayer, thankſgivings, oblations, &c. yet he advances principles, which evidently tend to ſubvert all religion. The account he gives of it is this, that "from the fear of power inviſible, feigned by the mind, "or imagined from tales publicly allowed, ariſeth religion; "not allowed, ſuperſtition:" and he reſolves religion into things which he himſelf derides, viz. "opinions of ghoſts, "ignorance of ſecond cauſes, devotion to what men fear, "and taking of things caſual for prognoſticks." He takes pains in many places to prove man a neceſſary agent, and openly derides the doctrine of a future ſtate: for he ſays, that the belief of a future ſtate after death, "is a belief "grounded upon other men's ſaying, that they knew it ſu-"pernaturally; 'or that they knew thoſe, that knew them, 'that knew others, that knew it ſupernaturally.' But it is not revealed religion only, which Mr. Hobbes makes light of: he goes farther, as will appear by running over a few more of his maxims. He aſſerts then, "that by the law of na-"ture every man hath a right to all things, and over all "perſons; and that the natural condition of man is a ſtate "of war, a war of all men againſt all men: that there is no "way ſo reaſonable for any man, as by force or wiles to "gain a maſtery over all other perſons that he can, till he "ſees no other power ſtrong enough to endanger him: that "the civil laws are the only rules of good and evil, juſt and "unjuſt, honeſt and diſhoneſt; and that, antecedently to "ſuch laws, every action is in its own nature indifferent; "that there is nothing good or evil in itſelf, nor any com-"mon laws conſtituting what is naturally juſt and unjuſt: "that all things are meaſured by what every man judgeth fit, "where there is no civil government, and by the laws of "ſociety, where there is: that the power of the ſovereign "is abſolute, and that he is not bound by any compacts "with his ſubjects: that nothing the ſovereign can do to "the ſubject, can properly be called injurious or wrong; "and that the king's word is ſufficient to take any thing "from the ſubject if need be, and that the king is judge of "that need." This ſcheme evidently ſtrikes at the founda-tion of all religion, both natural and revealed. It tends not

Ibid. p. 214, 371.

Ibid. p. 54.

Ibid. p. 74.

De Cive, c. vi. ſ. 18. c. x. ſ. 1. c. xii. ſ. 1. - Leviathan, p. 24, 25. 60, 61, 62, 63. 78, 90, 106.

not only to ſubvert the authority of Scripture, but to deſtroy God's moral government of the world. It confounds the natural differences of good and evil, virtue and vice. It deſtroys the beſt principles of the human nature; and inſtead of that innate benevolence, and ſocial diſpoſition which ſhould unite men together, ſuppoſes all men to be naturally in a ſtate of war with one another. It erects an abſolute tyranny in the ſtate and church which it confounds, and makes the will of the prince or governing power the ſole ſtandard of right and wrong.

Such principles in religion and politicks would, as it may eaſily be imagined, raiſe a man many adverſaries; and accordingly Mr. Hobbes was attacked by many conſiderable perſons, and what may ſeem more ſtrange, by ſuch as wrote againſt each other. As for inſtance, Mr. Harrington in his Oceana falls very often upon Mr. Hobbes; and ſo does Sir Robert Filmer in his "Obſervations concerning the original of government." We have already mentioned archbiſhop Bramhall and lord Clarendon: the former argued with great acuteneſs againſt that part of his ſyſtem, which relates to liberty and neceſſity, and afterwards attacked the whole of his ſyſtem in a piece, called The catching of the Leviathan, publiſhed at London in 1685; in which he undertakes to demonſtrate out of Hobbes's own works, that no man, who is thoroughly an Hobbiſt, can be "a good chriſtian, or a "good commonwealth's man, or reconcile himſelf to him-"ſelf." Dr. Teniſon, afterwards archbiſhop of Canterbury, gave a ſummary view of Mr. Hobbes's principles in a book, called "the creed of Mr. Hobbes examined, publiſhed in 1670; to which we may add the two dialogues of Dr. John Eachard between Timothy and Philalethes, and Dr. Parker's, afterwards biſhop of Oxford, book intitled "Diſ-"putationes de Deo & Divina Providentia." The famous Dr. Henry Moore has in different parts of his works canvaſſed and refuted ſeveral poſitions of Mr. Hobbes; and the philoſopher of Malmeſbury is ſaid to have been ſo ingenuous as to own, that "whenever he diſcovered his own philoſo-"phy to be unſuſtainable, he would embrace the opinions "of Dr. Moore." But the two greateſt works, that Mr. Hobbes's principles gave occaſion to the producing of, were biſhop Cumberland's book "de legibus naturæ," and Dr. Cudworth's Intellectual ſyſtem: for theſe authors do not employ themſelves about Hobbes's peculiar whimſies, or in vindicating revealed religion from his exceptions and cavils, but endeavour

deavour to eſtabliſh the great principles of all religion and morality, which his ſcheme tended to ſubvert, and to ſhew, that they had a real foundation in reaſon and nature.

There is one peculiarity related of Mr. Hobbes, which we have not yet mentioned in the courſe of our account of him, but with which we will here cloſe it: it is, that he was afraid of apparitions and ſpirits. His friends indeed have called this a fable. "He was falſely accuſed, ſay they, by "ſome of being afraid to be alone, becauſe he was afraid of "ſpectres and apparitions: vain bugbears of fools, which "he had chaſed away by the light of his philoſophy." They do not however deny, that he was afraid of being alone; they only inſinuate it was for fear of being aſſaſſinated. But if his philoſophy then only freed him from the former fear, and not from the latter, may not we apply theſe lines of Horace to him? Vit. Hobbes, p. 106.

Somnia, terrores magicos, miracula, ſagas,
Nocturnos lemures, portentaque Theſſala rides?
Quid te exempta juvat ſpinis de pluribus una?
Horat. Epiſt. ii. L. ii.

In the mean time, ſays Mr. Bayle, Mr. Hobbes's principles of philoſophy were not proper to rid him from the fear of the apparitions of ſpirits; as he endeavours to ſhew in the following manner. "A man, ſays he, would not only be very "raſh, but alſo very extravagant, who ſhould pretend to "prove, that there never was any perſon, that imagined he "ſaw a ſpectre; and I do not think, that the moſt obſtinate "unbelievers have maintained this. All that they ſay a-"mounts to no more, than that the perſons, who have "thought themſelves eye-witneſſes of the apparitions of "ſpirits, had diſturbed imaginations. They confeſs then, "that there are certain places in our brain, that being af-"fected in a certain manner excite the image of an object, "which has no real exiſtence out of ourſelves; and make "the man, whoſe brain is thus modified, believe he ſees at "two paces diſtance a frightful ſpectre, a hobgoblin, a "threatning phantome. The like happens in the heads of "the moſt incredulous, either in their ſleep, or in the pa-"roxiſms of a violent fever. Will they maintain after this, "that it is impoſſible for a man awake, and not in a deliri-"um, to receive in certain places of his brain an impreſſion "almoſt like that, which by the laws of nature is connected "with the appearance of a phantome? If they are forced to Art. Hobbes, not. N.

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" acknowledge that this is poſſible, they cannot promiſe that " a ſpectre will never appear to them; that is, that they ſhall " never, when awake, believe they ſee either a man or a " beaſt, when they are alone in a chamber. Hobbes then " might believe, that a certain combination of atoms, agi- " tated in his brain, might expoſe him to ſuch a viſion; " though he was perſuaded, that neither an angel nor the " ſoul of a dead man was to be concerned in it. He was " timorous to the laſt degree, and conſequently had reaſon " to diſtruſt his imagination, when he was alone in a cham- " ber in the night; for in ſpite of him, the remembrance of " what he had read and heard concerning apparitions would " revive, though he was not perſuaded of the reality of any " ſuch things. Theſe images, joined with the timorouſneſs " of his temper, might play him an unlucky trick: and it " is certain, that a man as incredulous as he was, but of " greater conrage, would be aſtoniſhed to think he ſaw one, " whom he knew to be dead, enter into his chamber. Theſe " apparitions in dreams are very frequent, whether a man " believes the immortality of the ſoul or not. Suppoſing " they ſhould once happen to an incredulous man awake, as " they do frequently in his ſleep, we allow that he would be " afraid, though he had never ſo much courage: and there- " fore for a ſtronger reaſon we ought to believe, that Hobbes " would have been terribly affrighted at it."

HODGES (NATHANIEL) an eminent Engliſh phyſician, was the ſon of Dr. Thomas Hodges, dean of Hereford, who has printed three ſermons. He was educated in Weſtminſter ſchool, and became a ſtudent in Chriſt church Oxford in 1648. In 1651 and 1654, he took the degrees of batchelor and maſter of arts; and in 1659, accumulated the degrees of batchelor and doctor of phyſic. He ſettled in London, and continued there during the plague in 1665: by which, ſays Mr. Wood, he obtained a great name and practice among the citizens, and was in 1672 made fellow of the college of phyſicians. Nevertheleſs, he afterwards fell into very unfortunate circumſtances, and was confined for debt in Ludgate priſon, where he died in 1684. His body was interred in the church of St. Stephens Walbrook London, where a monument is erected to him. He is author of two works: 1. Vindiciæ Medicinæ et Medicorum: " An apo- " logy for the profeſſion and profeſſors of phyſic," &c. 1660, 8vo. 2. ΛΟΙΜΟΛΟΓΙΑ: ſive, peſtis nuperæ apud populum Londinenſem graſſantis narratio hiſtorica, 1672, 8vo. A

Wood's Athenæ Oxon. vol. ii.

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tranſlation of it into Engliſh, was printed at London in 1720, in 8vo. under the following title: "Loimologia, or, an "hiſtorical account of the plague of London in 1665, with "precautionary directions againſt the like contagion. By "Nath. Hodges, M. D. and fellow of the college of phyſi-"cians, who reſided in the city all that time. To which "is added an eſſay on the different cauſes of peſtilential diſ-"eaſes, and how they become contagious. With remarks "on the infection now in France, and the moſt probable "means to prevent its ſpreading here. By John Quincy, "M. D." In 1721, there was printed at London, in 8vo. "A collection of very valuable and ſcarce pieces relating "to the laſt plague in the year 1665:" among which is "An account of the firſt riſe, progreſs, ſymptoms, and cure "of the plague, being the ſubſtance of a letter from Dr. "Hodges to a perſon of quality, dated from his houſe in "Watling-ſtreet, May the 8th 1666." The author of the preface to this collection calls our author "a faithful hiſtorian "and diligent phyſician;" and tells us, that "he may be "reckoned among the beſt obſervers in any age of phyſic, "and has given us a true picture of the plague in his own "time."

HODY (HUMPHREY), an eminent Engliſh divine, was born upon January 1, 1659, in the county of Somerſet, at Odcombe; of which place his father was rector. He diſcovered a vaſt propenſity to learning, while he was a boy; and in 1676, was admitted into Wadham college in Oxford, of which he was choſen fellow in 1684. When he was but twenty one years of age, he publiſhed his learned "Diſſerta-"tion againſt Ariſteas's Hiſtory of the ſeventy interpreters." The ſubſtance of that hiſtory of Ariſteas, concerning the ſeventy two Greek interpreters of the bible, is this. Ptolemy Philadelphus, king of Egypt, and founder of the noble library at Alexandria, being deſirous of enriching that library with all ſorts of books, committed the care of it to Demetrius Phalareus, a noble Athenian then living in his court. Demetrius being informed, in the courſe of his enquiries, of the Law of Moſes among the Jews, acquainted the king with it; who thereupon ſignified his pleaſure, that a copy of that book, which was then only in Hebrew, ſhould be ſent for from Jeruſalem, with interpreters from the ſame place to tranſlate it into Greek. A deputation was accordingly ſent to Eleazar the high-prieſt of the Jews at Jeruſa-

De vita et ſcriptis Hum. Hodii diſſertatio, p. 5, 6. Prefixed to his book, de Græcis illuſtribus Linguæ Græcæ inſtauratoribus, &c.

lem; who ſent a copy of the Hebrew original, and ſeventy two interpreters, ſix out of each of the twelve tribes, to tranſlate it into Greek. When they were come to Egypt, the king cauſed them to be conducted into the iſland of Pharos near Alexandria, in apartments prepared for them, where they compleated their tranſlation in ſeventy two days. Such is the ſtory told by Ariſteas, who is ſaid to be one of king Ptolemy's court. Mr. Hody ſhews, that it is the invention of ſome Helleniſt Jew; that it is full of anachroniſms and groſs blunders; and in ſhort, was written on purpoſe to recommend and give greater authority to the Greek verſion of the Old Teſtament, which from this ſtory hath received the name of the Septuagint. This diſſertation was received with the higheſt applauſe by all the learned, except Iſaac Voſſius. Charles du Freſne ſpoke highly of it in his obſervations on the Chronicon Paſchale, publiſhed in 1688; and Menage, in his notes upon the ſecond edition of Diogenes Laertius, gave Mr. Hody the titles of "eruditiſſimus, doctiſſimus, elegantiſſimus," &c. but Voſſius alone was greatly diſſatisfied with it. He had eſpouſed the contrary opinion, and could not bear, that ſuch a boy as Hody ſhould preſume to contend with one of his age and reputation for letters. He publiſhed therefore an Appendix to his Obſervations on Pomponius Mela, and ſubjoined an anſwer to this diſſertation of Hody's; in which however he did not enter much into the argument, but contents himſelf with treating Mr. Hody very contemptuouſly, vouchſafing him no other title than Juvenis Oxonienſis, and ſometimes uſing a great deal worſe language. When Voſſius was aſked afterwards, what induced him to treat a young man of promiſing hopes, and who had certainly deſerved well of the republic of letters, ſo very harſhly, he anſwered, that he had received ſome time before a very rude Latin epiſtle from Oxford, of which he ſuſpected Mr. Hody was the author; and that this had made him deal more ſeverely with him, than he ſhould otherwiſe have done. Voſſius had indeed received ſuch a letter; but it was written, it ſeems, by Mr. Creech, the tranſlator of Lucretius, without Mr. Hody's knowledge or approbation. When Mr. Hody publiſhed his Diſſertation, &c. he told the reader in his preface, that he had three other books prepared upon the Hebrew Text, and Greek Verſion; but he was now ſo entirely drawn away from theſe ſtudies by other engagements, that he could not find time to compleat his work, and to anſwer the objections of Voſſius, till more than twenty years after,

De vita, &c. p. xii.

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However, in 1704, he publiſhed it all together with this title, "de Bibliorum textibus originalibus, verſionibus Græcis, "& Latina Vulgata, libri IV." &c. The firſt book contains his diſſertation againſt Ariſteas's hiſtory, which is here reprinted with improvements, and an anſwer to Voſſius's objections. In the ſecond he treats of the true authors of the Greek verſion, called the Septuagint; of the time when, and the reaſons why it was undertaken, and of the manner in which it was performed. The third is a hiſtory of the Hebrew text, the Septuagint verſion, and of the Latin Vulgate; ſhewing the authority of each in different ages, and that the Hebrew text hath been always moſt eſteemed and valued. In the fourth he gives an account of the reſt of the Greek verſions, viz. thoſe of Symmachus, Aquila, and Theodotion; of Origen's Hexapla, and other ancient editions, and ſubjoins liſts of the books of the Bible at different times, which exhibit a conciſe, but full and clear view of the canon of Holy Scripture.—Upon the whole he thinks it probable, that the Greek verſion, called the Septuagint, was done in the time of the two Ptolemies—Lagi and Philadelphus: that it was not done by order of king Ptolemy, or under the direction of Demetrius Phalereus, in order to be depoſited into the Alexandrine library, but by Helleniſt Jews for the uſe of their own countrymen.

In 1689, he wrote the Prolegomena to John Melala's Chronicle printed at Oxford; and the year after was made chaplain to Dr. Stillingfleet biſhop of Worceſter, being tutor to his ſon at Wadham college. The deprivation of the biſhops, who had refuſed the oaths to king William and queen Mary, engaged him in a controverſy with Mr. Dodwell, who had till now been his friend, and ſpoke handſomely and affectionately of him in his Diſſertations upon Iræneus, printed in 1689. The pieces Mr. Hody publiſhed on this occaſion were in 1691, "The unreaſonableneſs of a ſeparation from "the new biſhops: or, a treatiſe out of eccleſiaſtical hiſtory "ſhewing, that although a biſhop was unjuſtly deprived, "neither he nor the church ever made a ſeparation, if the "ſucceſſor was not an heretick. Tranſlated out of an an- "cient manuſcript in the public library at Oxford." He tranſlated it afterwards into Latin, and prefixed to it ſome pieces out of eccleſiaſtical antiquity, relating to the ſame ſubject. Mr. Dodwell publiſhing an anſwer to it, intitled, "A vin- "dication of the deprived biſhops," &c. in 1692, Dr. Hody replied in a treatiſe which he ſtiled, "The caſe of "ſees vacant by an unjuſt or uncanonical deprivation ſtated;

One of the Baroccian MSS.

" in anſwer to a piece intitled, A vindication of the deprived " biſhops, &c. Together with the ſeveral pamphlets publiſh- " ed as anſwers to the Baroccian treatiſe." London 1693. The part he acted in this controverſy recommended him ſo powerfully to Dr. Tillotſon, who had ſucceeded Sancroft in the archbiſhoprick of Canterbury, that he made him his domeſtic chaplain in May 1694. Here he drew up his diſſertation " concerning the reſurrection of the ſame body," which he dedicated to biſhop Stillingfleet, whoſe chaplain he had been from the year 1690. Archbiſhop Tillotſon dying in November following, he was continued chaplain by Dr. Teniſon his ſucceſſor; who ſoon after gave him the rectory of Chart near Canterbury, vacant by the death of the learned Mr. Henry Wharton, which, before he was collated to, he exchanged for the united pariſhes of St. Michaels Royal and St. Martins Vintry in London, being inſtituted to theſe in Auguſt 1695. In 1696, at the command of archbiſhop Teniſon, he wrote " Animadverſions on two pamphlets lately pub- " liſhed by Mr. Collier," &c. When Sir William Perkins and Sir John Friend were executed that year for the aſſaſſination-plot againſt king William, Mr. Collier, Mr. Cook, and Mr. Snatt, three nonjuring clergymen, formally pronounced upon them the abſolution of the church, as it ſtands in the office for the viſitation of the ſick, and accompanied this ceremony with a ſolemn impoſition of hands. For this imprudent action they were not only indicted, but alſo the archbiſhops and biſhops publiſhed, " A declaration of their ſenſe concerning " thoſe irregular and ſcandalous proceedings." Snatt and Cook were caſt into priſon. Collier abſconded, and from his privacy publiſhed two pamphlets to vindicate his own, and his brethren's conduct: the one called, " A defence of the " abſolution given to Sir William Perkins at the place of exe- " cution;" the other, A vindication thereof, occaſioned by a pa- " per intitled, A declaration of the ſenſe of the archbiſhops " and biſhops," &c. in anſwer to which Dr. Hody publiſhed the Animadverſions above-mentioned.

De vita, &c. p. xxvii.

Ibid. p. xxviii.

Ibid. p. xxxii.

In March 1698, he was appointed Regius profeſſor of the Greek tongue in the univerſity of Oxford: and inſtituted to the archdeaconry of Oxford in 1704. In 1701 he bore a part in the controverſy about the convocation, and publiſhed upon that occaſion, " A hiſtory of Engliſh councils and convo- " cations, and of the clergy's ſitting in parliament, in which " is alſo comprehended the hiſtory of parliaments, with an " account of our ancient laws." He died upon the 20th of January in the year 1706, and was buried in the chapel belonging

longing to Wadham college, where he had received his education, and to which he had been a benefactor: for in order to encourage the ſtudy of the Greek and Hebrew languages, of which he was ſo great a maſter himſelf, he founded in that college ten ſcholarſhips of ten pounds apiece; and appointed, that five of the ſcholars ſhould apply themſelves to the ſtudy of the Hebrew, and five to the ſtudy of the Greek languages. Ibid. p. xxxix. He left behind him in manuſcript, "An account of thoſe "learned Græcians, who retired to Italy, before and after "the taking of Conſtantinople by the Turks, and reſtored "the Greek tongue and learning in theſe weſtern parts of "the world." It was publiſhed in the year 1742 by Dr. S. Jebb under this title, "De Græcis illuſtribus linguæ Græcæ "literarumque humaniorum inſtauratoribus, eorum vitis, "ſcriptis, et elogiis libri duo. E. Codd. potiſſimum MSS. "aliiſque authenticis ejuſdem ævi monimentis deprompſit "Humfredus Hodius S. T. P. haud ita pridem regius pro- "feſſor et archidiaconus Oxon."

HOESCHELIUS (DAVID) a very learned German, was born at Augſburg on the 14th of April 1556; and ſpent his life in teaching the youth in the college of St. Anne, of which he was made principal by the magiſtrates of Augſburg in the year 1593. They made him their library-keeper alſo, and he acquitted himſelf incomparably well in this poſt: for he collected a great number both of manuſcripts and printed books, eſpecially in the Greek tongue, and alſo of the beſt authors and the beſt editions, with which he enriched their library. Neither did he let them lie there, as a treaſure buried under ground; but publiſhed the moſt ſcarce and curious of them, to which he added his own notes. His publications were very numerous, among which were editions of the following authors, or at leaſt of ſome part of their works; Origen, Philo Judæus, Baſil, Gregory of Nyſſen, Gregory of Nazianzen, Chryſoſtom, Hori Apollinis Hieroglyphica, Appian, Photius, Procopius, Annæ Comnenæ Alexias, &c. To ſome of theſe he made Latin tranſlations, while he publiſhed others in the Greek only, with the addition of his own notes. Huetius has commended him, not only for the pains he took to diſcover old manuſcripts, but alſo for his ſkill and ability in tranſlating them. De claris interpretibus, p. 229. He compoſed, and publiſhed in the year 1595, a catalogue of the Greek manuſcripts in the Augſburg library, which, for the judgment and order with which it is drawn up, is reckoned a maſterpiece in its kind. Colomies, Bibl. Choiſ. p. 194.

kind. He may juſtly be ranked among thoſe, who contributed to the revival of good learning in Europe: for beſide theſe labours for the public, he attended his college cloſely, and made not only very good ſcholars, but ſuch a number of them, that he is ſaid to have furniſhed the bar with one thouſand, and the church with two thouſand young men. He died at Augſburg in 1617, much lamented: for he was a man of good qualities as well as great ones, and therefore not leſs beloved than admired.

HOFFMAN, a name common to ſeveral men, who have diſtinguiſhed themſelves in the republic of letters; ſome of whom have been divines, but more of them phyſicians. We ſhall give ſome account of two of the latter ſort; Maurice Hoffman, and John Maurice Hoffman, his ſon.

Maurice Hoffman was born of a good family, at Furſtenwalde in the electorate of Brandenbourg, on the 20th of September 1621; and was driven early from his native country by the plague, and alſo by the war that followed it. His parents, having no great notion of breeding him up to letters or ſciences, contented themſelves with having him taught writing and arithmetic: but Hoffman's taſte for books and ſtudy made him very impatient under this, and he was reſolved to be a ſcholar at all adventures. He firſt gained over his mother to his ſcheme; but ſhe died, when he was only fifteen years of age. This however was luckily no impediment to his purpoſe; for the ſchoolmaſter of Furſtenwalde, to which after many ſojournings he was now returned, was ſo touched with his good natural parts and violent propenſion to learning, that he was at the pains of inſtructing him in ſecret. His father, convinced of his very uncommon abilities, permitted him at length to follow his inclinations; and in 1637, ſent him to ſtudy in the college of Colun. Famine and the plague drove him from hence to Kopnik, where he buried his father; and in May 1638, he went to Altorf to an uncle by his mother's ſide, who was a profeſſor of phyſic. Here he finiſhed his ſtudies in claſſical learning and philoſophy; and then applied himſelf with the utmoſt ardour to phyſic. In 1641, when he had made ſome progreſs, he went to the univerſity of Padua, which then abounded with men very learned in all ſciences. Anatomy and Botany were the great objects of his purſuit; and he became very deeply ſkilled in them both. Bartholin tells us, that Hoffman, having diſſected a turkey cock, diſcovered the pancreatic duct,

Niceron, Hommes Illuſtres, tom. xvi.

Anatomia Renovata. L. iii. c. 13.

duct, and ſhewed it to Virſungus, a celebrated anatomiſt of Padua, with whom he lodged: who taking the hint from thence, demonſtrated afterwards the ſame veſſel in the human body. When he had been at Padua about three years, he returned to Altorf, to aſſiſt his uncle, now growing infirm, in his buſineſs; and taking a doctor of phyſic's degree in 1645, he applied himſelf very diligently to practice, in which he had great ſucceſs, and acquired great fame. In 1648, he was made profeſſor extraordinary in anatomy and chirurgery; in 1649, profeſſor of phyſic, and ſoon after member of the college of phyſicians; in 1653, profeſſor of botany, and director of the phyſic-garden. He acquitted himſelf in theſe various employments very nobly, not neglecting in the mean time the buſineſs of his profeſſion; in which his reputation was ſo high and ſo extenſive, that many princes of Germany appointed him their phyſician. He died of an apoplexy on the 22d of April 1698, in his 77th year, after having publiſhed a great number of works, and married three wives, by whom he had eighteen children.

John Maurice Hoffman, by his firſt wife, was born at Altorf on the 6th of October 1653; and ſent to a ſchool at Herſzprugk, where having acquired a competent knowledge of the Greek and Latin tongues, he returned to his father at Altorf at ſixteen years of age; and ſtudied firſt philoſophy, and then phyſic. He went afterwards to Frankfort upon the Oder, and propoſed to viſit the United Provinces and England; but the wars hindering, he went to Padua, where he ſtudied two years. Then making a tour of part of Italy, he returned to Altorf in 1674, and was admitted to the degree of doctor in phyſic. He ſpent two years in perfecting the knowledge he had acquired; and then in 1677, was made profeſſor extraordinary in phyſic, which title, in 1681, was changed to that of profeſſor in ordinary. He now applied himſelf in good earneſt to the practice of phyſic; and in proceſs of time his fame was ſpread ſo far and wide, that he was ſought after by perſons of the firſt rank. George Frederic, marquis of Anſpach, of the houſe of Brandebourg, choſe him in 1695 for his phyſician; and about the latter end of the year, Hoffman attended this prince into Italy, and renewed his acquaintance with the learned there. Upon the death of his father in 1698, he was choſen to ſucceed him in his places of botanic profeſſor and director of the phyſic-garden. He was elected alſo the ſame year rector of the univerſity of Altorf; a poſt, which he had occupied

in 1686. He loſt his great friend and patron, the marquis of Anſpach, in 1703; but found the ſame kindneſs from his ſucceſſor William Frederic, who preſſed him ſo earneſtly to come nearer him, and made him withal ſuch advantageous offers, that Hoffman in 1713 removed from Altorf to Anſpach, where he died the 31ſt of October 1727. He had married a wife in 1681, by whom he had five children. He publiſhed a great number of works, which are highly eſteemed by thoſe of his own faculty.

HOLBEIN (JOHN) better known by his German name Hans Holbein, a moſt excellent painter, was born at Baſile in Swiſſerland in 1498, as the generality of thoſe, who have left us memoirs of him, ſay; though the learned Charles Patin places his birth three years earlier, ſuppoſing it very improbable, that he could have arrived at that maturity of judgment and perfection in painting, as he ſhewed in the years 1514 and 1516, if he had been born ſo late as 98. He learned the rudiments of his art from his father John Holbein, who was a painter, and had removed from Auſburg to Baſile; but the ſuperiority of his genius ſoon raiſed him above his maſter. He painted our Saviour's Paſſion in the town-houſe at Baſile; and alſo in the fiſh-market of the ſame town, a Dance of Peaſants and Death's Dance. Theſe pieces were exceedingly ſtriking to the curious; and the great Eraſmus was ſo affected with them, that he requeſted of him to draw his picture, and was ever after his friend to ſerve him. Holbein in the mean time, though a great genius and fine artiſt, had no elegance or delicacy of manners, but was given to wine and revelling company: for which he met with the following gentle rebuke from his friend Eraſmus. When Eraſmus wrote his Moriæ Encomium, or Panegyric upon Folly, he ſent a copy of it to Hans Holbein, who was ſo pleaſed with the ſeveral deſcriptions of folly there given, that he deſigned them all in the margin; and where he had not room to draw the whole figures, paſted a piece of paper to the leaves. He then returned the book to Eraſmus, who ſeeing, that he had repreſented an amorous fool by the figure of a fat Dutch lover, hugging his bottle and his laſs, wrote under it Hans Holbein, and ſo ſent it back to the painter. Holbein, however, to be revenged of him, drew the picture of Eraſmus for a muſty groper, who buſied himſelf in ſcraping together old manuſcripts and antiquities, and wrote under it Adagia.

Vita Joh. Holbenii a Car. Patino præfix. Eraſmi Moriæ Encomium. Baſil. 1676.

Moriæ Encom. p. 193, and 196.

It

It is ſaid, that a certain Engliſh nobleman, who accidentally ſaw ſome of Holbein's performances at Baſile, invited him to come to England, where his art was in high eſteem; and promiſed him great things from the encouragement, he would be ſure to meet with from Henry VIII; but Holbein was too much engaged in his pleaſures to liſten to ſo advantageous a propoſal. A few years after, however, moved by the neceſſities, to which an encreaſed family and his own miſmanagement had reduced him, as well as by the perſuaſions of his friend Eraſmus, who told him how improper a country his own was to do juſtice to his merit, he conſented to go to England: and he conſented the more readily, having a termagant for his wife. In his journey thither he ſtayed ſome days at Straſburg, and applying, as it is ſaid, to a very great maſter in that city for work, was taken in, and ordered to give a ſpecimen of his ſkill. Holbein finiſhed a piece with great care, and painted a fly upon the moſt eminent part of it; after which he withdrew privily in the abſence of his maſter, and purſued his journey, without ſaying any thing to any body. When the painter returned home, he was aſtoniſhed at the beauty and elegance of the drawing; and eſpecially at the fly, which, upon his firſt caſting his eye upon it, he ſo far took for a real fly, that he endeavoured to remove it with his hand. He ſent all over the city for his journey man, who was now miſſing; but after many enquiries, found that he had been thus deceived by the famous Holbein. Patin, &c. Patin, &c.

After begging his way to England, which Patin tells us he almoſt did, he found an eaſy admittance to the then lord chancellor, Sir Thomas More: for he had brought with him Eraſmus's picture, and letters recommendatory from him, to that great man. Sir Thomas received him with all the joy imaginable, and kept him in his houſe between two and three years; during which time he drew Sir Thomas's picture, and thoſe of many of his friends and relations. One day Holbein happening to mention the nobleman, who had ſome years ago invited him to England, Sir Thomas was very ſollicitous to know who he was. Holbein replied, that he had indeed forgot his title, but remembered his face ſo well, that he thought he could draw his likeneſs; and this he did ſo very ſtrongly, that the nobleman, it is ſaid, was immediately known by it. The chancellor, having now ſufficiently furniſhed and enriched his apartments with Holbein's productions, was determined to introduce this great painter to Henry VIII. which he did in this manner. He invited the king to an entertainment, and hung up all Holbein's pieces, diſpoſed Patin, &c.

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in the beſt order, and placed in the beſt light, in the great hall of his houſe. The king upon his firſt entrance into the hall, was ſo charmed with the ſight of them, that he aſked, "Whether ſuch an artiſt was now alive, and to be had for "money?" Upon which Sir Thomas preſented Holbein to the king, who immediately took him into his ſervice, and brought him into great eſteem with the nobility and gentry of the kingdom. The king from time to time manifeſted the great value he had for him, and upon the death of queen Jane, his third wife, ſent him into Flanders to draw the picture of the dutcheſs Dowager of Milan, widow to Francis Sforza, whom the emperor Charles V. had recommended to him for a fourth wife; but the king's defection from the ſee of Rome happening about that time, he rather choſe to match with a proteſtant princeſs, in hopes by that means to engage the proteſtant league in Germany in his intereſt. Cromwell, then his prime miniſter, for Sir Thomas More was removed and beheaded, propoſed Anne of Cleves to him; but the king was not over-fond of the match, till her picture, which Cromwell had ſent Holbein to draw, was preſented to him: where, as lord Herbert of Cherbury ſays, ſhe was repreſented by this maſter ſo very fine and charming, that the king immediately reſolved to marry her, and afterwards, that he might not diſoblige the princes of Germany, actually did marry her, though, as ſoon as he ſaw the lady, he was greatly diſguſted at her.

*Hiſtory of Henry VIII.*

*De Piles, Lives of the painters, &c.*

In England Holbein drew a vaſt number of admirable portraits; among others, thoſe of Henry VII. and Henry VIII. on the wall of the palace at White-hall, which periſhed with it when it was burnt, though ſome endeavours were made to remove that part of the wall, on which the pictures were drawn. There happened an affair in England, which might have been fatal to him, if the king had not protected him. On the report of Holbein's character, a lord of the firſt quality came one day to ſee him, when he was drawing a figure after the life. Holbein begged his lordſhip to defer the honour of his viſit to another day; which the nobleman taking for an affront, broke open the door, and very rudely went up ſtairs. Holbein hearing a noiſe, came out of his chamber, and meeting the lord at his door, fell into a violent paſſion, and puſhed him backwards from the top of the ſtairs to the bottom. However, conſidering immediately what he had done, he eſcaped from the tumult he had raiſed, and made the beſt of his way to the king. The nobleman much hurt, though not ſo much as he pretended, was there ſoon after him; and upon

upon opening his grievance, the king ordered Holbein to aſk pardon for his offence. But this only irritated the nobleman the more, who would not be ſatisfied with leſs than his life; upon which the king ſternly replied, "My lord, you have "not now to do with Holbein, but with me; whatever "puniſhment you may contrive by way of revenge againſt "him, ſhall aſſuredly be inflicted upon yourſelf: Remember, "pray my lord, that I can, whenever I pleaſe, make ſeven "lords of ſeven plowmen, but I cannot make one Holbein "of even ſeven lords." Patin, &c. De Piles, &c.

It would be tedious to mention the ſeveral monuments of his art, which Holbein erected: before the edition of the "Moriæ Encomium" quoted above, there is an account of all his pieces, and in whoſe poſſeſſion they are. There is alſo prefixed the life of Holbein at large, with two prints of him, very unlike each other; the one drawn when he was very young, the other when he was forty five years of age. Under the latter we find the following Tetraſtick:

Principe pictorum, magno qui gratus Eraſmo,
Immenſum crevit laus, Baſilea, tua.
Diviſus noſtro te ſuſcipit orbe Britannus,
HOLBENI, orbe uno laus tua ſtare nequit.

The judgment which Charles Alphonſe du Freſnoy has paſſed on this painter is, that "he was wonderfully know-"ing, and had certainly been of the firſt form of painters, "had he travelled into Italy; ſince nothing can be laid to his "charge, but only that he had a Gothic guſto." He declares, that Holbein "performed better than Raphael; and "that he had ſeen a portrait of his painting, with which one of "Titian's could not come into competition." "'Tis amazing "to think, ſays de Piles, that a man born in Swiſſerland, "and who had never been in Italy, ſhould have ſo good a "guſto, and ſo fine a genius for painting." Frederick Zucchero, who travelled over England in the year 1574, was greatly ſurprized at the ſight of Holbein's works, and ſaid, that "they were not inferior to either Raphael's or Titian's." He painted alike in every manner: in freſco, in water-colours, in oyl, and in miniature. He was eminent alſo for a rich vein of invention, very conſpicuous in a multitude of Deſigns, which he made for gravers, ſculptors, jewellers, &c. He had the ſame ſingularity, which Pliny mentions of Turpilius a Roman, namely, that of painting with his left hand. He died of the plague at London in the year 1554; and

Art of painting by Dryden, p. 235, 236. Lond. 1716.

Lives of the Painters, &c.

Nat. Hiſt. L. xxxv. c. 4.

and at his lodgings at White-hall, where he had lived from the time, that the king became his patron.

Wood's Athenæ Oxon. vol. ii.

HOLDER (WILLIAM) a learned and philoſophical Engliſhman, was born in Nottinghamſhire, educated in Pembroke-hall Cambridge, and in 1642, became rector of Blechingdon in Oxfordſhire. In 1660, he proceeded doctor in divinity; was afterwards canon of Ely, fellow of the Royal Society, canon of St. Paul's, ſub-dean of the royal-chappel, and ſub-almoner to his majeſty. He was a very accompliſhed perſon, and withal a great virtuoſo: and he wonderfully diſtinguiſhed himſelf, by making a young gentleman of diſtinction, who was born deaf and dumb, to ſpeak. This gentleman's name was Alexander Popham, ſon of colonel Edward Popham, who was ſometime an admiral in the ſervice of the long parliament. The cure was performed by him in his houſe at Blechingdon in 1659; but Popham loſing what he had been taught by Holder, after he was called home to his friends, was ſent to Dr. Wallis, who brought him to his ſpeech again. Dr. Holder publiſhed a book, intitled "The "Elements of Speech: an eſſay of inquiry into the natural "production of letters: with an appendix concerning per-"ſons that are deaf and dumb." 1669, 8vo. In the appendix he relates, how ſoon, and by what methods he brought Popham to ſpeak. In 1678, he publiſhed in 4to. "A Supplement to the Philoſophical Tranſactions of July "1670, with ſome reflections on Dr. Wallis's letter there in-"ſerted." This was written to claim the glory of having taught Popham to ſpeak, which Dr. Wallis in the ſaid letter had claimed to himſelf: upon which the doctor ſoon after publiſhed, "A defence of the Royal Society and the Phi-"loſophical Tranſactions, particularly thoſe of July 1670, "in anſwer to the cavils of Dr. William Holder." 1678, 4to. Dr. Holder was ſkilled in the theory and practice of muſic, and wrote "A treatiſe of the natural grounds and "principles of harmony." 1694, 8vo. He wrote alſo "A "Diſcourſe concerning Time, with application of the na-"tural day, lunar month, and ſolar year, &c." 1694, 8vo. He died at Amen Corner in London on the 24th of January 1696-7, and was buried in St. Paul's.

Wood's Athenæ Oxon. vol. ii.

HOLIDAY (BARTEN) an ingenious and learned Engliſh divine, was the ſon of a taylor in Oxford, and born there about the year 1593. He was entered early into Chriſt-church, in the time of Dr. Ravis, his relation and patron, by whom

whom he was choſen ſtudent; and in 1615, he took holy orders. He was before noted for his ſkill in poetry and oratory, and now diſtinguiſhed himſelf ſo much by his eloquence and popularity as a preacher, that he had two benefices conferred on him in the dioceſe of Oxford. In 1618, he went as chaplain to Sir Francis Stewart, when he accompanied to Spain the count Gundamore; in which journey Holiday behaved in ſo facetious and pleaſant a manner, that the count was mightily taken with him. Afterwards he became chaplain to the king, and was promoted to the archdeaconry of Oxford, before the year 1626. In 1642, he was made a mandamus doctor of divinity at Oxford; near which place he ſheltered himſelf during the time of the rebellion. When the royal party declined, he ſo far ſided with the prevailing powers, as to undergo the examination of the Triers, in order to be inducted into the rectory of Chilton in Berkſhire; for he had loſt his livings, and the profits of his archdeaconry, and could not well bear poverty and diſtreſs. This drew upon him much cenſure from his own party; ſome of whom however, ſays Mr. Wood, commended him, ſince he had thus made a proviſion for a ſecond wife he had lately married. After the reſtoration he quitted this living; and returned to Eiſley near Oxford, to live on his archdeaconry; and had he not acted a temporizing part, it was ſaid he might have been raiſed to a ſee, or ſome rich deanery. His poetry however got him a name in thoſe days, and he ſtood fair for preferment: and his philoſophy alſo diſcovered in his book De anima, and well languaged ſermons, ſays Wood, ſpeak him eminent in his generation, and ſhew him to have traced the rough parts of learning, as well as the pleaſant paths of poetry. He died at Eiſley on the 2d of October 1661.

His works conſiſt of twenty ſermons publiſhed at different times: "Technogamia, or the marriage of arts, a comedy." 1630. This was acted by ſome Oxford ſcholars at Woodſtock in 1621 before king James, who is ſaid not to have reliſhed it at all. "Philoſophiæ polito-barbaræ ſpecimen, in "quo de anima et ejus habitibus intellectualibus quæſtiones "aliquot libris duobus illuſtrantur." Oxon. 1633, 4to. Survey "of the World in ten books, a poem." Oxon. 1661, 8vo. But the work he is known and eſteemed for now is his tranſlation of the Satires of Juvenal and Perſius: for though his poetry is but indifferent, yet his tranſlation is allowed to be faithful, and his notes good. The ſecond edition of his Perſius was publiſhed in 1616; and the fourth at the end of the "Satyrs of Juvenal illuſtrated with notes and ſculptures." Ox-

Oxford, 1673, in folio. Mr. Dryden, in the dedication of his tranſlation of Juvenal and Perſius, makes the following critique upon oura uthor's performance. "If, ſays he, ren- "dering the exact ſenſe of theſe authors, almoſt line for "line, had been our buſineſs, Barten Holiday had done it "already to our hands; and by the help of his learned notes "and illuſtrations, not only Juvenal and Perſius, but (what "is yet more obſcure) his own verſes, might be underſtood." Speaking a little farther of cloſe and literal tranſlation, he ſays, that "Holiday, who made this way his choice, ſeized the "meaning of Juvenal, but the poetry has always eſcaped "him."

HOLINSHED (RAPHAEL) an Engliſh hiſtorian, and famous for the Chronicles that go under his name, was deſcended from a family, which lived at Boſely in Cheſhire: but neither the place nor time of his birth, nor ſcarcely any other circumſtances of his life, are known. Some ſay, he had an univerſity education, and was a clergyman; while others, denying this, affirm, that he was ſteward to Thomas Burdett of Bromcote in the county of Warwick, Eſq. Be this as it will, he appears to have been a man of conſiderable learning, and to have had a head particularly turned for hiſtory. His Chronicles were firſt publiſhed at London in 1577, in two volumes folio; and then in 1587 in three, the two firſt of which are commonly bound together. In this ſecond edition, ſeveral ſheets were caſtrated in the ſecond and third volumes, becauſe there were paſſages in them diſagreeable to queen Elizabeth and her miniſtry: but the caſtrations have ſince been reprinted apart. Holinſhed was not the ſole author or compiler of this work, but was aſſiſted in it by ſeveral other hands. The firſt volume opens with, "An Hiſtorical De- "ſcription of the iſland of Britaine, in three books," by William Harriſon: and then, "The Hiſtorie of England, from "the time that it was firſt inhabited, until the time that it "was laſt conquered," by R. Holinſhed. The ſecond volume contains, "The deſcription, conqueſt, inhabitation, "and troubleſome eſtate of Ireland; particularly the deſcrip- "tion of that kingdom:" by Richard Stanihurſt. "The "conqueſt of Ireland, tranſlated from the Latin of Giraldus "Cambrenſis," by John Hooker, alias Vowell, of Exeter, Gent. "The chronicles of Ireland beginning where Gi- "raldus did end, continued untill the year 1509, from Philip "Flatſburie, Henrie of Marleborow, Edmund Campian," &c.

&c. by R. Holinſhed; and from thence to the year 1586, by R. Stanihurſt and J. Hooker. "The Deſcription of Scot-"land, tranſlated from the Latin of Hector Boethius," by R. H. or W. H. "The Hiſtorie of Scotland, contein-"ing the beginning, increaſe, proceedings, continuance, "acts and government of the Scottiſh nation, from the ori-"ginal thereof unto the yeere 1571," gathered by Raphael Holinſhed; and continued from 1571 to 1586, by Francis Boteville, alias Thin, and others. The third volume begins at "Duke William the Norman, commonlie called the Con-"queror; and deſcends by degrees of yeeres to all the kings "and queenes of England." Firſt compiled by R. Holin-ſhed, and by him extended to 1577; augmented and con-tinued to 1586, by John Stow, Fr. Thin, Abraham Fleming, and others. The time of our hiſtorian's death is unknown; but it appears from his will, which Mr. Hearne prefixed to his edition of Camden's Annals, that it happened between 1578 and 1582.

As for his coadjutors; Harriſon was bred at Weſtminſter School, ſent from thence to Oxford, became chaplain to Sir William Brooke who preferred him, and died in 1593. Hooker was uncle to the famous Richard Hooker, and born at Exeter about 1524: was educated at Oxford, and after-wards travelled into Germany, where at Cologn he took a degree in law. Next he went to Straſburg, and ſojourned with the celebrated Peter Martyr, who inſtructed him in divinity. Then returning home, he married and ſettled in his native place; where he became a principal citizen, and was ſent up a repreſentative to the parliament, holden at Weſtminſter in 1571. He died in 1601, after having pub-liſhed ſeveral works of various kinds. We know nothing of Botevile; only that Mr. Hearne ſtyles him "a man of "great learning and judgment, and a wonderful lover of "antiquities." Wood's Athen. Oxon. v. i. Præfat. ad Camd Annal.

HOLLAR, (WENTZEL, or WENCESLAUS) a moſt ad-mired and celebrated engraver, was born at Prague in Bo-hemia, in the year 1607. He was at firſt inſtructed in ſchool-learning, and afterwards put to the profeſſion of the law; but not reliſhing that dry ſtudy, and then his family being ruined when Prague was taken and plundered in 1619, ſo that they could not make ſuch a proviſion for him as had been propoſed, he removed from thence in the year 1627. During his abode in ſeveral towns in Germany, he applied himſelf to drawing and deſigning, to copying the pictures of ſeveral Life of Hol-lar by Ver-tue, Lond. 1745.

ſeveral great artiſts, taking geometrical and perſpective views and draughts of cities, towns, and countries, by land and water; wherein at length he grew ſo excellent, eſpecially for his landſkips in miniature, as not to be outdone in beauty and delicacy by any artiſt of his time. He was but eighteen years of age, when the firſt ſpecimens of his art appeared in print; and the connoiſſeurs in his works have obſerved, that he inſcribed the earlieſt of them with only a cypher of four letters, which, as they explain it, was intended for the initials of, "Wenceſlaus Hollar Pragenſis excudit." He employed himſelf chiefly in copying heads and portraits, ſometimes from Rhembrandt, Henzelman, Fælix Biler, and other eminent hands; but his little delicate views of Straſburgh, Collen, Mentz, Bonn, Frankfort, and many other towns along the Rhine, Danube, Neccer, &c. got him ſo much reputation, that when Thomas Howard, earl of Arundel, was ſent embaſſador to the emperor Ferdinand the Second in 1636, he was ſo highly pleaſed with Hollar's performances, that he admitted him into his retinue. Hollar attended his lordſhip from Collen to the emperor's court, and in this progreſs made ſeveral draughts and prints of the places, through which they travelled. He took that view of Wurztburg, under which is written, "Hollar delineavit, in legatione Arun-"deliana ad Imperatorem." He then made alſo a curious large drawing, with the pen and pencil, of the city of Prague, which gave great ſatisfaction to his patron, then upon the ſpot.

Life, &c. P. 3.

After the earl had finiſhed his negotiations in Germany, he returned to England, and brought Hollar with him: where however he was not ſo intirely confined to the earl's ſervice, but that he had the liberty to accept of employment from others. Accordingly we ſoon find his hand to have been engaged by the printſellers; and Peter Stent, one of the moſt eminent among them, prevailed upon him to make an ample view or proſpect of and from the town of Greenwich in Kent, to London, which he finiſhed in two plates in 1637: the earlieſt date of his works in this kingdom. In the next year appeared his elegant proſpect about Richmond, when he finiſhed alſo ſeveral curious plates from the fine paintings in the Arundelian collection. In the midſt of this employment, arrived in London Mary de Medicis the queen mother of France, to viſit her daughter Henrietta Maria queen of England; and with her an hiſtorian, who recorded the particulars of her journey and entry into this kingdom. His work, written in French, was printed in London in 1639; and

and adorned with ſeveral portraits of the royal family, etched for the ſame, by the hand of Hollar. The ſame year was publiſhed his effigies of his patron the earl of Arundel on horſeback; as afterwards he etched another of him in armour, and ſeveral views of his country ſeat at Albrough in Surry. In 1640, he ſeems to have been introduced into the ſervice of the royal family, to give the prince of Wales ſome taſte in the art of deſigning; and it is intimated, that either before the irruption of the civil wars, or at leaſt before he was driven by them abroad, he was in the ſervice of the duke of York. This year appeared his beautiful ſet of figures in twenty eight plates, entitled Ornatus Muliebris Anglicanus, and containing the ſeveral habits of Engliſh women of all ranks or degrees: they are repreſented at full length, and have rendered him famous among the lovers of ſculpture. In 1641, were publiſhed his prints of king Charles and his queen: but now the civil wars being broke out, and his patron the earl of Arundel leaving the kingdom to attend upon the queen and the princeſs Mary, Hollar was left to ſhift for himſelf. He applied himſelf very cloſely to his buſineſs, and publiſhed many other parts of his works, after Holbein, Vandyck, &c. eſpecially the portraits of ſeveral perſons of quality of both ſexes, miniſters of ſtate, commanders of the army, learned and eminent authors; more eſpecially another ſet or two of female habits in divers nations of Europe. Whether he grew obnoxious, as an adherent to the earl of Arundel, or as a malignant for drawing ſo many portraits of the royal party, is not expreſly ſaid: but now it ſeems he was moleſted, and driven to take ſhelter under the protection of one or more of them, till they were defeated, and he taken priſoner of war with them upon the ſurrendry of their garriſon at Baſing-houſe in Hampſhire. This was on the 14th of October 1645; but Hollar, either making his eſcape, or otherwiſe obtaining his liberty, went over the ſeas after the earl of Arundel, who reſided at Antwerp with his family, and had tranſported thither his moſt valuable collection of pictures. Life of Hollar, p. 148.

Hollar remained at Antwerp ſeveral years, copying from his patron's collection, and working for printſellers, bookſellers, and publiſhers of his works, but ſeems to have cultivated no intereſt among men of fortune and curioſity in the art, to diſpoſe of them by ſubſcription, or otherwiſe moſt to his advantage. In 1647 and 1648, he etched eight or ten of the painters' heads with his own, with various other

curious pieces, as the picture of Charles I. ſoon after his death, and of ſeveral of the royaliſts, and in the three following years, many portraits and landſkips after Breughill, Elſheimer, and Teniers, with the triumphs of death. He etched alſo king Charles II. ſtanding, with emblems; and alſo publiſhed a print of James duke of York, ætat. 18. ann. 1651. from a picture drawn of him, when he was in Flanders, by Teniers. He was more punctual in his dates than moſt other engravers, which have afforded very agreeable lights and directions, both as to his own perſonal hiſtory and performances, and of thoſe of many others. At laſt, either not meeting with encouragement enough to keep him longer abroad, or invited by ſeveral magnificent and coſtly works propoſed or preparing in England, wherein his ornamental hand might be employed more to his advantage, he returned hither in the year 1652. Here he afterwards performed ſome of the moſt conſiderable of his publications: but what is very ſtrange, though he was an artiſt ſuperior to almoſt all others in genius as well as aſſiduity, yet he had the peculiar fate to work here, as he had done abroad, ſtill in a ſtate of ſubordination, and more to the profit of other people than himſelf. Notwithſtanding his penurious pay, he is ſaid to have contracted a voluntary affection to his extraordinary labour; ſo far, that he ſpent almoſt two thirds of his whole time at it, and would not ſuffer himſelf to be drawn or diſengaged from it, till his hour-glaſs had run to the laſt moment propoſed. Thus he went on in full buſineſs, till the reſtoration of Charles II. brought home many of his friends, and him into freſh views of employment. It was but two years after that memorable epocha, that the learned and ingenious Mr. Evelyn publiſhed his "Sculptura, or the Hiſtory and "Art of Chalcography and engraving in Copper:" in which he gave the following very honourable account of Hollar. "Wenceſlaus Hollar, ſays he, a gentleman of "Bohemia, comes in the next place: not that he is not "before moſt of the reſt for his choice and great induſtry, "for we rank them very promiſcuouſly both as to time and "pre-eminence, but to bring up the rear of the Germans "with a deſerving perſon, whoſe indefatigable works in "aqua fortis do infinitely recommend themſelves by the "excellent choice which he hath made of the rare things "furniſhed out of the Arundelian collection, and from moſt "of the beſt hands and deſigns: for ſuch were thoſe of "Leonardo da Vinci, Fr. Parmenſis, Titian, Julio Romano, "A. Mantegna, Corregio, Perino del Vaga, Raphael Ur-

"bin,

" bin, Seb. del Piombo, Palma, Albert Durer, Hans Hol-
" bein, Van Dyke, Rubens, Breughel, Baſſan, Elſheimer,
" Brower, Artois, and divers other maſters of prime note,
" whoſe drawings and paintings he hath faithfully copied:
" beſides ſeveral books of Landſchapes, Towns, Solemnities,
" Hiſtories, Heads, Beaſts, Fowls, Inſects, Veſſels, and other
" ſignal pieces, not omitting what he hath etched after De
" Cleyn, Mr. Streter, and Dankerty for Sir Robert Staple-
" ton's Juvenal, Mr. Roſs's Silius, Polyglotta Biblia, The
" Monaſticon firſt and ſecond part, Mr. Dugdale's St. Paul's
" and Survey of Warwickſhire, with other innumerable
" frontiſpieces, and things by him publiſhed and done after
" the life; and to be on that account more valued and
" eſteemed, than where there has been more curioſity about
" chimera's, and things which are not in nature: ſo that of
" Mr. Hollar's Works we may juſtly pronounce, there is
" not a more uſeful and inſtructive collection to be made."
Mr. Evelyn, farther on, recommends, for the improvement of our engravers, the copying and publiſhing the beſt pieces in the collections of our nobility and gentry, as what would bring them into a good manner of deſigning, and render our nation famous abroad: " eſpecially, adds he, if joined
" to this, ſuch as exceed in the talent, would entertain us
" with more landſkips and views of the environs, approaches
" and proſpects of our nobly ſituated metropolis, Green-
" wich, Windſor, and other parts upon the goodly Thames;
" and in which, as we ſaid, Mr. Hollar has ſo worthily
" merited, and other countries abound with, to the immenſe
" refreſhment of the curious, and honour of the induſtrious
" artiſt. And ſuch, we farther wiſh, might now and then
" be encouraged to travel into the Levantine parts, Indies
" Eaſt and Weſt, from whoſe hands we might hope to re-
" ceive innumerable and true deſigns, drawn after the life,
" of thoſe ſurpriſing landſkips, memorable places, cities,
" iſles, trees, plants, flowers, and animals, &c. which are
" now ſo lamely and ſo wretchedly obtruded upon us by the
" ignorant, and for want of abilities to reform them." Sculptura, p. 78, 93. edit. 1755.

Some of the firſt things Hollar performed after the reſtoration, were, A Map of Jeruſalem; The Jewiſh Sacrifice in Solomon's Temple; Maps of England, Middleſex, &c. View of St. George's Hoſpital at Windſor; The Gate of St. John of Jeruſalem near London; and many animals, fruits, flowers, and inſects, after Barlow and others: many heads of nobles, biſhops, judges, and great men; ſeveral proſpects about London, and London itſelf, as well before

Life of Hollar, p. 131.

the great fire, as after its ruin and rebuilding: though the calamities of the fire and plague in 1665 are thought to have reduced him to ſuch difficulties, as he could never intirely get the better of. Afterwards he was ſent to Tangier in Africa, in the quality of his majeſty's deſigner, to take the various proſpects there of the garriſon, town, fortifications, and the circumjacent views of the country: and many of his drawings upon the ſpot, dated 1669, ſtill preſerved in the library of the late Sir Hans Sloane, were within three or four years after made publick, upon ſome of which Hollar ſtiles himſelf "Scenographus Regis." After his return to England he was variouſly employed in finiſhing his views of Tangier for publication, and taking ſeveral draughts at and about Windſor in 1671, with many repreſentations in honour of the knights of the garter. About the year 1672, he travelled northward, and drew ſeveral views of Lincoln, Southwell, Newark, and York Minſter; and afterwards was engaged in etching of towns, caſtles, churches, and their feneſtral figures, arms, &c. beſides tombs, monumental effigies with their inſcriptions, &c. in ſuch numbers as it would almoſt be endleſs to enumerate. Few artiſts have been able to imitate his works, yet many lovers of the art, and all the curious, both at home and abroad, have, from his time to ours, been fond and even zealous to collect them. But how liberal ſoever they might be in the purchaſe of his performances, the performer himſelf, it ſeems, was ſo incompetently rewarded for them, that he could not, now in his old age, keep himſelf free from the incumbrances of debt, though it is viſible, that he was variouſly and cloſely employed to a ſhort time before his death. But as many of his plates are dated that year, in the very beginning of which, as we are informed, he died, it is probable they were ſomewhat antedated by him, that the ſculptures might appear of the ſame date with the book, in which they are printed: that is, in "Thoroton's Antiquities of Nottinghamſhire." Some of them appear unfiniſhed; and the 501ſt page, which is intirely blank, was probably left ſo for a plate, that he was to have ſupplied. When he was upon the verge of his 70th year, he was attached with an execution at his houſe in Gardiners Lane Weſtminſter: he deſired only the liberty of dying in his bed, and that he might not be removed to any other priſon but his grave. Whether this was granted him or no, we cannot ſay; but he died upon the 28th of March 1677, and, as appears from the pariſh regiſter of St. Margaret's, was buried in the New Chapel Yard, near the

place

place of his death. As many ſumptuous and valuable monuments as Hollar had raiſed for others, none was erected for him. However, a friend to his memory, in hopes that ſome body would be grateful enough one day or other to do this honourable office for him, prepared the following epitaph; which, as it does no more than juſtice to his merit, we will here ſubjoin.

Epitaph upon HOLLAR.

The works of Nature, and of Men,
By thee preſerv'd, take life again:
And e'en thy Prague ſerenely ſhines,
Secure from ravage in thy lines:
In juſt return, this marble fain
Would add ſome ages to thy name:
Too frail, alas! 'tis forced to own,
Thy Shadows will outlaſt the Stone.

HOLSTENIUS, (LUCAS) a very ingenious and learned German, was born at Hamburg in the year 1596; and after a liberal education in his own country, went to France, and ſtayed ſome time at Paris, where he diſtinguiſhed himſelf by his uncommon parts and learning. From thence he went to Rome, and attached himſelf to cardinal Francis Barberini; who took him under his protection, and being very fond of him, recommended him to favour. He was honoured by three popes; Urban VIII. Innocent X. and Alexander VII. The firſt gave him a canonry of St. Peter's: the ſecond made him librarian of the Vatican; and the third ſent him, in the year 1655, to the renowned Chriſtina queen of Sweden, whoſe formal profeſſion of the catholic faith he received at Inſpruck. He ſpent his life in ſtudy, and died at Rome on the 2d of February 1661, aged 65 years. Cardinal Barberini, whom he made his heir, cauſed a monument of marble to be erected over his grave, with a Latin inſcription upon it much to his honour. He was very learned both in ſacred and profane antiquity, had a very exact and critical diſcernment, and wrote with the utmoſt purity and elegance. He was not the author of any great works: what he did chiefly conſiſted of notes and diſſertations, which have been highly eſteemed for the judgment and preciſion with which they are drawn up. Some of theſe were publiſhed by himſelf, but the greater part were communicated after his death, and inſerted by his friends in their editions of authors, or

other works that would admit them. Though Holſtenius ſeems to have been a grave man, yet there is a bon-mot in the Menagiana, which ſhews ſome mirth and a great deal of ready wit; and which for that reaſon we will here relate. Diſputing one day with ſome vehemence againſt two learned men at his patron and protector cardinal Barberini's table, he had the misfortune to break wind backwards. The cardinal ſmiled; and the company could not forbear laughing out. Holſtenius however, not the leaſt diſconcerted, turned himſelf to the cardinal, and ſaid, "I may very well upon "this occaſion apply to your eminence this line of Virgil,... "Tu das epulis accumbere divum---but not the following— "Ventorumque facis tempeſtatumque potentem:" no body ſuſpecting in the mean time, that it was not Ventorum, but Nimborum, in Virgil. His notes and emendations upon Euſebius's book againſt Hierocles, upon Porphyry's Life of Pythagoras, upon Apollonius's Argonautics, upon Demophilus, Democrates, Secundus, and Salluſtius the Philoſopher, upon Stephanus Byzantinus de Urbibus, &c. are known to all the learned, and are to be found in the beſt editions of thoſe authors. He wrote a Diſſertation upon the Life and Writings of Porphyry, which is printed with his notes on Porphyry's Life of Pythagoras; and other diſſertations of his are inſerted in Grævius's collection of Roman Antiquities, and elſewhere.

Tom. i. p. 322.

We muſt not forget to obſerve, that Holſtenius was born in the Lutheran religion; but afterwards embraced the Roman catholic, at the interceſſion of father Sirmond the jeſuit, who had the honour to make a convert of him.

HOLYOAKE, (FRANCIS) a learned Engliſhman, memorable for having made an "Etymological Dictionary of "Latin Words," was born at Nether Whitacre, in Warwickſhire, about the year 1567, and ſtudied in the univerſity of Oxford about 1582; but it does not appear that he ever took a degree. He taught ſchool at Oxford, and in his own country; and became rector of Southam in Warwickſhire, in 1604. He was elected a member of the convocation of the clergy in the firſt year of Charles I's reign; and afterwards in the civil wars, ſuffered extremely for his attachment to that king. He died the 13th of November 1653, and was buried at Warwick. His Dictionary was firſt printed in 1606 in 4to. and the fourth edition in 1633, augmented with a prodigious number of words, was dedicated to Dr. William Laud,

Wood's Athen. Oxon. v. ii.

Laud, then biſhop of London. He wrote himſelf in Latin, "Franciſcus de ſacra quercu."

He had a ſon Thomas born at Southam, in 1616, and afterwards a ſtudent in Queen's College, Oxford, where he took the degrees in arts. Then he became a captain in behalf of the king, and did ſuch ſervice, that, odd as it may ſeem, he was made a doctor in divinity. After the ſurrender of Oxford, he retired into his own country; and obtaining a licence, practiſed phyſick till the reſtoration with good ſucceſs. Then taking orders, he was preſented by lord Leigh to the rectory of Whitnaſh, near Warwick, and afterwards obtained other good preferments. He died the 10th of June 1675, and left a Dictionary, Engliſh and Latin, and Latin and Engliſh, which was publiſhed in 1677, in a large thick folio. Before it are prefixed two epiſtles: one by the author's ſon, Charles Holyoake of the Inner Temple, dedicating the work to Foulke lord Brook, who in 1674 had conferred upon his father the donative of Breamour in Hampſhire; another by Dr. Thomas Barlow biſhop of Lincoln, containing many things of the work and its author. "This dictionary however, as Mr. Wood rightly obſerves, is made upon the "foundation laid by his father."

HOMER, the moſt ancient of the Greek poets, was the father of poetry, as Herodotus was of hiſtory, and Hippocrates of phyſick. As much as he has celebrated the praiſes of others, he has been ſo very modeſt in regard to himſelf, that we do not find the leaſt mention of him throughout his poems: ſo that where he was born, who were his parents, what age he lived in, and almoſt every circumſtance of his life, remain at this day in a great meaſure, if not altogether, unknown. The moſt formal account we have of the life of Homer is that, which goes under the name of Herodotus, and is uſually printed with his hiſtory: and though it is generally ſuppoſed to be a ſpurious piece, yet as it is ancient, was made uſe of by Strabo, and exhibits that idea which the later Greeks, and the Romans in the age of Auguſtus, entertained of Homer, we muſt content ourſelves with giving an abſtract of it.

A man of Magneſia, whoſe name was Menalippus, went to ſettle at Cumæ, where he married the daughter of a citizen called Homyres, and had by her a daughter called Critheis. The father and mother dying, the young woman was left under the tuition of Cleonax her father's friend, and ſuffering herſelf to be deluded, was got with child. The

guardian, though his care had not prevented the misfortune, was however willing to conceal it; and therefore ſent Critheis to Smyrna, which was then building, eighteen years after the founding of Cumæ, and about one hundred and ſixty-eight after the taking of Troy. Critheis being near her time, went one day to a feſtival, which the town of Smyrna was celebrating on the banks of the river Meles; where her pains coming upon her, ſhe was delivered of Homer, whom ſhe called Meleſigenes, becauſe he was born on the banks of that river. Having nothing to maintain her, ſhe was forced to ſpin: and a man of Smyrna called Phemius, who taught literature and muſick, having often ſeen Critheis, who lodged near him, and being pleaſed with her houſewifry, took her into his houſe to ſpin the wool, he received from his ſcholars for their ſchooling. Here ſhe behaved herſelf ſo modeſtly and diſcreetly, that Phemius married her, and adopted her ſon, in whom he diſcovered a wonderful genius, and the beſt natural diſpoſition in the world. After the death of Phemius and Critheis, Homer ſucceeded to his father-in-law's fortune and ſchool; and was admired not only by the inhabitants of Smyrna, but by ſtrangers, who reſorted from all parts to that place of trade. A ſhip-maſter called Mentes, who was a man of wit, very learned, and a lover of poetry, was ſo taken with Homer, that he followed him cloſely, and perſuaded him to leave his ſchool, and to travel with him. Homer, whoſe head was then upon his poem of the Iliad, and thought it of great conſequence to ſee the places he ſhould have occaſion to treat of, embraced the opportunity. He embarked with Mentes, and during their ſeveral voyages, never failed carefully to note down all, that he thought worth obſerving. He travelled into Egypt, from whence he brought into Greece the names of their Gods, and the chief ceremonies of their worſhip. He viſited Africa and Spain, in his return from whence he touched at Ithaca, where he was much troubled with a rheum falling upon his eyes. Mentes being in haſte to take a turn to Leucadia his native country, left Homer well recommended to Mentor, one of the chief men of the Iſland of Ithaca, who took all poſſible care of him. There Homer was informed of many things relating to Ulyſſes, which he afterwards made uſe of in compoſing his Odyſſee. Mentes returning to Ithaca, found Homer cured. They embarked together; and after much time ſpent in viſiting the coaſts of Peloponneſus and the iſlands, they arrived at Colophon, where Homer was again troubled with the defluxion upon his eyes, which proved ſo violent, that

he

he is ſaid to have loſt his ſight. This misfortune made him reſolve to return to Smyrna, where he finiſhed his Iliad. Some time after the ill poſture of his affairs obliged him to go to Cumæ, where he hoped to have found ſome relief. He ſtaid by the way at a place called the New Wall, which was the reſidence of a colony from Cumæ. There he lodged in the houſe of an armourer called Tychyus, and recited ſome hymns he had made in honour of the Gods, and his poem of Amphiaraus's expedition againſt Thebes. After ſtaying here ſome time and being greatly admired, he went to Cumæ; and paſſing through Lariſſa, he writ the epitaph of Midas, king of Phrygia, then newly dead. At Cumæ he was received with extraordinary joy, and his poems highly applauded; but when he propoſed to immortalize their town, if they would allow him a ſalary, he was anſwered, that "there would be no end of maintaining all the Ὅμηροι or "Blind men," and hence got the name of Homer. From Cumæ he went to Phocea, where he recited his verſes in their aſſemblies. Here one Theſtorides a ſchool-maſter offered to maintain him, if he would ſuffer him to tranſcribe his verſes: which Homer complying with through meer neceſſity, the ſchool-maſter privily withdrew to Chios, and there grew rich with Homer's poems, while Homer at Phocea hardly earned his bread by repeating them.

Getting however at laſt ſome intimation of the ſchool-maſter, he reſolved to find him out; and landing near that place, he was received by one Glaucus a ſhepherd, at whoſe door he was near being worried with dogs; and carried by him to his maſter at Boliſſus, who admiring his knowledge intruſted him with the education of his children. Here his praiſe began to get abroad, and the ſchool-maſter hearing of him fled before him. He removed ſome time after to Chios, where he ſet up a ſchool of poetry, gained a competent fortune, married a wife, and had two daughters; one of which died young, and the other was married to his patron at Boliſſus. Here he compoſed his Odyſſee, and inſerted the names of thoſe to whom he had been moſt obliged, as Mentes, Phemius, Mentor, and reſolving for Athens, he made honourable mention of that city, to diſpoſe the Athenians for a kind reception of him. But as he went, the ſhip put in at Samos, where he continued the whole winter, ſinging at the houſes of great men, with a train of boys after him. In the ſpring he went on board again, in order to proſecute his journey to Athens; but landing by the way at Chios, he fell ſick, died, and was buried on the ſea-ſhore.

This

This is the moſt regular life we have of Homer; and though probably but little of it is exactly true, yet it has this advantage over all other accounts which remain of him, that it is within the compaſs of probability. The only inconteſtable works, which Homer has left behind him, are the "Iliad" and the "Odyſſee." The "Batrachomyomachia," or, "Battle of the Frogs and Mice," has been diſputed, but yet allowed his by many authors. The Hymns have been doubted alſo, and attributed by the ſcholiaſts to Cynæthus the rapſodiſt: but neither Thucydides, Lucian, nor Pauſanias, have ſcrupled to cite them as genuine. We have the authority of the two former, for that to Apollo; and of the laſt, for a hymn to Ceres, of which he has given us a fragment. That to Mars is objected againſt; and likewiſe that, which is the firſt to Minerva. The hymn to Venus has many of its lines, copied by Virgil in the interview between Æneas and the goddeſs in the firſt Æneid. But whether theſe hymns are Homer's or no, they were always judged to be near as ancient, if not of the ſame age with him. Many other pieces are aſcribed to him: Epigrams, the "Martiges," the "Cecropes," the "Deſtruction of "Oechalia," and ſeveral more. Time may have prevailed over Homer here by leaving only the names of theſe works, as memorials that ſuch were once in being: but while the Iliad and Odyſſee remain, he ſeems like a leader, who, though he may have failed in a ſkirmiſh or two, has carried a victory, for which he ſhall paſs in triumph through all future ages.

Homer had the vaſteſt, ſublimeſt, and moſt univerſal wit that ever was. It was by his poems, that all the worthies of antiquity were formed. From hence the law-givers, the founders of monarchies and commonwealths took the model of their politicks. Hence the philoſophers drew the firſt principles of morality, which they taught the people Hence phyſicians have ſtudied diſeaſes and their cures; aſtronomers have learned the knowledge of the heavens, and geometricians of the earth; kings and princes the art to govern, and captains to form a battle, to encamp an army, to beſiege towns, to fight and gain victories. It is no romantick commendation of Homer to ſay, that no man underſtood perſons and things better than he; or had a deeper inſight into the humours and paſſions of human nature. He repreſents great things with ſuch ſublimity, and little ones with ſuch propriety, that he always makes the one admirable, and the other

other pleaſant. Strabo, who was an excellent geographer, aſſures us, that Homer has deſcribed the places and countries, of which he gives account, with that accuracy, that no man can imagine who has not ſeen them, and no man but muſt admire and be aſtoniſhed who has. His poems may juſtly be compared with that ſhield of divine workmanſhip, ſo inimitably repreſented in the 18th book of the Iliad; where we have exact images of all the actions of war and employments of peace, and are entertained with a delightful view of the univerſe. "Homer, ſays Sir William Temple, was "without doubt the moſt univerſal genius, that has been "known in the world, and Virgil the moſt accompliſhed. "To the firſt muſt be allowed the moſt fertile invention, "the richeſt vein, the moſt general knowledge, and the moſt "lively expreſſions: to the laſt the nobleſt ideas, the juſteſt "inſtitution, the wiſeſt conduct, and the choiceſt elocution. "To ſpeak in the painters' terms, we find in the works "of Homer the moſt ſpirit, force, and life; in thoſe of "Virgil, the beſt deſign, the trueſt proportions, and the "greateſt grace. The colouring of both ſeems equal, and "indeed in both is admirable. Homer had more fire and "rapture, Virgil more light and ſweetneſs: or at leaſt the "poetical fire was more raging in the one, but clearer in "the other; which makes the firſt more amazing, and the "latter more agreeable. The ore was richer in the one, "but in the other more refined, and better allayed to make "up excellent work. Upon the whole, ſays he, I think it "muſt be confeſſed, that Homer was of the two, and per-"haps of all others, the vaſteſt, the ſublimeſt, and the "moſt wonderful genius; and that he has been generally "ſo eſteemed, there cannot be a greater teſtimony given, "than what has been by ſome obſerved, that not only the "greateſt maſters have found the beſt and trueſt principles "of all their ſciences and arts in him; but that the nobleſt "nations have derived from him the original of their ſeve-"ral races, though it be hardly yet agreed, whether his "ſtory be true or a fiction. In ſhort, theſe two immortal "poets muſt be allowed to have ſo much excelled in their "kind, as to have exceeded all compariſon, to have even "extinguiſhed emulation, and in a manner confined true "poetry, not only to their two languages, but to their very "perſons." Miſcellanies, &c.

In the mean time Homer has had his enemies; and it is certain, that the divine Plato baniſhed his writings out of his

his commonwealth, which ſome would fix as a blemiſh upon the memory of the poet. But the true reaſon, why Plato would not ſuffer the poems of Homer to be in the hands of the ſubjects of that government, was, becauſe he did not eſteem the common people to be capable readers of them. They would be apt to pervert his meaning, and have wrong notions of God and Religion, by taking his bold and beautiful allegories in a literal ſenſe. Plato frequently declares, that he loves and admires him as the beſt, the moſt pleaſant, and the divineſt of all poets, and ſtudiouſly imitates his figurative and myſtical way of writing: and though he forbad his works to be read in publick, yet he would never be without them in his cloſet. But the moſt memorable enemy to the merits of Homer was Zoilus, a ſnarling critick, who frequented the court of Ptolemy Philadelphus, king of Egypt. This fellow wrote ill-natured notes upon his poems, but received no encouragement from that prince; on the contrary, he became univerſally hated for his pains, and was at length put, as ſome ſay, to a moſt miſerable death.

We muſt not forget to obſerve, that though Homer's poems were at firſt publiſhed all in one piece, and not divided into books, yet every one not being able to purchaſe them intire, they went about in ſeparate pieces; and each of thoſe pieces took its name from the contents, as, "The "Battle of the Ships; The Death of Dolon; The Valour "of Agamemnon; The Grot of Calypſo; The Slaughter "of the Wooers," and the like; nor were theſe intitled books, but Rhapſodies, as they were afterwards called, when they were divided into books. Homer's poems were not known intire in Greece before the time of Lycurgus; whither that law-giver being in Ionia carried them, after he had taken the pains to tranſcribe them from perfect copies with his own hands. This may be called the firſt edition of Homer, that appeared in Greece, and the time of its appearing there was about a hundred and twenty years before the building of Rome, that is, about two hundred years after the time of Homer. It has been ſaid, that the Iliad and Odyſſee were not compoſed by Homer in their preſent form, but only in ſeparate little poems, which being put together and connected by ſome body afterwards, make the intire works they now appear: but this is ſo extravagant a conceit, that it ſcarcely deſerved to be mentioned.

HOOKE

HOOKE (Robert), an eminent Engliſh mathemati- Life of Dr. Robert Hooke, prefixed to his Poſthumous Works, by Richard Waller, eſq; Lond. 1705.
cian and philoſopher, was ſon of Mr. John Hooke, miniſter of Freſhwater in the Iſle of Wight, and born there July the 18th 1635. He was deſigned for the church; but being of a weakly conſtitution, and very ſubject to the head-ach, all thoughts of that nature were laid aſide. Thus left to himſelf, the boy followed the peculiar bent of his genius, which was naturally turned to mechanicks; and employed his time in making little mechanical toys, which he did with wonderful art and dexterity. For inſtance, ſeeing an old braſs clock taken to pieces, he made a wooden one that would go: he made likewiſe a ſmall ſhip about a yard long, fitly ſhaped, maſted, and rigged, with a contrivance to make it fire ſmall guns, as it was ſailing croſs a haven of ſome breadth. Theſe indications led his friends to think of ſome ingenious trade for him; and as he had alſo a great turn for drawing, ſo after his father's death, which happened in October 1648, he was placed with the celebrated painter Sir Peter Lely; but the ſmell of the oil-colours increaſing his head-ach, he quitted that buſineſs in a very ſhort time. Afterwards he was kindly taken by Dr. Buſby into his houſe, and ſupported there, while he attended Weſtminſter ſchool. Here he not only acquired a competent ſhare of Greek and Latin, together with an inſight into Hebrew and ſome other oriental languages, but alſo made himſelf maſter of a good part of Euclid's Elements. Wood tells us, that while he lived with Dr. Buſby, he "learned of his own accord to play twenty leſſons on the organ; and invented thirty ſeveral ways of flying, as himſelf and Dr. Wilkins of Wadham college have reported." Life, &c. p. 1. Athenæ Oxon. vol. ii. col. 1039. ad edit. 1721.

About the year 1653, he went to Chriſt church in Oxford, and in 1655 was introduced to the philoſophical ſociety there; where, diſcovering his mechanic genius, he was firſt employed to aſſiſt Dr. Willis in his operations of chymiſtry, and afterwards recommended to the honourable Robert Boyle, Eſq; whom he ſerved many years in the ſame capacity. He was alſo inſtructed about this time by Dr. Seth Ward, Savilian profeſſor of aſtronomy, in that ſcience: and from henceforward diſtinguiſhed himſelf by many noble inventions and improvements of the mechanic kind. He invented ſeveral aſtronomical inſtruments, for making obſervations both at ſea and land; and was particularly ſerviceable to Mr. Boyle, in compleating the invention of the air-pump. Mr. Wood tells us, that he alſo explained Euclid's Elements and Des Cartes's philoſophy to Mr. Boyle. In November 1662, Sir Life, &c. Athenæ Oxon. as above.

Robert

Robert Moray, then preſident, propoſed him for curator of experiments to the Royal Society; whereupon, being unanimouſly accepted of, it was ordered, that Mr. Boyle ſhould have the thanks of the ſociety, for diſpenſing with him for their uſe; and that he ſhould come and ſit amongſt them, and both bring in every day three or four of his own experiments, and take care of ſuch others, as ſhould be mentioned to him by the ſociety. He executed this office ſo much to their ſatisfaction, that when that illuſtrious body was eſtabliſhed by the royal charter, his name was in the liſt of thoſe, who were firſt nominated by the council May 20, 1663; and he was admitted accordingly the 3d of June following, with a peculiar exemption from all payments. On the 28th of September the ſame year, he was nominated by the earl of Clarendon, chancellor of Oxford, for the degree of maſter of arts; and on the 19th of October it was ordered, that the repoſitory of the Royal Society ſhould be committed to his care, the white gallery in Greſham college being appointed for that uſe. In May 1664, he begun to read the aſtronomy lecture at Greſham for the profeſſor Dr. Pope, then in Italy; and the ſame year was made profeſſor of mechanics to the Royal Society by Sir John Cutler, with a ſalary of 50 l. per annum, which that gentleman, the founder, ſettled upon him for life. Upon the 11th of January 1664-5, he was elected by that ſociety curator of experiments for life, with an additional ſalary of 30 l. per annum to Sir John Cutler's annuity, ſettled on him "pro tempore:" and in the March following was elected profeſſor of geometry in Greſham college.

Life, &c.

Wood, as above.

Ward's Life of Hooke in the Lives of the profeſſors of Greſham college, p. 112, 174.

Life, &c. p. 10.

Ward, as above.

In 1665, he publiſhed at London, in folio, his "Micrographia, or ſome philoſophical deſcriptions of minute bodies, made by magnifying glaſſes, with obſervations and enquiries thereupon:" and the ſame year, during the receſs of the Royal Society on account of the plague, attended Dr. Wilkins and other ingenious gentlemen into Surry, where they made ſeveral experiments. September the 19th 1666, he produced a model of his own deſign for rebuilding the city of London, then deſtroyed by the great fire; which was ſo approved by the lord-mayor and court of aldermen, ſome of whom were preſent at the ſociety when it was produced, that he was appointed city-ſurveyor, although his deſign was not carried into execution. It is ſaid, that by one part of this model of Mr. Hooke's, all the chief ſtreets, as from Leaden-hall Corner to Newgate, and the like, were to have lain in an exact ſtrait line; all the other croſs ſtreets to have turned

Life, &c. p. 11.

turned out of them at right angles; and all the churches, public buildings, market-places, &c. to have been fixed in proper and convenient places. The rebuilding of the city, according to the act of parliament, requiring an able perſon to ſet out the ground to the ſeveral proprietors, Mr. Hooke was pitched upon, as we have ſaid, for one of the city-ſurveyors, and Mr. John Oliver a glaſs-painter for the other. In this employment he got the greateſt part of that eſtate, which he died poſſeſſed of; as appeared pretty evident from a large iron cheſt of money found after his death, locked down with a key in it, and a date of the time, which ſhewed it to have been ſo ſhut up for above thirty years.

Life, &c. p. 13. and Wood, as above.

Life, &c. as above.

In 1668, Mr. Hevelius, the famous aſtronomer at Dantzick, preſented a copy of his Cometographia to Mr. Hooke, in acknowledgment of an handſome compliment, which Mr. Hooke had made him on account of his Selonographia, printed in 1647: and Mr. Hooke in return ſent Hevelius a deſcription of the dioptric teleſcope, with an account of his manner of uſing it, and recommended it to him as preferable to thoſe with plain ſights. This we mention, becauſe it gave riſe to a great diſpute between them, in which many learned men afterwards engaged, and in which Mr. Hooke managed ſo, as to be univerſally condemned, though it has ſince been agreed, that he had the beſt ſide of the queſtion. In 1671, he attacked Sir Iſaac Newton's "New theory of light and colours;" where, though he was forced to ſubmit in reſpect to the argument, he is ſaid to have come off with a better reputation. The Royal Society having begun their meetings at Greſham college on the 12th of November 1674, the committee, in December the 19th following, allowed him 40 l. to erect a turret over part of his lodgings, for trying his inſtruments, and making aſtronomical obſervations: and the year following, he publiſhed "A deſcription of helioſcopes, "and ſome other inſtruments, made by R. H. with a poſt-"ſcript," complaining of ſome injuſtice done him by Mr. Oldenburg, the publiſher of the Philoſophical Tranſactions, in regard to his invention of pendulum watches. This charge drew him into a diſpute with that gentleman, which ended in a declaration of the Royal Society in their ſecretaries favour. Mr. Oldenburg dying in Auguſt 1677, Mr. Hooke was appointed to ſupply his place, and began to take minutes at the meeting in October; but did not publiſh the Tranſactions. Soon after this, he grew more reſerved than formerly; and though he read his Cutlerian lectures, and often made

In the preface to his Micrographia.

made experiments, and ſhewed new inventions before the Royal Society, yet he ſeldom left any account of them to be entered in their regiſters; deſigning, as he ſaid, to fit them himſelf, and make them public, which however he never performed. In 1686, when Sir Iſaac Newton's Principia were publiſhed, he laid claim to his diſcovery concerning the force and action of gravity, which was warmly reſented by that great philoſopher. Hooke, though a great inventer and diſcoverer himſelf, was yet ſo very ambitious, that he would fain have been thought the only man, who could invent and diſcover. This made him frequently lay claim to other people's inventions and diſcoveries; in which however, as well as in the preſent caſe, the thing was generally carried againſt him.

Life, &c. p. 24.

In the beginning of the year 1687, his brother's daughter, Mrs. Grace Hooke, who had lived with him ſeveral years, died: and he was ſo affected with grief at her death, that he hardly ever recovered it, but was obſerved from that time to grow leſs active, more melancholy, and, if that could be, more cynical than ever. At the ſame time a chancery-ſuit, in which he was concerned with Sir John Cutler, on account of his ſalary for reading the Cutlerian lectures, made him very uneaſy, and increaſed his diſorder. In 1691, he was employed in forming the plan of the hoſpital near Hoxton, founded by Robert Aſk alderman of London, who appointed archbiſhop Tillotſon one of his executors; and in December the ſame year, Hooke was created doctor of phyſic, by a warrant from that prelate. Upon the 18th of July 1696, his chancery-ſuit for Sir John Cutler's ſalary was determined in his favour to his inexpreſſible ſatisfaction. His joy on that occaſion was found in his diary thus expreſſed, "DOMSHLGISSA: that is, Deo Optimo Maximo ſit honor, "laus, gloria, in ſæcula ſæculorum. Amen. I was born on "this day of July 1635, and God has given me a new birth: "may I never forget his mercies to me! whilſt he gives me "breath, may I praiſe him!" In the ſame year 1696, an order was granted to him for repeating moſt of his experiments, at the expence of the Royal Society, upon a promiſe of his finiſhing the accounts, obſervations, and deductions from them, and of perfecting the deſcription of all the inſtruments contrived by him; but his increaſing illneſs and general decay rendered him unable to perform it. He continued ſome years in this waſting condition; and thus languiſhing, till he was quite emaciated, he died March the 3d, 1702,

Birch's Life of Tillotſon, p. 241. edit. 1752.

Life, &c.

1702, at his lodgings in Greſham college, and was buried in St. Helen's church Biſhopſgate-ſtreet, his corpſe being attended by all the members of the Royal Society then in London. Life, &c. p. 26.

The writer of Mr. Hooke's life, to which we have all along referred our reader, has given the following character of him, which, though not an amiable one, ſeems to be drawn with candor and impartiality. He made but a deſpicable figure, as to his perſon, being ſhort of ſtature, very crooked, pale, lean, and of a meagre aſpect, with dark brown hair, very long, and hanging over his face, uncut and lank. Suitable to this perſon, his temper was penurious, melancholy, miſtruſtful, and jealous; which increaſed upon him with his years. He ſet out in his youth with a collegiate or rather monaſtic recluſeneſs, and afterwards led the life of a cynical hermit; ſcarcely allowing himſelf neceſſaries, notwithſtanding the great increaſe of his fortunes after the fire in London. He declared ſometimes, that he had a great project in his head, as to the diſpoſal of his eſtate, for the advancement of natural knowledge, and to promote the ends and deſigns, for which the Royal Society was inſtituted; to build a handſome fabric for the ſociety's uſe, with a library, repoſitory, laboratory, and other conveniencies for making experiments; and to found and endow a phyſico-mechanic lecture like that of Sir John Cutler. But though he was often ſollicited by his friends to put his deſigns down in writing, and make his will as to the diſpoſal of his eſtate, yet he could never be prevailed on to do it, but died without any will or teſtament that could be found. In like manner, with reſpect to his philoſophical treaſures, when he firſt became known to the learned world, he was very communicative of his inventions and diſcoveries, but afterwards grew cloſe and reſerved to a fault; alledging for an excuſe, that ſome perſons challenged his diſcoveries for their own, and took occaſion from his hints to perfect what he had not. For this reaſon he would ſuggeſt nothing, till he had time to perfect it himſelf, ſo that many things are loſt which he affirmed he knew, though he was not ſuppoſed to know every thing which he affirmed. For inſtance, not many weeks before his death, he told Mr. Waller and others, that he knew a certain and infallible method of diſcovering the longitude at ſea: yet it is evident, that his friends diſtruſted his aſſeveration of this diſcovery; and how little credit was then given to it in general, appears from Mr. Waller's own account thereof. Mr. Hooke, ſays he, "ſuffering this invention to be undiſcovered to the

"last, gave some persons cause to question, whether he was "ever the possessor of it; and to doubt, whether what in "theory seemed very promising, would answer when put in "practice. Others indeed more severely judged, that it was "only a kind of boasting in him to assert that, which had "not been performed, though attempted by many." Thus stood the opinion of the world at Mr. Hooke's death; and nothing has since appeared to alter it. In the religious part of his character he was so far exemplary, that he always expressed a great veneration for the Deity; and seldom received any remarkable benefit in life, or made any considerable discovery in nature, or invented any useful contrivance, or found out any difficult problem, without setting down his acknowledgement to God, as many places in his diary plainly shew. He frequently studied the sacred writings in the originals; for he was acquainted with the ancient languages, as well as with all the parts of mathematics. "To conclude, says "Mr. Waller, all his errors and blemishes were more than "made amends for by the greatness and extent of his natural "and acquired parts, and more than common if not wonderful sagacity, in diving into the most hidden secrets of "nature, and in contriving proper methods of forcing her "to confess the truth, by driving and pursuing the Proteus "through all her changes to her last and utmost recesses.--- "There needs no other proof of this, than the great number "of experiments he made, with the contrivances for them, "amounting to some hundreds; his new and useful instruments and inventions, which were numerous; his admirable facility and clearness in explaining the phænomena of "nature, and demonstrating his assertions; his happy talent "in adapting theories to the phænomena observed, and contriving easy and plain, not pompous and amusing, experiments to back and prove those theories; proceeding from "observations to theories, and from theories to farther trials, "which he asserted to be the most proper method to succeed "in the interpretation of nature. For these his happy qualifications he was much respected by the most learned philosophers at home and abroad; and as with all his failures "he may be reckoned among the great men of the last age, "so had he been free from them, possibly he might have "stood in the front."

*Life, &c.*

*Life, &c. p. 26.*

His papers being put by his friends into the hands of Richard Waller, Esq; secretary to the Royal Society, that gentleman collected such as were thought worthy of the press, and published them under the title of his "Posthumous

"Works" in 1705, to which he prefixed an account of his life, in folio.

HOOKER (RICHARD) an eminent Engliſh divine, and author of an excellent work, intitled "The Laws of Ec-"cleſiaſtical Polity in eight books," was born at Heavy-tree near Exeter in 1553, or, as Wood ſays, about the time of Eaſter 1554. His parents, not being rich, intended him for a trade: but his ſchoolmaſter at Exeter prevailed with them to continue him at ſchool, aſſuring them, that his natural endowments and learning were both ſo remarkable, that he muſt of neceſſity be taken notice of, and that God would provide him ſome patron, who would free them from any future care or charge about him. Accordingly his uncle John Hooker, who was then chamberlain of the town, began to regard him; and being known to biſhop Jewell, made a viſit to that prelate at Saliſbury ſoon after, and "beſought him for charity's "ſake to look favourably upon a poor nephew of his, whom "nature had fitted for a ſcholar; but the eſtate of his pa-"rents was ſo narrow, that they were unable to give him "the advantage of learning; and that the biſhop therefore "would become his patron, and prevent him from being a "tradeſman, for he was a boy of remarkable hopes." The biſhop examined into the merits of the boy, found him to be what the uncle had repreſented him, and took him henceforward under his protection and care. He got him admitted, in 1567, one of the clerks of Corpus-Chriſti college in Oxford, and ſettled a penſion on him; which, with the contributions of his uncle, afforded him a very comfortable ſubſiſtence.

Athenæ Oxon.

Life of Mr. Richard Hooker, by Iſaac Walton, prefixed to his Works.

Walton, &c.

In 1571, he had the misfortune to loſe his patron biſhop Jewell, together with his penſion; however, providence raiſed him up two other patrons, in Dr. Cole, then preſident of the college, and Dr. Edwyn Sandys, biſhop of London, and afterwards archbiſhop of York. To the latter of theſe biſhop Jewell had recommended him ſo effectually a little before his death, that though a Cambridgeman himſelf, he immediately reſolved to ſend his ſon Edwyn to Oxford, to be pupil to Mr. Hooker, who yet was not much older: for, ſaid he, "I will have a tutor for my ſon, that ſhall teach him "learning by inſtruction, and virtue by example." Mr. Hooker had alſo at the ſame time another conſiderable pupil, viz. George Cranmer, grand nephew to the famous Cranmer archbiſhop and martyr; with whom, as well as

Walton, &c.

with Mr. Sandys, he cultivated a ſtrict and laſting friendſhip. In 1577, he was elected fellow of his college; and about two years after, being a good maſter of the oriental languages, he was appointed deputy-profeſſor of the Hebrew tongue, in the room of a gentleman, who was diſordered in his ſenſes. In 1581, he entered into holy orders; and ſoon after, being appointed to preach at St. Paul's croſs in London, was ſo unhappy as to be drawn into a moſt unfortunate marriage: which, becauſe it is one of the moſt memorable circumſtances of his life, we will here give the particulars of, as they are related by Mr. Walton. There was, it ſeems, then belonging to the church of St. Paul's, a houſe called the Shunamites houſe, ſet apart for the reception and entertainment of the preachers at St. Paul's croſs, two days before, and one day after, the ſermon. That houſe was then kept by Mr. John Churchman, formerly a ſubſtantial draper in Watling-ſtreet, but now reduced to poverty. Mr. Walton ſays, that Mr. Churchman was a perſon of virtue, but he cannot ſay quite ſo much of his wife. To this houſe Mr. Hooker came from Oxford ſo wet and weary, that he was afraid he ſhould not be able to perform his duty the Sunday following: however Mrs. Churchman nurſed him ſo well, that he preſently recovered from the ill effects of his journey. For this he was very thankful; ſo much indeed that, as Mr. Walton expreſſes it, he thought himſelf bound in conſcience, to believe all ſhe ſaid: ſo the good man came to be perſuaded by her, "that he had a very tender conſtitution; and that it was "beſt for him to have a wife, that might prove a nurſe to "him; ſuch a one as might both prolong his life, and make "it more comfortable; and ſuch a one ſhe could and would "provide for him, if he thought fit to marry." Mr. Hooker not conſidering, "that the children of this world "are wiſer in their generation than the children of light," and fearing no guile, becauſe he meant none, gave her a power to chuſe a wife for him; promiſing upon a fair ſummons, to return to London, and accept of her choice, which he did in that or the year following. Now, ſays Walton, the wife provided for him was her daughter Joan, who brought him neither beauty nor portion: and for her conditions they were too like that wife's, which Solomon compares to a dripping houſe; that is, ſays Antony Wood, ſhe was "a clowniſh ſilly woman, and withal a mere Xan-"tippe."

Life, &c.

Athenæ. Oxon.

Mr.

Mr. Hooker, now driven from his college, remained without preferment, and ſupported himſelf as well as he could till the latter end of the year 1584, when he was preſented by John Cheny, Eſq; to the rectory of Drayton Beauchamp in Buckinghamſhire, where he led an uncomfortable life with his wife Joan about a year. In this ſituation he received a viſit from his two friends and pupils Sandys and Cranmer, who found him with a Horace in his hand, tending his ſmall allotment of ſheep in a common field: which he told them he was forced to do, becauſe his ſervant was gone home to dine, and aſſiſt his wife in ſome of the houſhold buſineſs. When the ſervant returned and releaſed him, his two pupils attended him to his houſe, where their beſt entertainment was his quiet company, which was preſently denied them; for Richard was called to rock the cradle, and the reſt of their welcome was ſo like this, that they ſtaid but till the next morning, which was long enough to diſcover and pity their tutor's condition. Walton, &c. At their return to London, Mr. Sandys acquainted his father with Mr. Hooker's deplorable ſtate; who thereupon entered ſo heartily into his concerns, that he got him to be made maſter of the Temple in 1585. This, though a fine piece of preferment, was not ſo ſuitable to Mr. Hooker's temper, as the retirement of a living in the country, where he might be free from noiſe: nor did he accept of it without ſome reluctance. At the time when Mr. Hooker was choſen maſter of the Temple, one Walter Travers was afternoon-lecturer there; a man of learning and good manners, it is ſaid, but ordained by the preſbytery at Antwerp, and warmly attached to the Geneva government. Mr. Travers had ſome hopes of ſetting up this government in the Temple, and for that purpoſe endeavoured to be maſter of it; but not ſucceeding, gave Mr. Hooker all the oppoſition he could in his ſermons, many of which were about the doctrine, diſcipline, and ceremonies of the church; inſomuch that they conſtantly withſtood each other to the face: for as ſomebody ſaid pleaſantly, "The forenoon ſermon ſpake Canter-"bury, and the afternoon Geneva." The oppoſition became ſo viſible, and the conſequences ſo dangerous, eſpecially in that place, that archbiſhop Whitgift cauſed Mr. Travers to be ſilenced by the high commiſſion court. Upon that Mr. Travers preſented his ſupplication to the privy council, which being without effect, he made it public. This obliged Mr. Hooker to publiſh an anſwer, which was inſcribed to the archbiſhop, and procured him as much reverence and reſpect from ſome, as it did neglect and hatred from others. In

order therefore to undeceive and win theſe, he entered upon his famous work "of the Laws of Eccleſiaſtical Polity," and laid the foundation and plan of it, while he was at the Temple. But he found the Temple no fit place to finiſh what he had there deſigned: and therefore intreated the archbiſhop to remove him to ſome quieter ſituation in the following letter.

"My lord, When I loſt the freedom of my cell, which "was my college, yet I found ſome degree of it in my quiet "country parſonage. But I am weary of the noiſe and oppoſitions of this place; and indeed God and nature did not "intend me for contentions, but for ſtudy and quietneſs. "And, my lord, my particular conteſts here with Mr. Travers have proved the more unpleaſant to me, becauſe I believe him to be a good man; and that belief hath occaſioned me to examine mine own conſcience concerning his "opinions. And to ſatisfy that, I have conſulted the Holy "Scripture, and other laws both human and divine, whether the conſcience of him, and others of his judgment, "ought to be ſo far complied with by us, as to alter our "frame of church government, our manner of God's worſhip, our praiſing and praying to him, and our eſtabliſhed "ceremonies, as often as their tender conſciences ſhall require us. And in this examination I have not only ſatisfied myſelf, but have begun a treatiſe, in which I intend "the ſatisfaction of others, by a demonſtration of the reaſonableneſs of our Laws of Eccleſiaſtical Polity.—But, my "lord, I ſhall never be able to finiſh what I have begun, unleſs I be removed into ſome quiet parſonage, where I may "ſee God's bleſſings ſpring out of my mother earth, and eat "my own bread in peace and privacy: a place, where I "may without diſturbance meditate my approaching mortality, and that great account, which all fleſh muſt give at "the laſt day to the God of all ſpirits."——

Walton, &c.

Upon this application he was preſented, in 1591, to the rectory of Boſcomb in Wiltſhire; and on the 17th of July the ſame year, to the prebend of Nether-Haven in the church of Sarum, of which he was alſo made ſub-dean. At Boſcomb he finiſhed four books, which were entered into the regiſter book at Stationers hall the 9th of March 1592, but not printed till the year 1594. In 1595, he quitted Boſcomb, and was preſented by queen Elizabeth to the rectory of Biſhops-Bourne in Kent, where he ſpent the remainder of his life. In this place he compoſed the fifth book of his Eccleſiaſtical Polity, which was dedicated to the archbiſhop,

Walton, &c. Athenæ Oxon.

and

and publiſhed by itſelf in the year 1597. He finiſhed there alſo the ſixth, ſeventh, and eighth books of that learned work; but whether we have them genuine, and as left by himſelf, hath been a matter of much diſpute. Some time after he caught cold in a paſſage by water between London and Graveſend, which drew upon him an illneſs, that put an end to his life, when he was only in his 47th year. He died November the 2d, 1600. His illneſs was ſevere and lingering; he continued notwithſtanding his ſtudies to the laſt. He ſtrove particularly to finiſh his Eccleſiaſtical Polity; and ſaid often to a friend, who viſited him daily, that "he did not beg a long "life of God for any other reaſon, but to live to finiſh the "three remaining books of Polity; and then, Lord, let "thy ſervant depart in peace," which was his uſual expreſſion. A very few days before his death, his houſe was robbed; of which having notice, he aſked, "are my books "and written papers ſafe?" And being anſwered, that they were, 'then, ſaid he, it matters not, for no other loſs can 'trouble me.' Walton, &c.

But whatever ſtreſs and value Mr. Hooker himſelf might put upon his books of "Eccleſiaſtical Polity," he could not put a greater upon them, than every body elſe has done. They have been admired for the ſoundneſs of reaſoning, which runs through them, and the prodigious extent of learning, they every where diſcover: and the author has univerſally acquired from them the honourable titles of 'the judicious' and 'the learned.' When king James I. came out of Scotland, and aſcended the throne of England, he is ſaid to have aſked archbiſhop Whitgift for his friend Mr. Hooker, from whoſe books of "Eccleſiaſtical Polity" he had ſo much profited; and being informed by the archbiſhop, that he died a year before the queen, he expreſſed the greateſt diſappointment and the deepeſt concern. King Charles I. it is well known, earneſtly recommended the reading of Mr. Hooker's books to his ſon; and they have ever ſince been held in the higheſt veneration and eſteem by all, who have had any regard to ſound reaſoning and good learning. An anecdote is preſerved by the writer of his life, which if true ſhews, that Mr. Hooker's fame was by no means confined to his own country, but travelled abroad; and ſo far and ſo loudly, that it reached even the ears of the pope himſelf. Cardinal Alen and the learned Dr. Stapleton, though both in Italy when his books were publiſhed, were yet ſo affected with the fame of them, that they contrived to have them ſent for; and after reading them, are ſaid to have told the pope, then Clement VIII. that "though Walton, &c.

" his holineſs had not yet met with an Engliſh book, as he " was pleaſed to ſay, whoſe writer deſerved the name of an " author, yet there now appeared a wonder to them, and ſo " they did not doubt it would appear to his holineſs, if it " was in Latin; which was, that 'a poor obſcure Engliſh " prieſt had writ four ſuch books of Law and Church Polity, " in ſo majeſtick a ſtile, and with ſuch clear demonſtrations of " reaſon,' that in all their readings they had not met with any " thing that exceeded him." This begetting in the pope a deſire to known the contents, Dr. Stapleton read to him the firſt book in Latin; upon which the pope ſaid, " there is no " learning that this man hath not ſearched into; nothing " too hard for his underſtanding. This man indeed deſerves " the name of an author. His books will get reverence by " age; for there is in them ſuch ſeeds of eternity, that if the " reſt be like this, they ſhall continue till the laſt fire ſhall " devour all learning:" all which, whether the pope ſaid it, or no, we take to be ſtrictly true.

Beſides the eight books of " Eccleſiaſtical Polity," and his anſwer to Mr. Travers's Supplication, there are ſome ſermons of Mr. Hooker's in being, which have of late been collected and printed in the volume of his works in folio.

HOOPER (Dr. GEORGE), an eminent Engliſh divine, was born at Grimley in Worceſterſhire, about the year 1640, and educated in grammar and claſſical learning at Weſtminſter ſchool, where he was king's ſcholar. From thence he became a ſtudent of Chriſt-church in Oxford in 1656, where he took his degrees at the regular times; and diſtinguiſhed himſelf above his contemporaries by his ſuperior knowledge in philoſophy, mathematicks, Greek and Roman antiquities, and the oriental languages. In 1672, he became chaplain to Morley, biſhop of Wincheſter, and not long after was made chaplain to archbiſhop Sheldon, who had begged this favour of the biſhop of Wincheſter, and who in 1675 gave him the rectory of Lambeth, and afterwards the precentorſhip of Exeter, an option of his grace's. In 1677, he commenced doctor of divinity; and the ſame year being made almoner to the princeſs of Orange, he went over to Holland, where, at the requeſt of her royal highneſs, he regulated her chappel according to the uſage of the church of England. After one year's attendance, he repaſſed the ſea, in order to compleat his marriage, the treaty for which had been ſet on foot before his departure. This done, he went back to her highneſs, who had obtained a promiſe from him

Wood's Faſti, vol. ii.

Wood's Faſti.

him to that purpoſe, but after a ſtay of about eight months, ſhe conſented to his return home. In 1680, he was offered the divinity-profeſſorſhip at Oxford, which he declined; but was made king's chaplain about the ſame time. In 1685, by the king's command, he attended the duke of Monmouth, and had much free converſation with him in the Tower, both the evening before, and in the morning of the day of his execution. The following year he took a ſhare in the popiſh controverſy, and wrote a treatiſe, which we ſhall mention preſently with his works. In 1691, he ſucceeded Dr. Sharp in the deanery of Canterbury. As he never made the leaſt application for preferment, queen Mary ſurpriſed him with this offer, when the king her huſband was abſent in Holland. He was made chaplain to their majeſties the ſame year. In 1698, when a preceptor was choſen for the duke of Glouceſter, though both the royal parents of that prince preſſed earneſtly to have Hooper, and no pretence of any objection was ever made againſt him, yet the king named biſhop Burnet for that ſervice. In 1701, he was choſen prolocutor to the lower houſe of convocation; and the ſame year was offered the primacy of Ireland by the earl of Rocheſter, then lord lieutenant there. The year after the acceſſion of queen Anne to the throne, he was nominated to the biſhoprick of St. Aſaph. This he accepted, though againſt his inclination; and in half a year after, receiving a like command to remove to that of Bath and Wells, he earneſtly requeſted her majeſty to diſpenſe with the order, not only on account of the ſudden charge of ſuch a tranſlation, as well as a reluctance to remove, but alſo in regard to his friend Dr. Ken, the deprived biſhop of that place, for whom he begged the biſhoprick. The queen readily complied with Hooper's requeſt; but the offer being declined by Ken, Hooper at his importunity yielded to become his ſucceſſor. He ſat in the ſee of Bath and Wells twenty four years and ſix months; and on the 6th of September 1627, died at Barkley in Somerſetſhire, whither he ſometimes retired, and was interred, in purſuance of his own requeſt, in the cathedral of Wells, under a marble monument with a Latin inſcription upon it.

Boyer's Hiſt. of queen Anne, under that year.

Beſides eight ſermons, he publiſhed ſeveral books in his life-time, and left ſeveral manuſcripts behind him, ſome of which he gave leave to be printed. The following is a catalogue of both. 1. "The Church of England free from "the imputation of popery." 1682. 2. "A fair and me-"thodical diſcuſſion of the firſt and great controverſy between

"the

" the Church of England and the Church of Rome, con-
" cerning the Infallible Guide. In three diſcourſes." The two firſt of which were licenſed by Dr. Morrice, in 1687, but the laſt was never printed. 3. " The Parſon's Caſe under " the preſent land-tax, recommended in a letter to a mem-" ber of the houſe of commons." 1689. 4. " A Diſcourſe " concerning Lent, in two parts. The firſt, an Hiſtorical " account of its obſervation; the ſecond, an Eſſay concern-" ing its original. This ſubdivided into two repartitions, " whereof the firſt is preparatory, and ſhews, that moſt of " our Chriſtian ordinances are derived from the Jews; and " the ſecond conjectures, that Lent is of the ſame original." 1694. 5. A paper in the Philoſophical Tranſactions for October 1699, entitled " A Calculation of the credibility of " Human Teſtimony." 6. " New danger of Preſbytery." 1713. 7. " Marks of a defenceleſs cauſe." 8. " A nar-" rative of the proceedings of the lower houſe of convoca-" tion from February 10, 1700, to June 25, 1701. vindi-" cated." 9. " De Valentinianorum Hæreſi conjecturæ, " quibus illius origo ex Ægyptiaca Theologia deducitur." 1711. 10. " An Inquiry into the ſtate of the ancient mea-" ſures, the Attic, the Roman, and eſpecially the Jewiſh. " With an appendix concerning our old Engliſh money and " meaſures of content." 1721. 11. " De Patriarchæ Ja-" cobi Benedictione Gen. 49. conjecturæ," publiſhed by the Rev. Mr. Hunt of Hart-Hall in Oxford, with a preface and notes, according to the biſhop's directions to the editor, a little before his death. The manuſcripts before mentioned are the two following: 1. A Latin Sermon, preached in 1672, when he took his batchelor of divinity's degree; and, 2. A Latin tract on Divorce.

HOORNBEECK (JOHN) a moſt illuſtrious divine in Holland, and profeſſor of divinity in the univerſities of Utrecht and Leyden, was born at Haerlem in 1617, and ſtudied there till he was ſixteen years old. Then he was ſent to Leyden, and afterwards in 1635 went to ſtudy at Utrecht. In 1639, he was admitted a miniſter, and went to perform the functions of his office ſecretly at Cologne; and was never diſcouraged by the dangers, to which he was expoſed in a city, where moſt of the inhabitants were zealous papiſts. He returned to Holland in 1643, and that year was made doctor of divinity. The proofs he gave of his great learning were ſuch, that he was choſen in 1644 to fill the chair of divinity pro-

Bayle's Dict.

feſſor

ſeſſor at Utrecht; and the next year was made miniſter in ordinary of the church in that city. However difficult the functions of theſe two employments were, yet he acquitted himſelf in them with great diligence almoſt ten years. As a paſtor, he often viſited the members of his church: he encouraged the pious, inſtructed the ignorant, reproved the wicked, refuted the hereticks, comforted the afflicted, refreſhed the ſick, ſtrengthened the weak, cheared up the drooping, aſſiſted the poor. As a profeſſor, he took as much care of the ſtudents in divinity, as if they had been his own children: he uſed to read not only public lectures, but even private ones, for them; and to hold ordinary and extraordinary diſputations. He was choſen to exerciſe the ſame employments at Leyden, which he had at Utrecht, and accepted them in the year 1654. He died in September 1666; and though he was but about forty nine years of age, yet conſidering his labours it is rather a matter of wonder, that he lived ſo long, than that he died ſo ſoon. He publiſhed a great number of works; didactical, polemical, practical, hiſtorical, and oratorical. He underſtood many languages, both ancient and modern; the Latin, Greek, Hebrew, Chaldaic, Syriac, Rabbinical, Dutch, German, Engliſh, French, Italian, and ſome little of Arabic and Spaniſh. He never departed one inch from the moſt ſtrict orthodoxy; and he was not leſs commendable for his integrity, than for his parts and learning. Mr. Bayle ſeems to have ſet him forth in his dictionary, as the complete model of a good paſtor and divinity-profeſſor. He married at Utrecht in 1650, and left two ſons.

HOPKINS (EZEKIEL) an Engliſh biſhop, whoſe works are in good eſteem, was born in 1633 at Sandford in Devonſhire, where his father was curate; became a choriſter of Magdalen college Oxford in 1649, uſher of the ſchool adjoining when batchelor of arts, chaplain of the college when maſter, and would have been fellow, had his county qualified him. All this time he lived and was educated under preſbyterian and independent diſcipline. About the time of the reſtoration, he became an aſſiſtant to the miniſter of Hackney near London, with whom he continued till the act of conformity was publiſhed: and might have been choſen a lecturer in London, but the biſhop would not permit it, becauſe he was a popular preacher, Mr. Wood ſays, among the fanatics. Afterwards he went to Exeter, where he became miniſter of St. Mary's church, and was much approved and ap-

Wood's Athenæ Oxon. vol. ii.

applauded for his excellent manner of preaching by Dr. Seth Ward, biſhop of that place. At length, John lord Roberts hearing him preach by accident, was ſo taken with him, that he offered him to be his chaplain, when he went lord lieutenant to Ireland. Hopkins attended this lord in 1669, was made dean of Raphoe the ſame year, and biſhop in 1671. In 1681, he was tranſlated to London-Derry; where continuing till 1688, when the forces under lord Tyrconnel appeared in favour of king James, he retired into England. The year after he was choſen by the pariſh of St. Aldermanbury London to be their miniſter, and died there on the 19th of June 1690. His works conſiſt of two volumes of ſermons; "an "Expoſition of the ten commandments," printed in 1692, 4to. with his picture before it; and "an Expoſition of the "Lord's Prayer," &c. 1692, 4to.

HORAPOLLO, or Horus Apollo, a grammarian, according to Suidas, of Panoplus in Egypt, who taught firſt at Alexandria and then at Conſtantinople under the reign of Theodoſius. There are extant under his name two books "concerning the Hieroglyphics of the Egyytians," which Aldus firſt publiſhed in Greek in 1505, folio. They have often been republiſhed ſince, with a Latin verſion and notes; but the beſt edition is that by Cornelius de Pauw at Utrecht in 4to. In the mean time there are many Horapollo's of antiquity; and it is not certain, that the grammarian of Alexandria was the author of theſe books. Suidas does not aſcribe them to him; and Fabricius is of opinion, that they belong rather to another Horus Apollo of more ancient ſtanding, who wrote upon Hieroglyphics in the Egyptian language, and from whoſe work an extract rather than a verſion has been made of theſe two books in Greek. His reaſons may be ſeen in the firſt volume of his "Bibliotheca Græca.

HORATIUS (QUINTUS FLACCUS), an ancient Roman poet, who flouriſhed in the age of Auguſtus, was born at Venuſium, a town of Apulia, or of Lucania; for he himſelf does not determine which. His birth-day fell on the 8th of December, in the year of Rome 689, when L. Cotta and L. Manlius Torquatus were conſuls; and about ſixty five years before the birth of Chriſt. He ſtaid in the place of his birth, till he was ten years old, and was then removed to Rome: for though his father was no more than the ſon of a freedman and a tax-gatherer, and not very learned, yet being a man of good ſenſe, he knew the neceſſity of inſtructing his ſon by ſome-

Sat. 1. Lib. ii.

Od. 21. Lib. i.

ſomething more than bare precept. He removed him to Rome therefore, for the opportunity of ſetting before him the examples of all ſorts of perſons, and ſhewing him what behaviour he ſhould imitate, and what he ſhould avoid: ſpurring him on all the while to this imitation, by pointing out the good effects of virtue, and the ill effects of vice. This Horace himſelf tells us; and the old man in Terence had juſt the ſame notions. "I uſe him, ſays he, ſpeaking of his ſon, "to look upon the lives of others, as upon a mirror; and "from their conduct to take a pattern for his own. Do this, "ſhun that; this is praiſe-worthy, that to be blamed." "Conſuefacio: inſpicere, tanquam in ſpeculum, in vitas "omnium jubeo, atque ex aliis ſumere exemplum ſibi. Hoc "facito, hoc fugito: hoc laudi eſt, hoc vitio datur." In the mean time, Horace did not want the beſt maſters that Rome could afford; and when he was about eighteen, was ſent to Athens, where he compleated what his father had ſo well begun, and acquired all theſe accompliſhments, that polite learning and a liberal education could give him.

Sat. 4. Lib. i.

Adelph. act. iii. Sc. 3.

Rome bred me firſt, ſhe taught me grammar rules,
And all the little authors read in ſchools.
A little more than this learn'd Athens ſhew'd,
And taught me how to ſep'rate bad from good.
The academic ſect poſſeſs'd my youth,
And 'midſt their pleaſant ſhades I ſought for truth.
Epiſt. 22. B. ii. Creech.

Brutus about this time going to Macedonia, as he paſſed through Athens, took ſeveral young gentlemen to the army with him; and Horace, now grown up, and qualified to ſet out into the world, among the reſt. Brutus made him a tribune: but it is probable, this general was pretty much ſtreightened for officers and ſoldiers at this time, otherwiſe we ſhall not eaſily account for his advancing Horace. He would hardly make him an officer for his wit; and for courage he had none, as the event ſhewed at the battle of Philippi, where Horace left the field and fled, after he had ſhamefully flung away his ſhield. This memorable circumſtance of his life he mentioned himſelf, in an Ode to his friend Pompeius Varus, who was with him in the ſame battle of Philippi, and accompanied him in his flight.

Tecum Philippos, & celerem fugam
Senſi, relicta non bene parmula.

This

This was indeed the beſt way of palliating a diſgrace upon his name, which he well knew could never be wiped off. However, though running away might poſſibly ſave his life, it could not ſecure his fortune, which he forfeited; for being on the weaker ſide, it became with thoſe of others a prey to the conqueror. Thus reduced to want, that mother of ingenuity, "ingeni largitor venter," he applied himſelf to poetry, in which he ſucceeded ſo well, that he ſoon made himſelf known to ſome of the greateſt men in Rome. Virgil, as he has told us, was the firſt, that recommended him to Mecænas; and this celebrated patron of learning and learned men grew ſo fond of him, that he became a ſuitor for him to Auguſtus, and got his eſtate to be reſtored. Auguſtus was highly taken with his great merit and addreſs, admitted him to a cloſe familiarity with him in his private hours, and afterwards made him no ſmall offers of preferment. The poet had the greatneſs of mind to refuſe them all; and the prince was generous enough not to be offended at his freedom in ſo doing. He muſt have been, what his writings every where ſpeak him to have been, very indifferent as to vain and oſtentatious living, and the pride of a court, to refuſe a place ſo honourable and advantageous, as that of ſecretary to Auguſtus. But the life he loved beſt, and lived as much as he could, was the very reverſe of a court-life; a life of retirement and ſtudy, free from the noiſe and hurry of ambition: for he does but rally, when he repreſents himſelf as fond of change:

Sat. 6. Lib. i.

Romæ Tibur amo ventoſus, Tibure Romam,

as it was his peculiar talent to be always agreeable, and, when he would glance at others, to banter himſelf.

Some time after, when Horace was about ſix and twenty years of age, Auguſtus found it neceſſary to clap up a peace with Antony, the better to deſtroy young Pompey their common enemy: and for this end perſons were ſent to Brunduſium as deputies, to conclude the treaty between them. Mecænas going on Cæſar's part, Horace, Virgil, and ſome others, accompanied him thither: and Horace has deſcribed the journey in a moſt entertaining and humorous manner, in the fifth Satire of his firſt book. This happened in Pollio's conſulſhip, who was about that time writing a hiſtory of the civil wars for the laſt twenty years; which occaſioned Horace to addreſs the firſt Ode of the ſecond book to him, and

to

to repreſent the many inconveniencies, ſuch a work muſt neceſſarily expoſe him to.

Periculoſæ plenum opus alcæ
Tractas, et incedis per ignes
Suppoſitos cineri doloſo:

juſtly imagining, it might ruin him with Auguſtus, if he mentioned the true cauſes of the civil war between Cæſar and Pompey, and their motives to begin it. Monſieur Dacier, in his chronology of the life of Horace, ſeems to have fixed happily enough the time of his writing ſome Odes and Epiſtles, and Dr. Bentley has done ſomething more in this way: and from them it appears, that before he was thirty years of age, he had introduced himſelf to the acquaintance of the moſt conſiderable perſons in Rome; of which this Ode to Pollio may furniſh a proof. For his merit muſt have been well known, and his reputation well eſtabliſhed, before he could take the liberty, he has there done, with one of Pollio's high character: and he was ſo great a maſter in the ſcience of men and manners, that he would not have taken it, if it had been improper to be taken.

Our poet's love for retirement increaſing with his age, he at laſt reſolved upon it for good and all. For ſome years, he uſed only to be at Rome in the ſpring, ſpending the ſummer in the country, and the winter at Tarentum. In his retirement he gave himſelf ſo intirely up to eaſe, that he could not be prevailed on to undertake any great work, though he was ſtrongly ſollicited to it. Thus, ſays he,

——Paupertas impulit audax
Ut verſus facerem: ſed quod non deſit habentem,
Quæ poterant unquam ſatis expurgare cicutæ,
Ni melius dormire putem, quam ſcribere verſus.
Lib. ii. Epiſt. 2.

Nay, there is great reaſon to think from the following lines, that he was ſollicited by Auguſtus himſelf:

Ere I deſire to leave the humble plain,
I would be high, and write a lofty ſtrain:
I wiſh I could deſcribe your way, and ſhew
How barbarous nations fear, and how they bow:

* * * * * * * * * * * * *

How

How mean, and how ſubmiſſive Parthians come:
How under thee they fear and honour Rome.
B. ii. Epiſt. 1.

In another part of the ſame epiſtle, his friend Trebatius is introduced adviſing him to heroick poetry, rather than ſatires, as the nobler and more honourable way of employing his muſe; which he excuſes himſelf from, by letting us ſee, that he was able to do more, than he was willing to undertake:

Cupidum, Pater optime, vires
Deficiunt: neque enim quivis horrentia pilis
Agmina, nec fracta pereuntes cuſpide Gallos,
Aut labentis equo deſcribat vulnera Parthi.

Thus he avoided the fatigue of a long work; but his gratitude to Auguſtus called upon him ſometimes to ſing his triumphs over Pompey and Antony, or the victorious exploits of Tiberius and Druſus. His "Carmen ſæculare" he compoſed at the expreſs command of Auguſtus; and to oblige him, wrote alſo the firſt epiſtle of the ſecond book. That prince had kindly reproached him, with having ſaid ſo little of him in his writings; and aſked him in a letter written on this occaſion, "whether he thought it would diſgrace him with "poſterity, if he ſhould ſeem to have been intimate with "him?" upon which he addreſſed the epiſtle juſt mentioned to him.

Horatii Vita a Suetonio.

Horace embraced the Epicurean philoſophy for the greateſt part of his life, but at the latter end of it, ſeems to have leaned a little towards the ſtoic. He was of a chearful temper, fond of eaſe and liberty, and went pretty far into the gallantries of his times, till age ſtole in upon his amours. Fifty, however, as he himſelf tells us, could not ſecure him: Love returned to the charge, and, after he thought he had done with it, made him feel the effects of his power:

Od. 1. Lib. iv.

Intermiſſa Venus diu,
Rurſum bella moves? parce, precor, precor.
Non ſum qualis eram bonæ
Sub regno Cynaræ. Deſine dulcium
Mater ſæva Cupidinum,
Circa luſtra decem flectere mollibus
Jam durum imperiis.—

After

After this attack he ſeems to have maſtered his paſſions, and from this time to have lived in an undiſturbed and philoſophical tranquility: ſo that the reſt of his life from this period was,

—Secretum iter, et fallentis ſemita vitæ.

While he was thus enjoying the ſweets of retirement, his beloved friend and patron Mecænas died; and this incident is ſuppoſed to have touched him ſo ſenſibly, that he did not ſurvive it long enough to lament him in an elegy. He had before declared, upon a dangerous fit of illneſs, which had attacked Mecænas, that if he went, he would not ſtay behind him:

Ille dies utramque
Ducet ruinam: non ego perfidum
Dixi ſacramentum: ibimus, ibimus,
Utcunque præcedes, ſupremum
Carpere iter comites parati.

Lib. ii. Od. 17.

Whether the loſs of his patron helped to ſhorten his life, or whether he was attacked by ſome diſtemper immediately afterwards, is uncertain: but he died November the 17th, as Mecænas did, according to Dio, the beginning of that month. This happened in the year of Rome 746, in that of Horace 57, and about eight years before Chriſt. He was buried near Mecænas's tomb, and declared in his laſt words Auguſtus his heir; the violence of his diſtemper being ſuch, that he was not able to ſign his will. As to his perſon, he was very ſhort and corpulent, as we learn from a fragment of a letter of Auguſtus's to him, preſerved in his life written by Suetonius: where the emperor compares him to the book he ſent him, which was a little ſhort thick volume. He was grey-haired about forty; ſubject to ſore eyes, which made him uſe but little exerciſe; and of a conſtitution probably not the beſt, by its being unable to ſupport him to a more advanced age, though he ſeems to have managed it with very great care. Confident of immortal fame from his works, as all allow he very juſtly might be, he had thus expreſſed his indifference to any magnificent funeral rites, or fruitleſs ſorrows for his death.

Abſint inani funere næniæ
Luctuſque turpes, et querimoniæ:
Compeſce clamorem, ac ſepulchri
Mitte ſupervacuos honores.

That is,

Mourn not, no friendly drops muſt fall,
No ſighs attend my funeral,
Thoſe common deaths may crave:
Let no diſgraceful grief appear,
Nor damp my glory with a tear,
And ſpare the uſeleſs honours of a grave.

B. ii. Od. 20. CREECH.

Life of Horneck by Kidder Biſhop of Bath and Wells, p. 3.

HORNECK, (Dr. ANTHONY) a very learned and pious divine, was born at Baccharack, a town in the Lower Palatinate, in the year 1641. His father was recorder or ſecretary of that town, a ſtrict proteſtant; and the doctor was brought up in the ſame manner, though ſome, it ſeems, aſſerted, that he was originally a papiſt. He was deſigned for the holy miniſtry from his birth, and was firſt ſent to Heidelberg, where he ſtudied divinity under the learned Dr. Spanheim, afterwards profeſſor at Leyden. When he was nineteen years of age, he came over to England, and was entered of Queen's college in Oxford, upon the 24th of December 1663: of which, by the intereſt of Dr. Barlow, then provoſt of that college, and afterwards biſhop of Lincoln, he was made chaplain ſoon after his admiſſion. He was incorporated maſter of arts from the univerſity of Wittemberg, December the 21ſt, 1663; or, as Mr. Anthony Wood ſays, March the 15th following: and not long after made vicar of Allhallows in Oxford, which is in the gift of Lincoln college. Here he continued two years, and was then taken into the family of the duke of Albemarle, in quality of tutor to his ſon lord Torrington. The duke preſented him to the rectory of Doulton in Devonſhire, and alſo procured him a prebend in the church of Exeter. In 1669, before he married, he went over into Germany to ſee his friends, where he was mightily admired as a preacher, and was entertained with great reſpect at the court of Charles Lodowick elector palatine. At his return in 1671, he was choſen preacher in the Savoy, where he continued to officiate till he died. This however was but a poor maintenance

Kidder, &c. p. 4. Wood's Faſti, v. ii.

Kidder, &c. P. 5.

tenance for him and his family, the ſalary being but ſmall as well as precarious, and he continued in mean circumſtances for ſome years after the revolution; till, as Kidder ſays, it pleaſed God to raiſe up a friend, who concerned himſelf on his behalf, and that was the lord admiral Ruſſel, afterwards earl of Orford. He, before he went to ſea, waited on the queen to take leave, and when he was with her, begged of her that ſhe "would be pleaſed to beſtow ſome preferment on Dr. Horneck." The queen told him, that ſhe "could not at preſent think of any way of preferring the doctor;" and with this anſwer the admiral was diſmiſſed. Some time after this, the queen related what had paſſed on this affair to archbiſhop Tillotſon; and added withal, that ſhe "was concerned leſt the admiral ſhould think her too unconcerned on the doctor's behalf." Conſulting with him therefore what was to be done, the archbiſhop adviſed her to promiſe him the next prebend of Weſtminſter, that ſhould happen to become void. This the queen did, and lived to make good her word in the year 1693. In 1681, he had commenced doctor of divinity at Cambridge, and was afterwards made chaplain to king William and queen Mary. His prebend of Exeter lying at a great diſtance from him, he reſigned it; and on the 28th of September 1694, was admitted to a prebend in the church of Wells, to which he was preſented by Dr. Kidder, the biſhop of Bath and Wells. It was no very profitable thing; and if it had been, he would have enjoyed but little of it, ſince he died ſo ſoon after as January the 31ſt, 1696, and in the 56th year of his age. His body being opened, it appeared at once what was the cauſe of his death. Both his ureters were ſtopped, as a bottle with a cork, with a ſtone that entered the top of the ureter with a ſharp end, the upper part of which was thick, and much too big to enter any farther. The other was ſtopped alſo with ſtones of much leſs firmneſs and conſiſtence. He was interred in Weſtminſter abbey, where a monument, with an handſome inſcription upon it, was erected by his friends to his memory.

Life, &c. p. 26.

Life, &c. p. 22.

Kidder, &c. p. 30.

He was, ſays biſhop Kidder, a man of very good learning, and had good ſkill in the languages. He had addicted himſelf to the Arabick from his youth, and retained it in a good meaſure to his death. He had great ſkill in the Hebrew likewiſe, nor was his ſkill limited to the Biblical Hebrew only, but he was a great maſter in the Rabbinical alſo. He was a moſt diligent and indefatigable reader of the Scriptures in the original languages: "Sacras litetas tractavit indefeſſo

Life, &c. p. 40.

" ſtudio," ſays his tutor Dr. Spanheim of him, and adds, that he was then of an elevated wit, of which he gave a ſpecimen in the year 1659, by publickly defending a Diſſertation upon the vow of Jephtah concerning the ſacrifice of his daughter. He had great ſkill in eccleſiaſtical hiſtory, in controverſial divinity, and caſuiſtical too; and it is ſaid, that few men were ſo frequently applied to in caſes of conſcience as Dr. Horneck. As to his paſtoral care in all its branches, he is ſet forth as one of the greateſt examples that ever lived.

Life, &c. p. 41.

" He had the zeal, the ſpirit, the courage of John the " Baptiſt, ſays Kidder, and durſt reprove a great man; and " perhaps that man lived not that was more conſcientious " in this matter. I very well knew a great man, ſays the " biſhop, and peer of the realm, from whom he had juſt " expectations of preferment; but this was ſo far from ſtop- " ping his mouth, that he reproved him to his face, upon " a very critical affair. He miſſed of his preferment indeed, " but ſaved his own ſoul. This freedom, continues the " good biſhop, made his acquaintance and friendſhip very " deſirable by every good man, that would be better. He " would in him be very ſure of a friend, that would not " ſuffer ſin upon him. I may ſay of him, what Pliny ſays " of Corellius Rufus, whoſe death he laments, ' amiſi meæ " vitæ teſtem," &c. ' I have loſt a faithful witneſs of my " life;' and may add what he ſaid upon that occaſion to his " friend Calviſius, ' vereor ne negligentius vivam,' ' I am " afraid leſt for the time to come I ſhould live more care- " leſly."

Life, &c. p. 51, 24.

Lib. i. Ep. 12.

Dr. Horneck was the author of ſermons, and a great number of works of the religious kind; but beſides theſe, he tranſlated out of High Dutch into Engliſh, " A wonder- " ful ſtory or narrative of certain Swediſh writers," printed in Mr. Joſeph Glanvil's " Sadducismus Triumphatus;" in the ſecond edition of which book is a " Preface to the Won- " derful Story," with an addition of a " new relation from " Sweden," tranſlated by him out of High Dutch. He tranſlated likewiſe from French into Engliſh, " An Antidote " againſt a careleſs indifferency in matters of religion; in " oppoſition to thoſe who believe that all religions are alike, " and that it imports not what men profeſs." This was printed at London in 1693, with an Introduction written by himſelf. He collected and publiſhed " Some Diſcourſes, " Sermons, and Remains of Mr. Joſeph Glanvil," in 1681. He wrote likewiſe, in conjunction with Dr. Gilbert Burnet, " The laſt Confeſſion, Prayers, and Meditations of Lieute- " nant

" nant John Stern, delivered by him on the cart, imme-
" diately before his execution, to Dr. Burnet. Together
" with the laſt confeſſion of George Boroſky, ſigned by him in
" the priſon, and ſealed up in the lieutenant's pacquet.
" With which an account is given of their deportment, both
" in the priſon, and at the place of their execution, which
" was in the Pall-Mall, on the 10th of March, in the ſame
" place, in which they had murdered Thomas Thynne,
" Eſq; on the 12th of February before, in the year 1681."
This was publiſhed at London, in folio, in the year 1682.

HORROX, (JEREMIAH) an eminent Engliſh aſtronomer, and memorable for being the firſt, from the beginning of the world, who had obſerved the paſſage of Venus over the Sun's diſk, was born at Toxteth near Liverpool in Lancaſhire, about the year 1619. From a ſchool in the country, where he had made himſelf maſter of grammar learning, he was ſent to Emanuel college in Cambridge, and ſpent ſome time there in academical ſtudies. About the year 1633, he began in good earneſt to ſtudy aſtronomy; but living at that time with his father at Toxteth, in very moderate circumſtances, and being deſtitute of proper books and other aſſiſtances for the proſecution of this ſtudy, he could not make any conſiderable progreſs in it. He ſpent ſome of his firſt years in the writings of Lanſbergius, of which he repented and complained afterwards; neglecting in the mean time the more valuable and profitable works of Tycho Brahe, Kepler, and other excellent aſtronomers. In the year 1636, he contracted an acquaintance and friendſhip with Mr. William Crabtree, who lived at Broughton near Mancheſter, and was engaged in the ſame ſtudies; but living at a conſiderable diſtance from each other, they could have little correſpondence but by letters. Theſe however they frequently exchanged, communicating their obſervations to one another; and they ſometimes conſulted Mr. Samuel Foſter, profeſſor of aſtronomy at Greſham college in London. Mr. Horrox having now obtained a companion in his ſtudies, aſſumed new ſpirits. Procuring aſtronomical inſtruments and books, he applied himſelf to the making obſervations; and by Mr. Crabtree's advice laid aſide Lanſbergius, whoſe tables he found to be very erroneous, and his hypotheſes inconſiſtent. He was purſuing his ſtudies with great vigour and ſucceſs, when he was cut off by a ſudden death upon the 3d of January, 1640-1, in the twenty ſecond or twenty third year of his age.

Wallis's Epiſtola Nuncupatoria, prefixed to Horrox's Opera Poſthuma.

What we have extant of his writings is ſufficient to ſhew, how great a loſs the world had of him. He had juſt finiſhed his "Venus in Sole viſa," a little before his death. He made his obſervations upon this new and extraordinary phenomenon at Hool near Liverpool; but they did not appear till the year 1662, when Hevelius publiſhed them at Dantzick, with ſome works of his own, under this title, "Mercurius in "Sole viſus Gedani anno 1661, Maij 3. cum aliis quibuſ-"dam rerum cœleſtium obſervationibus rariſque phænomenis. "Cui annexa eſt Venus in Sole pariter viſa anno 1639, "Nov. 24," &c. Beſides this work he had began another, in which he propoſed theſe two things: firſt, to refute Lanſbergius's hypotheſes, and to ſhew, how inconſiſtent they were with each other and the heavens; and, ſecondly, to draw up a new ſyſtem of aſtronomy, agreeable to the heavens, from his own obſervations and thoſe of others; retaining for the moſt part the Keplerian hypotheſes, but changing the numbers, as obſervations required. Dr. John Wallis, from whoſe "Epiſtola Nuncupatoria" we have extracted theſe memoirs of Mr. Horrox, publiſhed ſome of his papers at London in 1673, under the title of "Opera Poſthuma:" others were carried into Ireland by his brother Jonas Horrox, who had proſecuted the ſame ſtudies, and died there, by which means they were loſt: and others came into the hands of Mr. Jeremiah Shakerly, who, by the aſſiſtance of them, formed his "Britiſh Tables," publiſhed at London in 1653: which laſt papers, after Mr. Shakerly's voyage to the Eaſt Indies, where he died, are ſaid to have remained in the poſſeſſion of a bookſeller, till they were deſtroyed by the great fire at London in September 1666.

HORSTIUS, (James) an eminent phyſician, was born at Torgau on the 1ſt of May 1537; and took the degree of doctor of phyſic, in the univerſity of Frankfort on the Oder, in the year 1562. He was offered the place of public phyſician in ſeveral places; and he exerciſed it ſucceſſively at Sagan and at Suidnitz in Sileſia, and at Iglaw in Moravia, till 1580, when he was made phyſician in ordinary to the archduke of Auſtria: and four years after, quitting that place, he was promoted to the chair of phyſic profeſſor in the univerſity of Helmſtadt. The oration he delivered at his inſtallation, "De remoris diſcentium medicinam et earum "remediis," that is, "Of the difficulties which attend the "ſtudy of phyſic, and the means to remove them," is a very good one; and is printed with his "Epiſtolæ Philo-

"sophicæ & Medicinales," Lipſ. 1596, in 8vo. Upon entering on this poſt, he diſtinguiſhed himſelf by one thing, which was thought a great ſingularity: he joined devotion to the practice of phyſic. He always prayed to God to bleſs his preſcriptions; and he publiſhed a form of prayer upon this ſubject, which he made a preſent of to the univerſity. It is eaſy to conceive, that no book of devotion ever ſold worſe than this which Horſtius compoſed for the uſe of phyſicians: it muſt however be obſerved to their honour, that ſeveral of them gave him thanks for publiſhing these prayers, and confeſſed that their art ſtood very much in need of God's aſſiſtance. He acquitted himſelf worthily in his functions, and publiſhed ſome books, which kept up the reputation he had already acquired. It muſt not be diſſembled, that he publiſhed a Diſſertation upon the golden tooth of a child in Sileſia; in regard to which he ſuffered himſelf to be monſtrouſly impoſed upon. This golden tooth was a thorough impoſture, contrived for the ſake of getting money; and Vandale has related, how the cheat was diſcovered. Horſtius, in the mean time, took it for a great prodigy, which ought to be a comfort to thoſe chriſtians, who were oppreſſed by the Turks; as certainly foreboding the downfal of the Ottoman empire. He was not, however, the only one, who made himſelf ridiculous by writing about this golden tooth: others did the ſame: and they may ſerve as a leſſon of caution to the curious inquirers into nature, to make themſelves ſure of the real exiſtence of things, before they attempt to explain their cauſes. Horſtius's Diſſertation was publiſhed at Leipſic in 1595, 8vo. with another piece of his writing De Noctambulis, or "Concerning thoſe who walk in their "ſleep."

Lindenius Renovatus, p. 485.

Epiſt. Phiſoſ. & Medic. p. 283.

De Oraculis, p. 423. edit. 1700.

He died ſomewhere about the year 1600. He married his firſt wife in 1562, by whom he had ten children; and loſing her in 1585, he married a ſecond two years after. If this phyſician had had ſomewhat leſs religion, and a little more philoſophy in him, it is probable he would have eſcaped ſome jokes.

HORSTIUS, (GREGORY) nephew of the preceding, gained ſuch a reputation in the practice of phyſick, that he was uſually called the Æſculapius of Germany. He was born at Torgau in 1578, admitted maſter of arts at Wittemberg in 1601, and doctor of phyſic at Baſil in 1606. He was phyſic-profeſſor in ſeveral places, and at laſt in 1622 accepted the place of firſt phyſician to the city of Ulm, which

Lindenius Renovatus, p. 359.

he held as long as he lived. He married a wife in 1615, and loſt her in November 1634. He married a ſecond in June 1635, and died of the gout in Auguſt 1636. He publiſhed a great many books, ſome upon uſeful, ſome upon curious ſubjects, which have been much eſteemed. Among theſe were, "De tuenda ſanitate," Marpurg, 1648, in 12mo. "De tuenda ſanitate ſtudioſorum & literatorum," 1648, in 12mo. "De cauſis ſimilitudinis & diſſimilitudinis in fœtu, "reſpectu parentum," &c. 1619, in 4to. "Diſſertatio de "natura amoris, additis reſolutionibus de cura furoris ama- "torii, de philtris, atque de pulſu amantium," 1611, in 4to. &c. Beſides two daughters, he left four ſons by his firſt wife, three of whom were phyſicians, and the other an apothecary. Two of the phyſicians, John Daniel and Gregory, publiſhed books.

HOSPINIAN, (RODOLPHUS) a learned Swiſs writer, who has done prodigious ſervice to the proteſtant cauſe, was born at Altorf, near Zurich, where his father was miniſter, on the 7th of November 1547. He was ſent at ſeven years of age to begin his ſtudies at Zurich, under the direction of John Wolphius, his uncle by his mother's ſide; and made a vaſt progreſs. Loſing his father in 1563, he found an affectionate patron in his godfather Rodolphus Gualterus. He left Zurich in March 1565, in order to viſit the other univerſities; and he ſpent ſome time in Marpurg and Heidelberg. He was afterwards recalled and received into the miniſtry in 1568, and the year after married a wife, by whom he had fourteen children: nevertheleſs, when ſhe died in 1612, he married a ſecond. He had better luck in this reſpect than falls to the ſhare of moſt men; for they were both good women, and made him very happy. The ſame year alſo, 1569, he obtained the freedom of the city; and was made proviſor of the Abbey ſchool in 1571. Though his ſchool and his cure engroſſed ſo much of his time, he had yet the courage to undertake a noble work of vaſt extent: and that was an Hiſtory of the Errors of Popery. He conſidered, that the papiſts, when defeated by the holy Scriptures, had recourſe to tradition; were for ever boaſting of their antiquity, and deſpiſed the proteſtants for being modern. To deprive them of this plea, Hoſpinian was determined to ſearch into the riſe and progreſs of the popiſh rites and ceremonies; and to examine by what gradations the truth, which had been taught by Chriſt and his Apoſtles, had given way to innovations. The circumſtance, which firſt ſuggeſted this thought was, his

Bayle's Dict.

his falling accidentally into converſation in a country alehouſe with a landlord, who was ſo ſilly as to imagine, that the monaſtic life came immediately from paradiſe. He could not complete his work, agreeably to the plan he had drawn out; but he publiſhed ſome conſiderable parts of it, as, 1. "De Templis: hoc eſt, de origine, progreſſu, uſu, et "abuſu Templorum, ac omnino rerum omnium ad Templa "pertinentium," 1587, in folio. 2. "De Monachis: ſeu "de origine & progreſſu monachatus et ordinum monaſtico-"rum," 1588, in folio. 3. "De Feſtis Judæorum et "Ethnicorum: hoc eſt, de origine, progreſſu, ceremoniis, "et ritibus feſtorum dierum Judæorum, Græcorum, Roma-"norum, Turcarum, et Indianorum," 1592, in folio. 4. "Feſta Chriſtianorum," &c. 1593, in folio. 5. "Hiſ-"toria Sacramentaria: hoc eſt, libri quinque de Cœnæ Do-"minicæ prima inſtitutione ejuſque vero uſu et abuſu in pri-"mæva eccleſia, necnon de origine, progreſſu, ceremoniis, "et ritibus Miſſæ, Tranſubſtantiationis, et aliorum pene in-"finitorum errorum, quibus Cœnæ prima inſtitutio horri-"biliter in papatu polluta & profanata eſt," 1598, in folio. 6. "Pars altera: de origine et progreſſu controverſiæ ſacra-"mentariæ de Cœna Domini inter Lutheranos, Ubiquiſtas, "et Orthodoxos, quos Zuinglianos ſeu Calviniſtas vocant, "exortæ ab anno 1517 uſque ad 1602 deducta," 1602, in folio. Theſe are all of them parts of his great work, which he enlarged in ſucceeding editions, and added confutations of the arguments of Bellarmin, Baronius, and Gretſer. What he publiſhed on the Euchariſt, and another work, intitled "Concordia Diſcors," &c. printed in 1607, exaſperated the Lutherans in a high degree; and they wrote againſt him very abuſively. He did not publiſh any anſwer, though he had almoſt finiſhed one, but turned his arms againſt the jeſuits; and publiſhed "Hiſtoria Jeſuitica: hoc "eſt, de origine, regulis, conſtitutionibus, privilegiis, in-"crementis, progreſſu, & propagatione ordinis Jeſuitarum. "Item, de eorum dolis, fraudibus, impoſturis, nefariis faci-"noribus, cruentis conſiliis, falſa quoque, ſeditioſa, et ſan-"guinolenta doctrina," 1619, in folio.

Theſe are his works; and they juſtly gained him high reputation, as they did alſo good preferment. He was appointed archdeacon of Caroline church in 1588; and in 1594, miniſter of the Abbey-church. He was deprived of his ſight for near a year by a cataract, yet continued to preach as uſual, and was happily couched in September 1613. In 1623, being 76 years of age, he grew childiſh; and ſo continued till

till his death, which happened on the 11th of March 1626. The public entertained ſo high an opinion of his learning from his writings, that he was exhorted from all quarters to refute Baronius's Annals; and no one was thought to have greater abilities for the taſk. A new edition of his works was publiſhed at Geneva in 1681, in ſeven thin volumes in folio.

HOSPITAL, (WILLIAM-FRANCIS-ANTONY marquiſs of) a great mathematician of France, was born of an ancient and illuſtrious family in the year 1661. He was a geometrician almoſt from his infancy; for one day being at the duke of Roan's, where ſome able mathematicians were ſpeaking of a problem of Mr. Paſchal's, which appeared to them extremely difficult, he ventured to ſay that he believed he could ſolve it. They were amazed at ſuch unpardonable preſumption and raſhneſs in a boy of fifteen years of age, for he was then no more; nevertheleſs, in a few days he ſent them the ſolution. He entered early into the army, yet always preſerved his love for the mathematics, and ſtudied them even in his tent; whither he uſed to retire, it is ſaid, not only to ſtudy, but alſo to conceal his application to ſtudy: for in thoſe days to be too knowing in the ſciences was thought to derogate from nobility; and a ſoldier of quality, to preſerve his dignity, was in ſome meaſure obliged to hide his attainments of this kind. Hoſpital did this very well, and was never ſuſpected of being a great mathematician. He was a captain of horſe; but being extremely ſhort-ſighted, and expoſed on that account to perpetual inconveniencies and errors, he at length quitted the army, and applied himſelf intirely to his favourite amuſement. He contracted a friendſhip with Malbranch, judging by his "Recherche de la verité," that he muſt be an excellent guide in the ſciences; and he took his opinion and advice upon all occaſions. His abilities and knowledge were no longer a ſecret: and at the age of thirty-two he gave a public ſolution of ſome probl. ms, drawn from the deepeſt geometry, which had been propoſed to mathematicians in the Acts of Leipſic. In 1693, he was received an honorary member of the academy of ſciences at Paris; and he publiſhed a work upon Sir Iſaac Newton's Calculations, intitled, "L'Analyſe des "infinimens petits." He was the firſt in France who wrote upon this ſubject; and on this account was regarded almoſt as a prodigy. He engaged afterwards in another work of the mathematical kind, in which he included "Les ſections co-

"niques,

" niques, les lieux geometriques, la conſtruction des equa-
" tions," and " Une Theorie des courbes mechaniques :"
but a little before he had finiſhed it, he was ſeized with a
fever, of which he died on the 2d of February 1704, aged
forty three years. It was publiſhed after his death. He is
repreſented as having been a very worthy, honeſt, good kind
of man.

HOTMAN, (FRANCIS) in Latin Hotomanus, a moſt learned French civilian, was born on the 23d of Auguſt 1524 at Paris, where his family, originally of Breſlau in Sileſia, had flouriſhed for ſome time. He made ſo rapid a progreſs in the belles lettres, that at the age of fifteen he was ſent to Orleans to ſtudy the civil law, and in three years was received doctor in that faculty. His father, a counſellor in parliament, had already deſigned him for that employment; and therefore ſent for him home, and placed him at the bar. But Hotman was ſoon diſpleaſed with the chicanery of the court, and applied himſelf vigorouſly to the ſtudy of the Roman law and polite literature. At the age of twenty-three, he was choſen to read public lectures in the ſchools of Paris: but reliſhing the opinions of Luther, on account of which many perſons were put to death in France, and finding he could not profeſs them at Paris, he went to Lyons the year after; that is, in 1547. Having now nothing to expect from his father, who was greatly irritated at his changing his religion, he left France, and retired to Geneva; where he lived ſome time in Calvin's houſe. From hence he went to Lauſanne, where the magiſtrates of Bern gave him the place of profeſſor of polite literature. He publiſhed there ſome books, which however, young as he was, were not his firſt publications; and married a French gentlewoman, who had retired thither on account of religion. His merit was ſo univerſally known, that the magiſtrates of Straſburg offered him a profeſſorſhip of civil law; which he accepted, and held to the year 1561. In the mean time, while he was diſcharging the functions of this place, he received invitations from the duke of Pruſſia, the landgrave of Heſſe, the dukes of Saxony, and even from our queen Elizabeth; but did not accept them. He did not refuſe however to go to the court of the king of Navarre, at the beginning of the troubles; and he went twice into Germany, to deſire aſſiſtance of Ferdinand, in the name of the princes of the blood, and even in the name of the queen-mother. The ſpeech he made at the diet of Frankfort is publiſhed. Upon his return

Bayle's Dict.—Niceron, Hommes Illuſtres, tom. xi.

to Straſburg, he was prevailed upon by John de Monluc to go and teach civil law at Valence; which he did with ſuch ſucceſs, that he raiſed the reputation of that univerſity. Three years after he went to be profeſſor at Bourges, at the invitation of Margaret of France, ſiſter of Henry II. but he left that city in about five months, and retired to Orleans to the heads of the party, who made great uſe of his advice. The peace made a month after did not prevent him from apprehending the return of the ſtorm: upon which account he retired to Sancerre, and there wrote an excellent book "De "Conſolatione," which his ſon publiſhed after his death. He returned afterwards to his profeſſorſhip at Bourges, where he was very near being killed in the maſſacre in 1572: but luckily eſcaping, he left France, with a full reſolution never to return thither; and went to Geneva, where he read lectures upon the civil law. Some time after he went to Baſil, and taught civil law there. He was ſo pleaſed with this ſituation, that he refuſed great offers from the prince of Orange and the States General, who would have drawn him to Leyden. The plague obliging him to leave Baſil, he retired to Montbeliard, where he loſt his wife; and went afterwards to live with her ſiſters at Geneva. He returned once more to Baſil, and there died on the 12th of February 1590 of a dropſy, which had ſeized him ſix years before, and kept him conſtantly in a ſtate of much indiſpoſition. During this, he reviſed and digeſted his works for a new edition; and they were publiſhed at Geneva 1599, in three volumes folio, with his life prefixed by Petrus Neveletus Doſchius. The two firſt contain Treatiſes upon the civil law: the third compriſes pieces relating to the government of France, and the right of ſucceſſion; five books of Roman Antiquities; Commentaries upon Tully's Orations and Epiſtles; Notes upon Cæſar's Commentaries, &c. His "Franco-Gallia, or, "Account of the ancient, free ſtate of France," has been tranſlated into Engliſh by lord Moleſworth, author of "The "Account of Denmark." He publiſhed alſo ſeveral other things without his name; but being of the controverſial kind, they were probably not thought of conſequence enough to be revived in the collection of his works.

He was one of thoſe who would never conſent to be painted; but we are told, that his picture was taken, while he was in his laſt agony. His integrity, firmneſs, and piety are vaſtly extolled by the author of his life; yet, if Baudouin may be believed, (whom however it is more reaſonable not to believe, as he was an antagoniſt in the religious way) he

he was guilty of ſome very great enormities. From the deſire of money which he diſcovers in his dedications, and the means he uſed to extort it from the great, ſome have ſuppoſed him to be avaritious; but it muſt be remembered, that he loſt his all when he changed his religion, and had no ſupplies but what aroſe from his reading lectures; for it does not appear that his wife was a fortune. It is very probable, however, that theſe would have been ſufficient for his ſubſiſtence; but it ſeems he was bewitched with ſchemes of finding out the philoſopher's ſtone, and we find him lamenting to a friend in his laſt illneſs, that he had ſquandered away his ſubſtance upon this hopeful project. It is certain therefore he had his weak ſide: he was nevertheleſs one of the greateſt civilians that France ever produced.

Reſponſ. ad Calvin. et Bezam pro Franciſco Balduino, in fol.

HOTTINGER, (JOHN-HENRY) a very learned writer, and famous for his ſkill in the Oriental languages, was born at Zurich in Swiſſerland, on the 10th of March 1620, of a very good family. He had a particular turn for languages; and the progreſs he made in his firſt ſtudies gave ſuch promiſing hopes, that it was reſolved he ſhould be ſent to ſtudy in foreign countries, at the public expence. He began his travels the 26th of March 1638, and went to Geneva, where he ſtudied two months under Frederic Spanheim. Then he went into France, and from thence to Holland; and fixed at Groningen, where he ſtudied divinity under Francis Gomarus and Henry Alting, and Arabic under Matthias Paſor. He intended to have ſtaid here; but being very deſirous of improving himſelf in the Oriental tongues, he went in 1639 to Leyden, to be tutor there to the children of profeſſor Golius, who was the beſt ſkilled in thoſe languages of any man in the world. He improved greatly by the inſtructions of Golius, who communicated all he could to him, and alſo by the aſſiſtance of a Turk, who happened to be at Leyden, in the ſtudy of the Arabic. Beſides theſe advantages, Golius had a fine collection of Arabic books and manuſcripts, which Hottinger was ſuffered to copy what he pleaſed from, during the fourteen months he ſtaid at Leyden. In 1641, he was offered, at the recommendation of Golius, the place of chaplain to the embaſſador of the States General to Conſtantinople, and he would gladly have attended him, as ſuch a journey would have co-operated wonderfully with his grand deſign of perfecting himſelf in the Eaſtern languages; but the magiſtrates of Zurich did not conſent to it: they choſe rather to recall him, in order to em-

Niceron, Hommes Illuſtres, tom. viii.—Bayle's Dict.

employ him for the glory and advantage of their public ſchools. They permitted him, however, to viſit England firſt; and the inſtant he was returned from that country, they appointed him profeſſor of eccleſiaſtical hiſtory; and a year after, in 1643, gave him two profeſſorſhips, that of Catechetical Divinity, and that of the Oriental tongues.

He married at twenty-two, and began to publiſh books at twenty-four years of age. New profeſſorſhips were beſtowed upon him in 1653, and he was admitted into the college of canons. In 1655, the elector Palatine, deſirous to reſtore the credit and reputation of his univeſity of Heidelberg, obtained leave of the ſenate of Zurich, for Hottinger to come, on condition that he ſhould return at the end of three years: but before he ſet out for that city, he went to Baſil, and there took the degree of doctor of divinity. He arrived at Heidelberg in Auguſt the ſame year, and was very graciouſly received in that city. Beſides the profeſſorſhip of divinity of the Old Teſtament, and the Oriental tongues, he was appointed principal of the Collegium Sapientiæ. He was rector of the univerſity the year following, and wrote a book concerning the re-union of the Lutherans and Calviniſts; which he did to pleaſe the elector, who was pretty zealous on that affair: but party-animoſities, and that itch of diſputation ſo natural to mankind, rendered his performance of none effect. Hottinger accompanied this prince to the electoral diet of Frankfort in 1658, and there had a conference with the famous Job Ludolf. It is well known, that Ludolf had acquired a vaſt knowledge of Ethiopia: and he, in conjunction with Hottinger, concerted meaſures for ſending into Africa ſome perſons ſkilled in the Oriental tongues, who might make exact enquiries concerning the ſtate of the Chriſtian religion in that part of the world. He was not recalled to Zurich till 1661, his ſuperiors at the elector's earneſt requeſt having prolonged the term of years, for which they lent him: and then he returned, honoured by the elector with the title of Eccleſiaſtical-counſellor.

Many honourable employments were immediately conferred on him: among the reſt, he was elected preſident of the commiſſioners, who were to reviſe the German tranſlation of the Bible. A civil war breaking out in Swiſſerland in 1664, he was ſent into Holland on ſtate affairs. Many univerſities would willingly have drawn Hottinger to them, but were not able. That of Leyden offered him a profeſſorſhip of divinity in 1667; but not obtaining leave of his ſuperiors, he refuſed it. The Dutch were not diſheartened

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at this refuſal, but inſiſted that he ſhould be lent them: upon which the magiſtrates of Zurich conſented, in complaiſance to the States of Holland, who had intereſted themſelves in this affair. As he was preparing for this journey, he unfortunately loſt his life, on the 5th of June 1667, in the river which paſſes through Zurich. He went into a boat with his wife, three of his children, his brother-in-law, a friend, and a maid-ſervant, in order to go and let out upon leaſe an eſtate, which he had two leagues from Zurich. The boat ſtriking againſt a pier, which lay under water, overſet: upon which Hottinger, his brother-in-law, and friend, eſcaped by ſwimming. But when they looked upon the women and children, and ſaw the danger they were in, they jumped back into the water: the event of which was, that Hottinger, his friend, and his three children, loſt their lives, while his wife, his brother-in-law, and ſervant-maid were ſaved. His wife was the only daughter of John Henry Huldric, miniſter of Zurich, a man of very great learning, and brought him ſeveral children: for beſides the three who were drowned with him, and thoſe who died before, he left four ſons and two daughters.

Hottinger commenced author, as we have obſerved, at the age of twenty-four; and he ſeems to have been ſo pleaſed with that character, that he was afterwards for ever publiſhing books. Mr. Bayle ſays, "it was not very difficult for "him to do this, ſince he was very laborious and bleſſed "with a very happy memory:" but in this gives a wipe upon his parts and judgment. It is nevertheleſs ſurprizing, that a man, who had poſſeſſed ſo many academical employments; was interrupted with ſo many viſits, for every body came to ſee him, and conſulted him as an oracle; and was engaged, as he was, in a correſpondence with all the literati of Europe:—that ſuch a man ſhould have found time to write more than forty volumes, eſpecially when it is conſidered, that he did not reach fifty years of age. We ſhall mention ſome of the moſt conſiderable of his works; and thoſe particularly, as being the moſt intereſting, which relate to Oriental affairs and literature. 1. "Exercitationes Anti-"Morinianæ, de Pentateucho Samaritano," &c. 1644, 4to. Father Morin had aſſerted, in the ſtrongeſt manner, the authenticity of the Samaritan Pentateuch; which he preferred to the Hebrew text, upon a pretence that this had been corrupted by the Jews: and it was to combat this opinion, that Hottinger wrote theſe Exercitations. This work, though the

Hiſt. Critiq. de V. T. liv. iii. c. 29.

the firſt, is in the judgment of father Simon one of the beſt he wrote; and if he had never wrote any thing more, it is probable that he would have left behind him a higher notion of his abilities than he has: for certainly it was no ſmall enterprize for him at his green years, to attack, on a very delicate and knotty ſubject, and with ſuppoſed ſucceſs too, one of the moſt learned men in Europe at that time.

The next works we ſhall mention, relate immediately to Oriental affairs; and may always be of uſe, although we ſhould conſider him as a mere collector. 2. "Theſaurus "Philologicus, ſeu clavis Scripturæ, qua quicquid fere "Orientalium, Hebræorum maxime et Arabum, habent "monumenta de religione ejuſque variis ſpeciebus, Judaiſmo, "Samaritaniſmo, Muhammediſmo, Gentiliſmo, de theo- "logia et theologis, verbo Dei, &c. breviter et aphoriſtice "ita reſeratur et eperitur, ut multiplex inde ad philologiæ et "theologiæ ſtudioſos fructus redundare poſſit," 1649, 4to. There was a ſecond edition in 1659, 4to. "in qua Samari- "tica, Arabica, Syriaca ſuis quæque nativis characteribus "exprimuntur." 3. "Hiſtoria Orientalis, quæ ex variis "Orientalium monumentis collecta agit, primo, de Mu- "hammediſmo, ejuſque cauſis tum procreantibus tum con- "ſervantibus: ſecundo, de Saraceniſmo, ſeu religione vete- "rum Arabum: tertio, de Chaldaiſmo, ſeu ſuperſtitione "Nabatæorum, Chaldæorum, Charranæorum: quarto, de "ſtatu Chriſtianorum & Judæorum tempore orti & nati Mu- "hammedaniſmi: quinto, de variis inter ipſos Muhammedanos "circa religionis dogmata et adminiſtrationem ſententiis, "ſchiſmatis, et hæreſibus excitatis," &c. 1651, 4to. 1660, 4to. augmented. No man was better qualified to write on Oriental affairs than Hottinger, as he was ſkilled in moſt of the languages, which were anciently, as well as at preſent, ſpoke in the Eaſt: namely, the Hebrew, Syriac, Chaldee, Arabic, Turkiſh, Perſian, and Coptic. 4. "Promptuarium, ſive "Bibliotheca Orientalis, exhibens catalogum ſive centurias ali- "quot tam auctorum, quam librorum Hebraicorum, Syriaco- "rum, Arabicorum, Ægyptiacorum: addita mantiſſa Bibliothe- "carum aliquot Europæarum," 1658, 4to. Mr. Baillet does not ſpeak very advantageouſly of this work of Hottinger, whom he accuſes of not being very accurate in any of his compoſitions: and indeed his want of accuracy is a point pretty well agreed on by both papiſts and proteſtants. 5. "Etymologicon "Orientale, ſive Lexicon Harmonicum Heptaglotton:" &c. 1661, 4to. The ſeven languages contained in this Lexicon are, the Hebrew, Chaldee, Syriac, Arabic, Samaritan, Ethiopic, and Rabbinical.

Theſe

Theſe are the principal, if not the only works of Hottinger, which are of any uſe: and they are by far more valuable for containing materials of a curious nature, and which were before only acceſſible to perſons ſkilled in Oriental languages, than for any ingenuity, accuracy, or judgment, diſcoverable in the writer. If the reader is particularly deſirous of ſeeing an exact catalogue of the works of this laborious man, he may conſult the Bibliotheca Tigurina; or the Latin life of Hottinger, publiſhed by Heidegger at Zurich 1667, in 12mo: in either of which places, he will find them all drawn up and digeſted into regular order. We cannot help repeating, that the number of them is aſtoniſhing.

HOUGH, (JOHN) biſhop of Worceſter, memorable for that noble ſtand he made when preſident of Magdalen college in Oxford, againſt king James II. in behalf of our religion and civil liberties, was born in the county of Middleſex in the year 1650. He was brought up at the ſchool of Birmingham, in Warwickſhire, and from thence removed to Magdalen college in Oxford in 1669, of which in 1675, he was elected fellow. Upon the breaking out of the popiſh plot in 1679, his chamber was ſearched upon ſuſpicion of his correſponding with one of that religion; but nothing was diſcovered againſt him; and in 1681, being appointed domeſtick chaplain to the duke of Ormond, chancellor of the univerſity, but then lord lieutenant of Ireland, he croſſed the ſea in February, and waited upon his grace at Dublin. No vacancies, as we ſuppoſe, of any conſequence happening, he returned the year after, unpreferred, to England; where, in 1685, he was collated to a prebend in the church of Worceſter. In April 1687, he was ſtatutably elected preſident of his college by a majority of the fellows, after they had rejected a mandamus from king James II. in behalf of one Anthony Farmer, A. M. of that houſe; but he was ſoon removed from his preſidentſhip by the eccleſiaſtical commiſſioners, and Dr. Samuel Parker biſhop of Oxford put in his place. However, when the prince of Orange declared his intention of coming to England, Magdalen college was reſtored to its rights, and Dr. Hough reſtored to his preſidentſhip. "It is diſputable, ſays a certain writer, whether he "ſhewed greater courage and conſtancy, or prudence and "temper, in the management of ſo important a conteſt with "a miſguided crown; and whether he diſplayed a greater "love of the liberties of his country, in baffling the inſtru-

Willis's Account of the Cathedrals, vol. ii. p. 437.

Some Account of the Life of Dr. John Hough, p. 6.

" ments of an illegal eccleſiaſtical commiſſion, or integrity " and conſcience in adhering ſo firmly to the ſtatutes of his " college, and his own oath, in oppoſition to all the artifices " as well as menaces of an arbitrary court; in his engaging " by his weighty influence the members of that learned " body to act unanimouſly; and in confirming by his own " example their reſolutions to ſacrifice their intereſt to their " duty on that great occaſion."

Wood's Athen. Oxon. and Faſti.

After the revolution he was nominated by king William, in April 1690, to the biſhoprick of Oxford; and tranſlated to the ſee of Lichfield and Coventry in Auguſt 1699. On the death of Dr. Tenniſon, in 1715, the archbiſhoprick of Canterbury was offered to him, which, it is ſaid, he declined the acceptance of out of modeſty; but upon the deceaſe of Dr. Lloyd, ſucceeded him in the ſee of Worceſter, in September 1717. He was a great benefactor wherever he came. When he removed from the ſee of Oxford to that of Lichfield and Coventry, he did not merely repair, but almoſt rebuild as well as adorn the epiſcopal houſe at Eccleſhall; and upon his tranſlation to the ſee of Worceſter, he rebuilt ſo great a part of the epiſcopal palace there, and made ſuch improvements in his other ſeat, the caſtle of Hortlebury, that he is ſuppoſed to have expended upon both theſe houſes at leaſt ſeven thouſand pounds. And theſe ſchemes were executed with ſo nice a judgment, that he left little to be done by any of his ſucceſſors towards perfecting both thoſe epiſcopal ſees. He was near ſeventy years of age, when he entered upon the ſee of Worceſter; yet he lived upwards of twenty-ſix years biſhop of that place, in a conſtant exemplary reſidence upon his dioceſe, and diſcharging all the duties of his epiſcopal function. A little before his death he wrote a letter to his friend lord Digby, where we find the following remarkable words: " I am weak and " forgetful—In other reſpects I have eaſe to a degree beyond " what I durſt have thought on, when years began to mul- " tiply upon me. I wait contentedly for a deliverance out " of this life into a better, in humble confidence, that by " the mercy of God, through the merits of his Son, I ſhall " ſtand at the reſurrection on his right hand. And when " you, my lord, have ended thoſe days which are to come, " which I pray may be many and comfortable, as innocently " and as exemplarily as thoſe which are paſſed, I doubt not " of our meeting in that ſtate, where the joys are unſpeak- " able, and will always endure." He died March the 8th, 1743,

Some Account, &c. p. 19.

Willis's Account of Cathedrals, vol. iii. p. 657.

Some Account, &c. p. 15.

1743, having extended his age to the beginning of his 93d year, and almoſt to the completion of the 53d year of his epiſcopate.

HOULIERES (ANTOINETTA DE LA GARDE DES) of all the French ladies, who have ſtudied poetry, has ſucceeded the beſt; for her verſes ſtill continue to be more read, than any other of her ſex. She was born at Paris in the year 1638, had all the charms of her ſex, and wit enough to ſhine in the age of Lewis XIV. Her taſte for poetry was cultivated by the celebrated Henault, who is ſaid to have inſtructed her in all he knew, or imagined he knew. She did her maſter great honour; but the misfortune was, ſhe not only imitated him in his poetry, but alſo in his irreligion; for her verſes ſavour very ſtrongly of epicuriſm. She compoſed in all ways; Epigrams, Odes, Eclogues, Tragedies; but ſhe ſucceeded beſt in the Idylle or Paſtoral, which ſome affirm ſhe carried to perfection. She died at Paris in 1694, and left a daughter of her own name, who had ſome talent for poetry, but inferior to her mother's. However, the firſt verſes of this lady's compoſing bore away the prize at the French academy; which was highly to her honour, if it be true as is reported, that the ingenious Fontenelle wrote at the ſame time and upon the ſame ſubject. She was a member of the academy of the Ricovrati of Padua, as was her mother, who was alſo of that of Arles. She died at Paris in 1718. The works of theſe two ladies were correctly publiſhed in 1747, in two volumes 12mo.

See HENAULT.

HOWARD (SIR ROBERT) an Engliſh writer of ſome parts and learning, was a younger ſon of Thomas earl of Berkſhire, and educated at Magdalen college in Oxford. During the civil war, he ſuffered with his family, who adhered to king Charles I. but at the reſtoration was made a knight, and choſen for Stockbridge in Hampſhire, to ſerve in the parliament, which began in May 1661. Afterwards he was made auditor of the Exchequer, and was reckoned a creature of Charles II. whom he advanced on account of his faithful ſervices in cajoling the parliament for money. In 1679, he was choſen to ſerve in parliament for Caſtle-Riſing in Norfolk: and re-elected for the ſame place in 1688. He was a mighty advocate for the revolution, and became ſo fiery and paſſionate an abhorrer of the nonjurors, that he diſclaimed all manner of converſation and intercourſe with

Wood's Athenæ Oxon. vol. ii.

perſons of that character. His obſtinacy and pride procured him many enemies, and amongſt them the duke of Buckingham; who intended to have expoſed him under the name of Bilboa in the Rehearſal, but afterwards altered his reſolution, and levelled his ridicule at a much greater name, under that of Bayes. He was ſo extremely poſitive, and ſo ſure of being in the right upon every ſubject, that Shadwell the poet, though a man of the ſame principles, could not help ridiculing him in his comedy of the Sullen Lovers, under the character of Sir Poſitive At-all. In the ſame play, there is a lady Vaine, a courtezan, which the wits then underſtood to be the miſtreſs of Sir Robert; whom he afterwards married, and therein acted like thoſe, who, ſays Montaigne, "firſt ſhit in the baſket, and then put it upon their head." He publiſhed poems and plays: "the Hiſtory of the reigns of "Edward and Richard II. with reflections and characters of "their chief miniſters and favourites; alſo a compariſon of "theſe princes with Edward I. and III." 1690, 8vo. A letter to Mr. Samuel Johnſon, occaſioned by a ſcurrilous pamphlet, intitled, "Animadverſions on Mr. Johnſon's "anſwer to Jovian." 1692, 8vo. "The Hiſtory of Reli-"gion." 1694, 8vo. The fourth book of Virgil tranſlated, 1660, 8vo. Statius's Achilles tranſlated, 1660, 8vo.

There was one Edward Howard, Eſq; likewiſe, a deſcendant of the ſame family, who expoſed himſelf to the ſeverity of our ſatyriſts, by writing ſome bad plays.

Memoirs of Mr. Howe by Calamy, p. 5. 1724, 8vo.—Wood's Athenæ Oxon. vol. ii.

HOWE (JOHN) a very learned Engliſh non-conformiſt divine, was born the 17th of May 1630, at Loughborough in Leiceſterſhire; of which town his father was miniſter, but was afterwards ejected by archbiſhop Laud, on account of his adherence to the Puritans. He went into Ireland, where he continued till the Iriſh rebellion; then returned to England, and ſettled in Lancaſhire, where our author was educated in the rudiments of learning, and the knowlege of the tongues. He was ſent from thence to Chriſt's-college in Cambridge; then removed to Oxford, and became Bible clerk of Brazen-noſe college in 1648. He was made a demy of Magdalen college by the parliament-viſitors, and afterwards fellow: and in 1652, took the degree of maſter of arts. Soon after this, having commenced preacher, he became miniſter of Great Torrington in Devonſhire; and in 1654, married the daughter of Mr. George Hughes, miniſter of Plymouth. He was afterwards appointed houſehold chaplain

to

to Cromwell, and became lecturer of St. Margaret's Weſtminſter; but ſeems to have been in a good meaſure free from the fanaticiſm in faſhion, and offended Cromwell greatly by preaching againſt the notion of a particular faith, which the miniſters of his court mightily encouraged. It was a common opinion among them, that ſuch as were in a ſpecial manner favoured of God, when they prayed either for themſelves or others, often had ſuch impreſſions made upon their minds and ſpirits by a divine hand, as ſignified to them, not only in general that their prayers were heard, but that the particular mercies ſought for would be certainly beſtowed: and this, which they called a particular faith, Mr. Howe ventured to preach againſt, though it was eſpouſed even by his maſter. Upon the death of Oliver, he continued chaplain to Richard: and when the army had ſet Richard aſide, he returned to his people at Torrington. He continued among theſe, till the act of uniformity took place in Auguſt 1662; after which he preached for ſome time in private houſes in Devonſhire. In 1671, he went to Ireland, where he lived as chaplain to lord Maſſarene in the pariſh of Antrim: and in 1675, returned to England, and ſettled in London, where he was highly reſpected, not only by his brethren among the diſſenters, but by many eminent divines of the church of England, as Whitchcot, Kidder, Fowler, Lucas, and others. In 1685, he travelled beyond ſea with lord Wharton, and the year following ſettled at Utrecht: but the year after that, on king James's publiſhing his declaration for liberty of conſcience, he returned to London, where he died on the 2d of April 1705. He had publiſhed a great number of ſermons and works in the religious way. Mr. Wood tells us, that "he was a perſon of neat and polite parts, and not of that "four and unpleaſant converſe, as moſt of his perſuaſion "were: ſo moderate alſo and calm in thoſe ſmaller matters "under debate between the church and his party, that he "had not ſo much as once intereſted himſelf in any fruit-"leſs quarrels of this kind, but hath applied himſelf wholly "to more beneficial and uſeful diſcourſes on practical ſub-"jects; in which undertaking he hath acquitted himſelf ſo "well, that his books are much read and commended by "very many conformiſts, who generally have them in good "eſteem."

HOWELL (JAMES) an Engliſh writer, was the ſon of Thomas Howell, miniſter of Abernant in Caermarthenſhire, and born about the year 1596. He was ſent to the free ſchool Wood's Athenæ Oxon. v. ii.

at Hereford, and entered of Jeſus college in Oxford in 1610: his elder brother Thomas Howell being fellow of that ſociety, afterwards king's chaplain, and nominated in 1644 to the ſee of Briſtol. Our author, having taken a batchelor of arts degree in December 1613, left college, and removed to London; for being, ſays Mr. Wood, a pure cadet, a true Coſmopolite, not born to land, leaſe, houſe, or office, he had his fortune to make; and being withal not ſo much inclined to a ſedentary as an active life, this ſituation pleaſed him beſt, as moſt likely to anſwer his views. The firſt employ he got was that of ſteward to a glaſs-houſe in Broad-ſtreet, which was procured for him by Sir Robert Manſel, who was principally concerned therein. The proprietors of this work, intent upon improving the manufactory, came to a reſolution to ſend an agent abroad, who ſhould procure the beſt materials and workmen that could be got; and they pitched upon Mr. Howell, who, ſetting off in 1619, viſited ſeveral of the principal places in Holland, Flanders, France, Spain, and Italy. About Chriſtmas 1621, he returned to London; having executed the purpoſe of his miſſion very well, and particularly having acquired a moſt maſterly knowledge in the modern languages. "Thank God, ſays he, "I have this fruit of my foreign travels, that I can pray "unto him every day of the week in a ſeparate language, and "upon Sunday in ſeven."

Howell's Letters, vol. i.

Soon after his return, he quitted his ſtewardſhip of the glaſs-houſe; and having experienced the pleaſures of travelling, laid his plan for more employments in this way. In 1622, he was ſent into Spain, in order to recover a rich Engliſh ſhip, ſeized on by the viceroy of Sardinia for his maſter's uſe, on pretence of its having prohibited goods on board. In 1623, during his abſence abroad, he was choſen fellow of Jeſus college in Oxford, upon the new foundation of Sir Eubule Theloal: for he had taken care to cultivate his intereſt there all along. He tells Sir Eubule, in his letter of thanks to him, that he "will reſerve his fellowſhip, and "lay it by as a good warm garment againſt rough weather, "if any fall on him:" in which he was followed by Mr. Prior, who alledged the ſame reaſon for keeping his fellowſhip at St. John's college in Cambridge. He returned to England in 1624; and was ſoon after appointed ſecretary to lord Scrope, afterwards earl of Sunderland, who was made lord preſident of the north. This poſt brought him to York: and while he reſided there, the corporation of Richmond, without any application from himſelf, and againſt ſeveral com-

Letters, vol. i.

competitors, choſe him one of their repreſentatives in the parliament which began in 1627. In 1632, he went ſecretary to Robert earl of Leiceſter, ambaſſador extraordinary from king Charles I. to the court of Denmark, on occaſion of the death of the queen dowager, who was grandmother to that king: and here gave proofs of his oratorical talents, in ſeveral Latin ſpeeches before the king of Denmark and other princes of Germany. After his return to England, his fortune proved more unſtable than ever: for except an inconſiderable affair, on which he was diſpatched to Orleans in France by ſecretary Windebank in 1635, he was deſtitute of any employment for ſome years. At laſt in 1639, he went to Ireland, and was received very kindly by the lord lieutenant, who had aforetime made him warm profeſſions of kindneſs. The lieutenant employed him as an aſſiſtant-clerk upon ſome buſineſs to Edinburgh, and afterwards to London: but all Mr. Howell's riſing hopes were ruined in the unhappy fate, which the earl of Strafford met with ſoon after. However, in 1640, he was diſpatched upon ſome buſineſs to France; and the ſame year was made clerk of the council: which poſt was the moſt fixed in point of reſidence, and the moſt permanent in its nature, of any he had ever enjoyed. But his royal maſter, having departed from his palace at Whitehall, was not able to ſecure his continuance long in it: for in 1643, being come to London upon ſome buſineſs of his own, all his papers were ſeized by a committee of the parliament, his perſon ſecured, and in a few days after committed cloſe priſoner to the Fleet. This at leaſt Mr. Howell himſelf makes the cauſe of his impriſonment: but Mr. Wood inſinuates, that he was thrown into priſon, for debts contracted through his own extravagancy; and indeed ſome of his own letters give room enough to ſuſpect it. But whatever was the cauſe, he bore it chearfully; of many inſtances of which the following epitaph upon himſelf is one.

Here lies entomb'd a walking thing,
Whom Fortune with the ſtates did fling
Between theſe walls. Why? aſk not that:
That blind whore doth ſhe knows not what.

He had now nothing to truſt to but his pen: and he applied himſelf therefore wholly to write and tranſlate books. This work he managed ſo well, that it brought him in a comfort-

able ſubſiſtence, during his long ſtay in that priſon, where he was confined till ſome time after the king's death; and as he got nothing by his diſcharge from thence but his liberty, he was obliged to continue the ſame employment afterwards. His numerous productions, written rather out of neceſſity than choice, ſhew however a readineſs of wit, and an exuberant fancy. Though always a firm royaliſt, he does not ſeem to have approved the meaſures purſued by Buckingham, Laud, and Strafford; and was far from approving the impoſition of ſhip-money, and the policy of creating and multiplying monopolies. Yet the unbridled inſolence and outrages of the republican governors diſguſted him ſo, that he was not diſpleaſed, when Oliver aſſumed the ſovereign power under the title of protector; and in this light he addreſſed him on that occaſion in a fair ſpeech, which ſhall be mentioned preſently. His behaviour under Cromwell's tyranny was no more than prudential, and was ſo conſidered; for king Charles II. at his reſtoration, thought him worthy of his notice and favour: and his former poſt under the council being otherwiſe diſpoſed of, a new place was created, by the grant of which he became the firſt hiſtoriographer royal in England. He died in November 1666, and was interred in the Temple church, London, where a monument was erected to his memory, with the following inſcription upon it; which was taken down when the church was repaired in 1683, and has not ſince been replaced. "Jacobus Howell Cambro-"Britannus Regius Hiſtoriographus, in Anglia primus, qui "poſt varios peregrinationes tandem naturæ curſum peregit, "ſatur annorum et famæ; domi foriſque huc uſque erraticus, "hic fixus 1666."

Now for ſome account of his works. 1. "Dodona's "Grove, or The Vocal Foreſt:" a poem. 1640, 4to. 2. "The Vote:" a poem, preſented to the king on New-Year's day. 1641. 3. "Inſtructions for forraine travell: "ſhewing by what courſe, and in what compaſs of time, "one may take an exact ſurvey of the kingdomes and ſtates "of Chriſtendome, and arrive to the practical knowledge "of the languages to good purpoſe." 1642, in 12mo. Dedicated to prince Charles. Reprinted 1650, in 12mo. with additions. Theſe works were publiſhed before Mr. Howell was thrown into priſon. 4. "Caſual Diſcourſes and "Interlocutions between Patricius and Peregrin, touching "the diſtractions of the times." Written ſoon after the battle of Edgehill, and the firſt book publiſhed in vindication

of

of the king. 5. " Mercurius Hibernicus: or a diſcourſe of " the Iriſh maſſacre." 1644. 6. " Parables reflecting on " the times. 1644. 7. " England's Tears for the preſent " wars," &c. 1644. 8. " Preheminence and pedigree of " parliaments." 1644. 9. " Vindication of ſome paſ- " ſages reflecting upon him in Mr. Prynne's book, called the " Popiſh Royal Favourite." 1644. 10. " Epiſtolæ Ho- " Elianæ :" " Familiar Letters Domeſtic and Foreign, di- " vided into ſundry ſections, partly Hiſtorical, partly Politi- " cal, partly Philoſophical." 1645. Another collection was publiſhed in 1647; and both theſe with the addition of a third came out in 1650. A few additional letters appeared in ſome ſubſequent editions: of which the eleventh was printed in 8vo. in 1754. It is not to be wondered indeed, that theſe letters have run through ſo many editions; ſince they not only contain much of the hiſtory of his own times, but are alſo interſperſed with many pleaſant ſtories properly introduced and applied. It cannot be denied, that he has given way frequently to very low witticiſms, the moſt unpardonable inſtance of which is his remark upon king Charles the firſt's death, where he ſays, " I will attend with patience " how England will thrive, now that ſhe is let blood in the " Baſilical vein, and cured as they ſay of the king's evil :" but Vol. iii. this may be ſaid in his favour, that he was led into this manner by the humour of the times. Mr. Wood relates, it does not appear on what authority, that " many of theſe letters were " never written before the author of them was in the Fleet, " as he pretends they were, but only feigned and purpoſely " publiſhed to gain money to relieve his neceſſities :" but be this as it will, he allows they " give a tolerable hiſtory of " thoſe times," which if true is very ſufficient to recommend them.

It is one great rule in the conduct of our work, to give not only memoirs of the lives, but alſo catalogues of the writings, of remarkable men, eſpecially the Engliſh; or elſe we could gladly be excuſed tranſcribing the dull liſt that follows, ſince the above letters are almoſt the only work of our author, that is now regarded: but however to go on. 11. " A Nocturnal Progreſs: or, a perambulation of moſt " countries in Chriſtendom, performed in one night by " ſtrength of imagination." 1645. 12. " Luſtra Ludo- " vici: or the life of Lewis XIII. king of France," &c. 13. " An account of the deplorable ſtate of England in " 1647, &c. 1647. 14. " Letter to lord Pembroke con-

" cern-

"cerning the times, and the ſad condition both of prince "and people." 1647. 15. "Bella Scot-Anglica: A brief "of all the battles betwixt England and Scotland from all "times to this preſent." 1648. 16. "Corollary declar- "ing the cauſes, whereby the Scot is come of late years to "be ſo heightened in his ſpirits." 4to. 17. "The inſtru- "ments of a king: or, a ſhort diſcourſe of the ſword, "crown, and ſceptre," &c. 1648, 4to. 18. "Winter- "Dream." 1649. 19. "A Trance, or News from Hell "brought firſt to town by Mercurius Acheronticus." 1649. 20. "Inquiſition after blood," &c. 1649. 21. "Viſion, or "Dialogue between Soul and Body." 1651. 22. "Survey "of the Signory of Venice," &c. 1651. 23. "Some "ſober inſpections made into the carriage and conſults of the "late long parliament, whereby occaſion is taken to ſpeak "of parliaments in former times, and of Magna Charta: "with ſome reflections upon government in general." 1653, 12mo. Dedicated to Oliver lord Protector, whom he compares to Charles Martel, and compliments in language much beyond the truth and the ſentiments of his own heart. The fourth edition of this book came out in 1660, with ſeveral additions.

His next publication, for we have not near done, was, 24. "Hiſtory of the Wars of Jeruſalem epitomiſed." 25. Ah, "Ha; Tumulus, Thalamus: two counter-poems: the firſt "an Elegy on Edward late earl of Dorſet; the ſecond an "Epithalamium to the marquis of Dorcheſter." 1653. 26. "The German diet: or ballance of Europe," &c. 1653. folio. The author's picture at whole length is ſet before the title. 27. Parthenopeia: or, "the Hiſtory of Naples," &c. 1654. 28. Londinopolis. 1657. A ſhort diſcourſe, ſays Wood, moſtly taken from Stow's Survey of London. 29. "Diſcourſe of the Empire, and of the election of the "king of the Romans." 1658. 30. Lexicon Tetraglotton: "An Engliſh-French-Italian-Spaniſh Dictionary," &c. 1660. 31. "A Cordial for the Cavaliers." 1661. Anſwered immediately by Sir Roger L'Eſtrange, in a book intitled, "A Caveat for the Cavaliers:" replied to by Mr. Howell in, 32. "Some ſober inſpections made into thoſe ingredients, "that went to the compoſition of a late Cordial for the Ca- "valiers:" 1661. 33. A French Grammar, &c. 34. "The "Parley of Beaſts," &c. 1660. 35. The ſecond part of "Caſual Diſcourſes and Interlocutions between Patricius and "Pe-

" Peregrin," &c. 1661. 36. " Twelve Treatiſes of the " late Revolutions." 1661. 37. " New Engliſh Gram- " mar for foreigners to learn Engliſh: with a grammar for " the Spaniſh and Caſtilian tongue; with ſpecial remarks on " the Portugueſe Dialect, for the ſervice of her majeſty." 1662. 38. " Diſcourſe concerning the precedency of kings." 1663. 39. " Poems:" collected and publiſhed by Serjeant-Major, P. F. that is, Payne Fiſher, who had been poet-laureate to Cromwell. The editor tells us, that our author Howell " may be called the prodigy of the age for the variety " of his volumes; for there hath paſſed the preſs above forty " of his works on various ſubjects, uſeful not only to the " preſent times, but to all poſterity. And it is to be obſerved, " ſays he, that in all his writings there is ſomething ſtill " new, either in the matter, method, or fancy, and in an " untrodden tract." He publiſhed next, 40. " A treatiſe " concerning ambaſſadors." 1664. 41. " Concerning the " ſurrender of Dunkirk, that it was done upon good " grounds." 1664.

Beſides theſe works of his own, he tranſlated ſeveral things from foreign languages; as, 1. " St. Paul's late progreſs " upon earth about a divorce betwixt Chriſt and the Church " of Rome, by reaſon of her diſſoluteneſs and exceſſes," &c. 1644, 8vo. The author of this book publiſhed it about the year 1642, and was forced to fly from Rome on that account. He withdrew in the company, and under the conduct of one, who pretended friendſhip for him; but who betrayed him at Avignon, where he was firſt hanged and then burnt. 2. " A Venetian looking-glaſs: or, a letter written " very lately from London to cardinal Barberini at Rome by " a Venetian Clariſſimo, touching the preſent diſtempers in " England." 1648. 3. " An exact Hiſtory of the late " Revolutions in Naples," &c. 1650. 4. " A Letter of " advice from the prime ſtateſmen of Florence, how Eng- " land may come to herſelf again." 1659. All theſe were tranſlated from the Italian. He tranſlated alſo from the French, " The nuptials of Peleus and Thetis," &c. 1654; and from the Spaniſh, " The proceſs and pleadings in the court " of Spain, upon the death of Anthony Aſcham, reſident for " the parliament of England," &c. 1651.

Laſtly, Mr. Howell publiſhed, in 1649, " The late King's " declaration in Latin, French, and Engliſh:" and in 1651, " Cottoni Poſthuma, or divers choice pieces of that renown- " ed antiquary Sir Robert Cotton, knight and baronet." in 8vo.

HUARTE

HUARTE (JOHN) a native of France, though he uſually paſſes for a Spaniard, who lived in the ſixteenth century. We know nothing more of him, than that he gained great fame by a work, he publiſhed in the Spaniſh tongue, upon a very curious and intereſting ſubject. The title of it runs thus: "Examen de ingenios para las Sciencias," &c. or, "an examination of ſuch genius's, as are fit for acquiring "the ſciences, and were born ſuch: wherein by marvellous "and uſeful ſecrets, drawn from true philoſophy both na- "tural and divine, is ſhewn the gifts and different abilities "found in men, and for what kind of ſtudy the genius of "every man is adapted in ſuch a manner, that whoever ſhall "read this book attentively, will diſcover the properties of "his own genius, and be able to make choice of that ſcience, "in which he will make the greateſt improvement." This book has been tranſlated into ſeveral languages, and born ſeveral impreſſions. It was tranſlated into Italian, and publiſhed at Venice in 1582: at leaſt, the dedication of that tranſlation bears that date. It was tranſlated into French by Gabriel Chappuis in 1580: but there is a better French verſion than this by Savinien d' Alquie, printed at Amſterdam in 1672. He has taken in the additions, inſerted by Huarte in the laſt edition of his book, which are conſiderable both in quality and quantity. It has been tranſlated alſo into Latin, and laſtly into Engliſh. This very admired author has been highly extolled for acuteneſs and ſubtilty, and undoubtedly had a great ſhare of theſe qualities: Mr. Bayle however thinks, that "it would not be prudent for any perſon to truſt "either his maxims or authorities; for, ſays he, he is not "to be truſted on either of theſe heads, and his hypotheſes "are frequently chimerical, eſpecially when he pretends to "teach the formalities to be obſerved by thoſe, who would "get children of a virtuous turn of mind. There are, in "this part of his book, a great many particulars repugnant "to modeſty: and he deſerves cenſure for publiſhing, as a "genuine and authentic piece, a pretended letter of Lentu- "lus the proconſul from Jeruſalem to the Roman ſenate, "wherein a portrait is given of Jeſus Chriſt, a deſcription of "his ſhape and ſtature, the colour of his hair, the qualities "of his beard," &c.

Bayle's Dict.

HUDSON (CAPTAIN HENRY) an eminent Engliſh navigator, who flouriſhed in high fame in the beginning of the laſt century. Where he was born and educated, we have no

no certain account; as we have not of any private circumſtances of his life. The cuſtom of diſcovering foreign countries for the benefit of trade not dying with queen Elizabeth, in whoſe reign it had been zealouſly purſued, Mr. Hudſon among others attempted to find out a paſſage by the north to Japan and China. His firſt voyage was in the year 1607, at the charge of ſome London merchants; and his firſt attempt was for the north eaſt paſſage to the Indies. He departed therefore on the 1ſt of May; and after various adventures through icy ſeas and regions intenſely cold, returned to England, and arrived in the Thames on the 15th of September. The year following he undertook a ſecond voyage for diſcovering the ſame paſſage, and accordingly ſet ſail with fifteen perſons only on the 22d of April; but not ſucceeding, returned homewards, and arrived at Graveſend on the 26th of Auguſt. A remarkable occurrence, mentioned in captain Hudſon's journal of this voyage, was the ſight of a mermaid, when they were about 76 degrees north latitude; of which take the account in his own words. "The 15th of June, "one of our company looking over board ſaw a mermaid, "and calling up ſome of the company to ſee her, one more "came up, and ſhe was then come cloſe to the ſhip's ſide, "looking earneſtly on the men. Soon after a ſea came and "overturned her. From the navel upwards her back and "breaſts were like a woman's, her body as big as one of us, "her ſkin very white, and long black hair hanging down "behind. In her going down they ſaw her tail, like the "tail of a porpus, and ſpeckled like mackarel." Purchas's Pilgrims. Part iii. edit. 1625. p. 575.—Harris's Voyages, vol. i. edit. 1705. p. 566.

Not diſheartened by his two former unſucceſsful voyages, Mr. Hudſon undertook again, in 1609, a third voyage to the ſame parts for farther diſcoveries; and was fitted out by the Dutch Eaſt India company. He ſailed from Amſterdam, with twenty men Engliſh and Dutch, on the 25th of March; and on the 25th of April, doubled the north cape of Finmark in Norway. He kept going along the coaſts of Lapland towards Nova Zembla, but found the ſea ſo full of ice, that there was no getting forwards. Then turning about, he went towards America, and arrived at the coaſt of New France on the 18th of July. He ſailed from place to place, without any hopes of ſucceeding in their grand ſcheme; and the ſhip's crew diſagreeing, and being in danger of mutinying, he purſued his way homewards, and arrived on the 7th of November at Dartmouth in Devonſhire: of which he gave advice to his directors in Holland, ſending them alſo a journal

journal of his voyage. In 1610, he was again fitted out by ſome gentlemen, with a commiſſion to try, if through any of thoſe American inlets, which Captain Davis ſaw but durſt not enter, on the weſtern ſide of Davis's Streights, any paſſage might be found to the South-ſea. They ſailed from St. Catherine's the 17th of April, and on the 4th of June came within ſight of Greenland. The 9th they were off Forbiſher's Streights, and on the 15th came in ſight of Cape Deſolation. Thence they proceeded north-weſt-ward, among great quantities of ice, until they came to the mouth of the Streights, that bear Hudſon's name. They advanced in thoſe Streights weſterly, as the land and ice would permit, till they got into the bay, which has ever ſince been called by the bold diſcoverer's name, "Hudſon's Bay." He gave names to places, as he went along; and called the country itſelf "Nova Britannia," or New Britain. He ſailed above a hundred leagues ſouth into this bay, being confident that he had found the deſired paſſage: but perceiving at laſt that it was only a bay, he reſolved to winter in the moſt ſouthern point of it, with an intention of purſuing his diſcoveries the following ſpring. He was ſo bent upon this, that he did not conſider how unprovided he was with neceſſaries to ſupport himſelf during a ſevere winter in that deſolate place: however, they drew their ſhip on the 3d of November in a ſmall creek, where they would all infallibly have periſhed, if they had not been unexpectedly and providentially ſupplied with uncommon flights of white fowl, which ſerved them for proviſion. In the ſpring, when the ice began to waſte, Captain Hudſon, in order to compleat his diſcovery, made ſeveral efforts of various kinds: but notwithſtanding all his endeavours, he found himſelf neceſſitated to abandon his enterprize, and to make the beſt of his way home; and therefore diſtributed to his men with teare in his eyes all the bread he had left, which was only a pound to each: though it is ſaid other proviſions were afterwards found in the ſhip. In his deſpair and uneaſineſs, he had let fall ſome threatning words, of ſetting ſome of his men on ſhore: upon which a few of the ſturdieſt, who had before been very mutinous, entered his cabin in the night, tied his arms behind him, and expoſed him in his own ſhallop at the weſt end of the Streights; with his own ſon John Hudſon, and ſeven of the moſt ſick and infirm of his men. There they turned them adrift, and it is ſuppoſed they all periſhed, being never heard of more. The crew proceeded with the ſhip to England; but going on ſhore near the Streight's mouth, four of them were killed by the ſavages. The reſt, after enduring the great-

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eſt hardſhips, and ready to die for want, arrived at Plymouth in September 1611. Purchas, as above. Vol. iii. p. 602—608.

HUDSON (Dr. JOHN) a very learned Engliſh critic, was born at Widehope near Cockermouth in Cumberland in the year 1662; and after having been educated in grammar and claſſical learning, was entered in 1676 of Queen's college in Oxford, where he made a very great progreſs in philoſophy, but eſpecially in polite literature. Soon after he had taken his maſter of arts degree, he removed to Univerſity college, of which he was choſen fellow in March 1686, and became a moſt conſiderable and eſteemed tutor. He alſo diſtinguiſhed himſelf by ſeveral valuable editions of Greek and Latin authors, which he afterwards publiſhed. In April 1701, on the reſignation of Dr. Thomas Hyde, he was elected head-keeper of the Bodleian library; and in June following, accumulated the degrees of batchelor and doctor in divinity. With this librarian's place, which he held till his death, he kept his fellowſhip till June 1711, when according to the ſtatutes of his college he would have been obliged to have reſigned it; but he had juſt before diſqualified himſelf for holding it any longer, by marrying Margaret, daughter of Sir Robert Harriſon, knight, an alderman of Oxford, and a Mercer. In 1712, he was appointed principal of St. Mary Hall by the chancellor of the univerſity, through the intereſt and ſollicitation of the famous Dr. Ratcliffe: and it is ſaid, that to Dr. Hudſon's intereſt with Dr. Ratcliffe, the univerſity of Oxford is obliged for the moſt ample benefactions, ſhe received from that phyſician. Dr. Hudſon's ſtudious and ſedentary way of life brought him at length into an ill habit of body, which turning to a dropſy, kept him about a year in a very languiſhing condition; and then he died on the 27th of November 1719, leaving only one daughter, and a widow. Wood's Athenæ, vol. ii. col. 940. edit. 1721.—Ant. Hall, Præfat. ad J. Hudſon. Joſephum.

His publications were as follow: 1. "Introductio ad Chronographiam: ſive ars chronologica in Epitomen redacta." 1691, 8vo. Extracted from biſhop Beveridge's Treatiſe on that ſubject, for the uſe of his pupils. 2. "Velleius Paterculus, cum variis lectionibus et notis et indice." 1693, 8vo. A ſecond edition with the notes enlarged in 1711. 3. "Thucydides." 1696, folio. A neat and beautiful edition, but ſomewhat diminiſhed in its credit by that of Duker and Waſſe. 4. "Geographiæ Veteris Scriptores Græci Minores. Cum Diſſertationibus & Annotationibus Henrici Dodwelli." 8vo. The firſt publiſhed in 1698, the

ſecond in 1703, and the third and fourth in 1712. 5. "Dio-"nyſii Halicarnaſſenſis opera omnia." 1704, in two volumes folio. A beautiful and valuable edition, enriched with the various readings of an ancient copy in the Vatican library, and of ſeveral manuſcripts in France. The learned editor has ſubjoined to his own notes ſeveral of Sylburgius, Portus, Stephens, Caſaubon, and Valeſius. 6. "Dionyſius Lon-"ginus." 1710, 4to. and 1718, 8vo. A very beautiful edition, and the notes, like all the reſt of Dr. Hudſon's, very ſhort. 7. "Moeris Atticiſta de vocibus Atticis et Helleni-"cis. Gregorius Martinus de Græcarum literarum pronun-"ciatione." 1712, 8vo. 8. "Fabulæ Æſopicæ." Greek and Latin. 1718, 8vo. 9. "Flavii Joſephi Opera," he had juſt finiſhed, but did not live to publiſh. He had proceeded as far as the third index, when finding himſelf unable to go quite through, he recommended the work to his intimate friend Mr. Antony Hall, who publiſhed it in 1720 in two volumes folio. 'Tis a neat and beautiful edition, and ſuperior in every reſpect to Havercamp's, except in the number and value of the notes. Mr. Hall did alſo another reſpectful office to Dr. Hudſon after his death: he married his widow.

Dr. Hudſon, if he had lived, intended to have publiſhed a catalogue of the Bodleian library, which he had cauſed to be fairly tranſcribed in ſix volumes folio. He was very aſſiſting to ſeveral editors in Oxford, particularly to Dr. Gregory in his Euclid, and to the induſtrious Mr. Hearne in his Livy, &c. He correſponded with many learned men in foreign parts: with Muratori, Salvini, and Bianchini, in Italy; with Boivin, Kuſter, and Lequien, in France; with Olearius, Menckenius, Chriſtopher Wolfius, and, whom he chiefly eſteemed, John Albert Fabricius, in Germany; Eric Benzel in Sweden; Frederic Roſtgard in Denmark; with Pezron, Reland, Le Clerc, in Holland, &c. He uſed to complain of the vaſt expence of foreign letters; for he was far from being rich, having never been poſſeſſed of an eccleſiaſtical preferment; of which he uſed alſo to make frequent and heavy complaints.

Eloge Hiſtorique de Mr. Huet, par Mr. l'Abbé Olivet, prefixed to his Traite Phi-

HUET (PETER DANIEL) biſhop of Avranches in France, and one of the greateſt as well as politeſt ſcholars, that any age has produced, was born of a good family at Caen in Normandy, on the 8th of February 1630. His parents dying when he was ſcarcely out of his infancy, he fell into the hands of guardians, who neglected him: however, his own

own invincible and ſeemingly innate love of letters made him amends for all diſadvantages, and he finiſhed his courſe of ſtudies in the Belles Lettres, before he was thirteen years of age. In the proſecution of his philoſophical ſtudies, he happened upon an excellent profeſſor, father Mambrun, a Jeſuit; who, after Plato's example, directed him to begin with learning a little geometry. But Huet went farther in it, than his tutor deſired; and contracted ſuch a reliſh for it, that he ſlighted in a manner all his other ſtudies. He went through every branch of mathematicks, and maintained public Theſes at Caen, a thing never before done in that city. Having paſſed through his claſſes, it was his buſineſs to ſtudy the law, and to take his degrees in it: but two books, that were then publiſhed, drew him off from this purſuit. Theſe books were "The principles of Des Cartes," and "Boch-"art's ſacred geography." He was a great admirer of Des Cartes, and adhered to his philoſophy for many years; but afterwards ſaw the falſeneſs and vanity of it, and as we ſhall ſee, wrote againſt it alſo. "A leſſon of caution this, ſays "his eloguiſt, to all, to embrace no ſyſtem whatever, till they "have carefully examined the principles, on which it is "built: ſince even the wiſeſt and moſt diſcerning men are "through ſuch raſhneſs or inadvertency liable to be deceiv-"ed." Bochart's geography made a vaſt impreſſion upon him, as well on account of the immenſe erudition with which it abounded, as by the preſence of its author, who was miniſter of the Proteſtant church at Caen. This book was full of Greek and Hebrew learning, and inſpired Huet with an ardent deſire of maſtering thoſe languages; who, to forward his way to them, contracted a friendſhip with Bochart, and put himſelf under his directions.

loſophique de la Foibleſſe de l'Eſprit humain. Huetii Commentarius de rebus ad eum pertinentibus, p. 16.

Commentarius, &c. p. 29. and Eloge, &c. p. xiii.

Commentarius, &c. p. 42, 43.

At the age of twenty years and one day, he was delivered by the cuſtom of Normandy from the tuition of his guardians: and ſoon after took a journey to Paris, not ſo much out of curioſity to ſee that place, as for the ſake of purchaſing books, and making himſelf acquainted with the learned men of the times. He ſoon became known to father Sirmond, Petavius, Vavaſſor, Naudæus, and, in ſhort, to almoſt all the ſcholars in France. About two years after, he had alſo an opportunity of introducing himſelf to the learned in Holland. For queen Chriſtina of Sweden having invited Bochart to her court, Huet accompanied him, and they ſet out in April 1652. He ſaw Salmaſius at Leyden, and Iſaac Voſſius at Amſterdam. He often viſited the queen, who would have engaged him in

her ſervice; but Bochart not being very graciouſly received through the intrigues of Bourdelot her phyſician, who was jealous of him, and the queen's fickle temper being known to every body, Huet declined all offers, and after a ſtay of three months returned to France. The chief fruits of his journey was a copy of a manuſcript of Origen's Commentaries upon St. Matthew, which he tranſcribed at Stockholm, and the acquaintance he contracted with the learned men in Sweden and Holland, through which he paſſed. Upon his return to his own country, he reſumed his ſtudies with more vigour than ever, in order to publiſh his manuſcript of Origen. While he was employed in tranſlating this work, he was led to conſider the rules to be obſerved in tranſlations, as well as the different manners of the moſt celebrated tranſlators. This gave occaſion to his firſt performance, which came out at Paris in 1661, under this title, "De interpretatione libri duo:" and it is written in the form of a dialogue between Iſaac Cauſabon, Fronto Ducæus the Jeſuit, and Thuanus. Mr. de Segrais tells us, that "nothing can be added to this treatiſe, either with reſpect to ſtrength of critical judgment, variety of learning, or elegance of ſtile; which laſt, ſays the Abbé Olivet, is ſo very extraordinary, that it might have done honour to the age of Auguſtus." This book was firſt printed in a thin 4to, but afterwards in 12mo, and 8vo. In 1668 were publiſhed at Roan, in two volumes folio, his "Originis Commentaria, &c. cum Latina interpretatione, notis, & obſervationibus;" to which is prefixed a large preliminary diſcourſe, wherein is collected all that antiquity relates of Origen. The ſixteen years interval, between his return from Sweden and the publication of this work, was ſpent entirely in ſtudy, excepting a month or two every year, when he went to Paris: during which time he gave the public a ſpecimen of his ſkill in polite literature, in an elegant collection of poems, intitled "Carmina Latina & Græca;" which were publiſhed at Utrecht in 1664, and afterwards enlarged in ſeveral ſucceſſive editions. While he was employed upon his Commentaries of Origen, he had the misfortune to quarrel with his friend and maſter Bochart; who deſiring one day a ſight of his manuſcript, for the ſake of conſulting ſome paſſages about the Euchariſt, which had been greatly controverted between Papiſts and Proteſtants, diſcovered an hiatus or defect, which ſeemed to determine the ſenſe in favour of the Papiſts, and reproached Huet with being the contriver of it.

Preface de Virgile, num. 22.

Eloge, &c. p. xix.

Huet

Huet at firſt thought, that it was a defect in the original manuſcript; but upon conſulting another very ancient manuſcript in the king's library at Paris, he found that he had omitted ſome words in the hurry of tranſcribing, as he ſays, and that the miſtake was his own. Bochart ſtill ſuppoſing, that this was a kind of pious fraud in Huet, to ſupport the doctrine of the church of Rome in regard to the Euchariſt, alarmed the Proteſtants every where, as if Origen's Commentaries were going to be very unfairly publiſhed; and by that means diſſolved the friendſhip, which had long ſubſiſted between Huet and himſelf. Commentarius, &c. p. 150.

In the year 1659, Mr. Huet was invited to Rome by queen Chriſtina, who had abdicated her crown, and retired thither; but remembring the cool reception, which Bochart had met with from her majeſty, after as warm an invitation, he refuſed to go. Thoſe, ſays the Abbé Olivet, who judge of actions by events, will ſuppoſe him to have acted very wiſely in continuing in France; for ten years after, when Mr. Boſſuet was appointed by the king preceptor to the Dauphin, Mr. Huet was choſen for his collegue with the title of ſub-preceptor, which honour had ſome time been deſigned him by Monſieur de Montauſier, the Dauphin's governor. He went to court in 1670, and ſtayed there till the year 1680, when the dauphin was married. Though his employment muſt needs take up a conſiderable part of his time, yet he found enough to complete his "Demonſtratio Evangelica," which as great and laborious a work as it may ſeem, was begun and ended amidſt the embarraſſments of a court. It was publiſhed at Paris in 1679 in folio; and has been reprinted ſince in folio, quarto, and octavo. Mr. Huet owns, that this work of his was better received by foreigners, than by his own countrymen; many of whom conſidered it as a work full of learning indeed, but utterly void of that demonſtration, to which it ſo formally and pompouſly pretends. Others leſs equitable borrowed from it, and attacked it at the ſame time, to cover their plagiariſm; which, though Mr. Huet complains very heavily of it, is not a fate peculiar to him or his book; there being hardly any country, which will not afford inſtances of authors, who have been ſerved in the ſame manner. Father Simon had a deſign to make an abridgment of this work; but Mr. Huet being informed, that it was to alter it as he thought proper, to add to it, and ſtrike out of it at pleaſure, deſired him to excuſe himſelf that trouble. We muſt not forget the ſervice, which Mr. Huet at this time did the republic of letters, in promoting the editions of the

Commentarius, &c. p. 208.

Eloge, &c. p. xix.

Commentarius, &c. p. 284.

claſſicks "in Uſum Delphini:" for though the firſt idea of the commentaries for the uſe of the Dauphin was ſtarted by the duke de Montauſier, yet it was Mr. Huet who formed the plan, and directed the execution of it, as far as the capacity of the perſons employed in that work would permit. He undertook, he tells us, only to promote and conduct the work, "procurator eſſe & ἐργοδιώκτης, non et operarius;" but at laſt came in for a ſhare of it. For when Michael Faye, who took upon him the care of ſetting out Manilius, but who by the way was not equal to the taſk, found himſelf gravelled, as he often did, with paſſages in that obſcure author, he had recourſe to Mr. Huet, who having formerly read him with great attention, and made ſeveral notes and obſervations upon him, was thereupon induced to digeſt them into order, and to publiſh them, as he did at the end of the Delphin edition of that author in 1679. We muſt remember alſo to obſerve, that Mr. Huet had been choſen a member of the French academy; and that his Speech pronounced on the occaſion before that illuſtrious body, had been publiſhed at Paris in 1674.

Commentarius, &c. p. 291.

Commentarius, &c. p. 292.

While he was employed in compoſing his "Demonſtratio "Evangelica," the ſentiments of piety, which he had from his earlieſt youth, moved him to enter into holy orders, which he did at forty-ſix years of age. In 1678, he was preſented by the king to the abbey of Aunay in Normandy, which was ſo agreeable to him, that he retired there every ſummer, after he had left the court. In 1685, he was nominated to the biſhoprick of Soiſſons; but before the bulls for his inſtitution were expedited, the abbey de Sillery having been nominated to the ſee of Avranches, they exchanged biſhopricks with the conſent of the king; though by reaſon of the differences between the court of France and that of Rome, they could not be conſecrated till 1692. In 1689, Mr. Huet publiſhed his "Cenſura Philoſophiæ Carteſianæ," and addreſſed it to the duke de Montauſier. It appears, that Mr. Huet was greatly piqued at the Carteſians, when he wrote this book. He was diſpleaſed, that theſe philoſophers infinitely preferred thoſe who cultivate their reaſon to thoſe who only cultivate their memory; and required, that men ſhould endeavour more to know themſelves, than to know what was done in former ages. "What, ſays he, becauſe "we are men of learning, ſhall this make us obnoxious to "the raillery of the Carteſians?" We will agree with Mr. Huet, that there was no occaſion for raillery in the caſe; but muſt needs own ourſelves of opinion, that if mankind were more

Cenſ. Phil. Cart. cap. viii. 7.

more ſollicitous about the conduct of the underſtanding, and leſs ſo about ſtoring and ſtuffing the magazine of the memory with a vaſt variety of unintereſting facts and opinions, they would at leaſt be more rational than they are. In 1690, he publiſhed at Caen, in quarto, his "Queſtiones Alnetanæ "de Concordia Rationis & Fidei:" which is written in the form of a dialogue, after the manner of Cicero's "Tuſculan "Queſtions." It is divided into three books: the firſt of which lays down the rules, by which the agreement between faith and reaſon is to be regulated; the ſecond compares the doctrines of chriſtianity with the doctrines of paganiſm; and the third the practical precepts of each, and how they tend to improve and perfect human life in piety and morals. This is not only a very learned, but a very entertaining work; being written in an elegant and polite manner, and in moſt excellent latin, as all his works are.

In the year 1699, he reſigned his biſhoprick of Avranches, and was preſented by the king to the abbey of Fontenay, near the gates of Caen. His love to his native place determined him to fix there, for which purpoſe he improved the houſe and gardens belonging to the abbot. But ſeveral grievances and law-ſuits coming upon him, he removed to Paris, and lodged among the jeſuits in the Maiſon Profeſſé, whom he had made heirs to his library, reſerving to himſelf the uſe of it while he lived. Here he ſpent the laſt twenty years of his life, dividing his time between devotion and ſtudy. He did not conſider the Bible as the only book to be read, but thought that all other books, in ſhort, muſt be read, before it could be rightly underſtood. He employed himſelf chiefly in writing notes on the vulgate tranſlation, for which purpoſe he read over the Hebrew text four and twenty times, comparing it, as he went along, with the other Oriental texts, and, as his eloguiſt tells us, ſpent every day two or three hours in this work from 1681 to 1712. He was then ſeized with a very ſevere diſtemper, which confined him to his bed for near ſix months, and brought him ſo very low, that he was given up by his phyſicians, and received extreme unction. However, recovering by degrees, he applied himſelf to the writing of his life, which was publiſhed at Amſterdam in 1718, under the title of, "Pet. "Dan. Huetii, Epiſcopi Abrincenſis Commentarius de rebus "ad eum pertinentibus:" where the criticks have often wondered, that ſo great a maſter of Latin as Huetius was, and who has written it, perhaps, as well as any of the moderns, ſhould be guilty of a ſoleciſm in the very title of his book, as he was in writing "eum," when he ſhould have manifeſtly

Commentarius, &c. p. 354. Huetiana, p. 182.

Eloge, &c. p. xxiii.

feſtly written "ſe." This performance however, though drawn up in a very amuſing and entertaining manner, and with great elegance of ſtile, is not done with that order and exactneſs, which appears in his other works; his memory being then decayed, and afterwards declining more and more, ſo that he was not any longer capable of a continued work, but only committed detached thoughts to paper. The abbé Olivet in the mean time relates a moſt remarkable ſingularity of him, namely, that "for two or three hours before his death, "he recovered all the vigour of his genius and memory." He died January the 26th 1721, in the ninety firſt year of his age.

Eloge, &c. p. xxvi.

Beſides the conſiderable works, which we have had an opportunity of mentioning in the courſe of theſe memoirs, he publiſhed ſeveral others of a ſmaller nature, viz. "De l' "Origine des Romans," Paris 1670. "De la ſituation "du Paradis Terreſtre," Paris 1691. "Nouveaux Me- "moires pour ſervir a l' Hiſtoire du Carteſianiſme," Paris 1692. "Statuts Synodaux pour le dioceſe d'Avranches," &c. 1693. to which were added three ſupplements in the years 1695, 1696, 1698. "De Navigationibus Salomo- "nis," Amſt. 1698. "Notæ in Anthlogiam Epigramma- "tum Græcorum," Ultraj. 1700. "Origines de Caen," Roan 1702. "Lettre la Monſ. Perrault, ſur le parallele "des Anciens et des Modernes du 10 Oct. 1692," printed without the author's knowledge in the third part of the "Pieces Fugitives," Paris 1704. "Examen du ſentiment "de Longin ſur ce paſſage de la Geneſe, Et Dieu dit, que "la Lumiere ſoit faite, & la Lumiere fut faite," inſerted in tome the 10th of Le Clerc's "Bibliotheque Choiſée," Amſt. 1706. Mr. Huet in his "Demonſtratio Evangelica" had aſſerted, that there was nothing ſublime in this paſſage, as Longinus had obſerved, but that it was perfectly ſimple. Meſſieurs de Port Royal and Boileaux, who gave tranſlations of Longinus, aſſerted its ſublimity on that very account; and this occaſioned the Examen juſt mentioned. "Lettre "à M. Foucault conſeiller d'etat ſur l' origine de la poeſie "Françoiſe, du 16 Mar. 1706," inſerted in the "Memoires "de Trevoux" in 1711. "Lettre de M. Morin, (that is "of Mr. Huet) de l' academie des inſcriptions a M. Huet, "touchant le livre de M. Tolandus Anglois, intitulé, Adeiſi- "demon, et origines Judaicæ:" inſerted in the "Memoires "de Trevoux" for Sept. 1709, and in the collection, which the abbé Tilladet publiſhed of monſieur Huet's works, under the title of "Diſſertations ſur diverſes matieres de la

"Reli-

"Religion & de Philologie," Paris 1612. "Hiſtoire de "Commerce et de la navigation des Anciens," Paris 1716. After his death were publiſhed, "Traité Philoſophique de "la foibleſſe de l' eſprit humain," Amſt. 1723. "Huetiana, "ou penſées diverſes de M. Huet," Paris 1722. Theſe contain thoſe looſe thoughts he flung upon paper after his laſt illneſs, when, as we have already obſerved, he was incapable of producing a cloſe connected work. "Diane de "Caſtro ou le faux Yncas," Paris 1728. A romance, written when he was very young. There are yet in being other manuſcripts of his, which, as far as we know, have not been publiſhed; viz. "A Latin tranſlation of Longus's "Loves of Daphnis and Cloe; An Anſwer to monſieur "Regis with regard to Des Cartes's Metaphyſicks; His Notes "upon the vulgate tranſlation of the Bible;" and a collection of between five and ſix hundred letters in Latin and French, written to learned men. Eloge, &c. p. xxvi.

To conclude with monſieur Huet, "when we conſider, "as the abbé Olivet ſays, that he lived to ninety years of "age and upwards, that he had been a hard ſtudent from his "infancy, that he had had almoſt all his time to himſelf, "that he had enjoyed an uninterrupted ſtate of good health, "that he had always ſomebody to read to him even at his "meals, that in one word, to borrow his own language, "neither the heat of youth, nor a multiplicity of buſineſs, "nor the love of company, nor the hurry of the world, "had ever been able to moderate his invincible love of let-"ters, we muſt needs conclude him to have been one of the "moſt learned men, that any age has produced." Eloge, &c. p. xxiv. Huetiana, p. 4.

HUGHES, (JOHN) a good Engliſh poet, and an agreeable writer in proſe, was the ſon of a citizen of London, and born at Marlborough in Wiltſhire, on the 29th of January 1677. He was brought early to London, and received the rudiments of learning in ſome private ſchools there. He had a weak or at leaſt a delicate conſtitution, which perhaps reſtrained him from ſeverer ſtudies, and inclined him to purſue the ſofter arts of poetry, muſic, and drawing; in each of which he made a very conſiderable progreſs. His acquaintance with the muſes and the graces did not render him averſe to buſineſs: he had a place in the office of ordnance, and was ſecretary to ſeveral commiſſions under the great ſeal for purchaſing lands, in order to the better ſecuring the royal docks and yards at Portſmouth, Chatham, and Harwich. He continued, however, to purſue his natural inclination Account of the Life of Hughes prefixed to his poems.

clination to letters, and added to a competent knowledge of the learned an intimate acquaintance with the modern languages. The first testimony he gave in public of his poetic vein, was in a poem "on the peace of Ryswick," printed in 1697, and received with uncommon approbation. Two years after, in 1699, "The Court of Neptune," was written by him on king William's return from Holland; and the same year he wrote a song on the duke of Gloucester's birthday. In 1702, he published, on the death of king William, a Pindaric ode, intitled, "Of the House of Nassau," which he dedicated to Charles duke of Somerset; and in 1703, his Ode, "in praise of music," was performed with great applause at Stationers-hall.

His numerous performances, for he had all along employed his leisure hours in translations and imitations from the ancients, had by this time introduced him, not only to the most considerable members of the republic of letters, such as Mr. Addison, Mr. Congreve, Mr. Pope, Mr. Southerne, Mr. Rowe, and many others, but also to some of the greatest men in the kingdom; and among these to the earl of Wharton, who offered to carry him over, and to provide for him, when appointed lord lieutenant of Ireland: but having other views at home, he declined the offer. In the year 1717, the lord chancellor Cowper, to whom Mr. Hughes was then but lately known, was pleased of his own accord, and without any previous sollicitation, to make him secretary for the commissions of the peace, and to distinguish him with singular marks of his esteem; and upon his lordship's resigning the great seal, Mr. Hughes was, at his particular recommendation, and with the ready concurrence of his successor, continued in the same employment under the earl of Macclesfield. He held this place to the time of his death, which happened on the 17th of February 1719; and on the very night in which his tragedy, intitled, "The Siege "of Damascus," was first acted at Drury-lane house. A few weeks before he died, he sent, as a testimony of gratitude, to his noble friend and patron earl Cowper, his own picture drawn by Sir Godfrey Kneller, which he had received as a present from that admirable painter: upon which the earl wrote him the following letter. "24 Jan. 1719-20.
"Sir, I thank you for the most acceptable present of your "picture, and assure you, that none of this age can set an "higher value on it than I do, and shall while I live: though "I am sensible posterity will outdo me in that particular. I

"am,

"am, with the greateſt eſteem and ſincerity, Sir, your moſt "affectionate and obliged humble ſervant, COWPER."

In the year 1735, Mr. Duncombe, who married our author's ſiſter, collected his poems, and publiſhed them in two volumes, 12mo. under the following title: "Poems on ſeve-"ral occaſions, with ſome ſelect Eſſays in proſe." Mr. Hughes was alſo the author of ſeveral other works in proſe. The "Advices from Parnaſſus," and the "Political Touch-"ſtone of Trajano Boccalini," tranſlated by ſeveral hands, and printed in folio 1706, were reviſed and corrected, and had a preface prefixed to them, by Mr. Hughes. He tranſlated himſelf the following works: namely, "Fontenelle's "Dialogues of the dead, and his Diſcourſe concerning the "Ancients and Moderns; the abbé de Vertot's Hiſtory of "the revolutions in Portugal; and the Letters of Abelard "and Heloiſa." He wrote the preface to the collection of the Hiſtory of England by various hands, called, "The "Complete Hiſtory of England," printed in 1706, in three volumes folio; in which he gives a clear, ſatisfactory, and impartial account of the hiſtorians there collected. Several papers in the Tatlers, Spectators, and Guardians, were written by him. He is ſuppoſed to have written the whole, or at leaſt a conſiderable part of the "Lay-Monaſtery; con-"ſiſting of Eſſays, Diſcourſes, &c. publiſhed ſingly under "the title of the Lay-Monk: being the ſequel of the Specta-"tors." The ſecond edition of this was printed in 1714, 12mo. Laſtly, he publiſhed, in the year 1715, a very accurate edition of the works of Spencer, in ſix volumes, 12mo. to which are prefixed the life of Spencer, an Eſſay on allegorical poetry, Remarks on the Fairy-Queen, and other writings of Spencer; and a Gloſſary, explaining old words: all by Mr. Hughes.

HUMPHREY, (LAURENCE) a very learned Engliſh writer, was born at Newport Pagnell in Buckinghamſhire, about the year 1527, and educated in the Greek and Latin languages at Cambridge: after which he became firſt a demy, then a fellow of Magdalen college in Oxford. He took the degree of maſter of arts in 1552, and about that time was made Greek reader of his college, and entered into holy orders. In June 1555, he had leave from his college to travel into foreign parts, and went to Zurich, and aſſociated himſelf with the Engliſh there, who had fled their country on account of their religion. After the death of Queen Mary, he re-

Wood's Athen. Oxon. v. 1.

returned to England; and was reſtored to his fellowſhip in Magdalen college, from which he had been expelled, becauſe he did not return within the ſpace of a year, which was one condition on which he was permitted to travel; as was another, that he ſhould refrain from all heretical company. In 1560, he was appointed the queen's profeſſor of divinity at Oxford; and the year after elected the preſident of his college. In 1562, he took both the degrees in divinity; and in 1570, was made dean of Glouceſter. In 1580, he was removed to the deanery of Wincheſter; and had probably been promoted to a biſhoprick, if he had not been diſaffected to the church of England. For Mr. Wood tells us, that from the city of Zurich, where the preaching of Zuinglius had faſhioned people's notions, and from the correſpondence that he had at Geneva, he brought back with him ſo much of the Calviniſt both in doctrine and diſcipline, that the beſt that could be ſaid of him was, that he was a moderate and conſcientious nonconformiſt. This was at leaſt the opinion of ſeveral divines, who uſed to call him and Dr. William Fulke of Cambridge, ſtandard-bearers among the nonconformiſts: though others thought they grew more conformable in the end. Be this as it will, "ſure it is, ſays Mr. Wood, "that Humphrey was a great and general ſcholar, an able "linguiſt, a deep divine; and for his excellency of ſtyle, "exactneſs of method, and ſubſtance of matter in his wri-"tings, went beyond moſt of our theologiſts." He died in February 1589-90: leaving a wife, by whom he had had twelve children.

His writings are, 1. "Epiſtola de Græcis literis, et Ho-"meri lectione et imitatione." Printed before a book of Hadrian Junius, intitled, "Cornu-copia," at Baſil 1558. 2. "De Religionis conſervatione & reformatione, deque pri-"matu regum," Baſ. 1559. 3. "De ratione interpre-"tandi auctores, Baſ. 1559. 4. "Optimates; ſive de "nobilitate, ejuſque antiqua origine," &c. Baſ. 1560. 5. "Joannis Juelli Angli, Epiſcopi Sariſburienſis, vita & "mors, ejuſque veræ doctrinæ defenſio," &c. Lond. 1573. 6. "Two Latin Orations ſpoken before queen Elizabeth: "one in 1572, another in 1575." 7. "Sermons; and 8. "Some Latin pieces againſt the papiſts, Campian in parti-"cular." Mr. Wood quotes Tobias Matthew, an eminent archbiſhop, he ſays, that knew him well, as declaring, that "Dr. Humphrey had read more fathers than Campian the "jeſuit ever ſaw; devoured more than he ever taſted; and

"taught

"taught more in the univerſity of Oxford, than he had "either learned or heard."

HUNTINGTON, (ROBERT) a very learned Engliſh divine, was born at Deorhyrſt in Glouceſterſhire, where his father was miniſter, in February 1636. Having been educated in ſchool learning at Briſtol, he was ſent to Merton college in Oxford, of which in due time he was choſen fellow. He ran through the uſual courſe of arts and ſciences with great applauſe, and then applied himſelf moſt diligently to the ſtudy of divinity, and of Oriental languages. The latter became of infinite ſervice to him afterwards; for he was choſen chaplain to the Engliſh factory at Aleppo, and ſailed from England in September 1670. During his eleven years reſidence in this place, he applied himſelf particularly to ſearch for and procure manuſcripts; and for this purpoſe kept a correſpondence with the learned and eminent of every profeſſion and degree, which his knowledge in the Eaſtern languages, and eſpecially the Arabic, enabled him to do. He travelled alſo for his diverſion and improvement, not only into the adjacent, but even into diſtant places; and after having carefully viſited almoſt all Galilee and Samaria, he went to Jeruſalem. In 1677, he went into Cyprus; and the year after, undertook a journey of 150 miles for the ſake of beholding the venerable ruins of the once noble and glorious city of Palmyra: but inſtead of having an opportunity of viewing the place, he and they that were with him, were very near being deſtroyed by two Arabian princes, who had taken poſſeſſion of thoſe parts. He had better ſucceſs in a journey to Egypt in 1680, where he picked up ſeveral curioſities and manuſcripts; and had the pleaſure of converſing with John Laſcaris, archbiſhop of Mount Sinai.

D. Roberti Huntingtoni Vita, ſcriptore T. Smith, Lond. 1704, 8vo.

In 1682, he embarked, and landed in Italy: and having viſited Rome, Naples, and other conſiderable places, and taken Paris in his way, where he ſtaid a few weeks, he arrived after many dangers and difficulties ſafe into his own country. Immediately he retired to his fellowſhip at Merton college; and in 1683, took the degrees in divinity. About the ſame time, through the recommendation of biſhop Fell, he was appointed maſter of Trinity college in Dublin, and went over thither, though againſt his will; but the troubles that happened in Ireland at the revolution forced him back into England for a while; and though he returned after the reduction of that kingdom, yet he reſigned his maſterſhip in 1691, and came home, as he intended, for good and all.

In

In the mean time he ſold for 700 l. his fine collection of manuſcripts to the curators of the Bodleian library; having before made a preſent of thirty-five to the ſame library. In 1692, he was preſented by Sir Edward Turnor to the rectory of Great Hallingbury in Eſſex, and the ſame year married a wife. He was offered about that time the biſhopric of Kilmore in Ireland, but refuſed it: however, in 1701, he accepted that of Raphoe, and was conſecrated in Chriſt church, Dublin, on the 20th of Auguſt. He ſurvived his conſecration but twelve days; for he died the 2d of September, in the 66th year of his age, and was buried in Trinity college chapel.

All that he publiſhed himſelf was, "An Account of the "Porphyry Pillars in Egypt:" in the Philoſophical Tranſactions, No. 161. Some of his Obſervations are printed in "A Collection of curious Travels and Voyages," in two volumes, 8vo. by Mr. J. Ray: and thirty-nine of his letters, chiefly written by him whilſt abroad, were publiſhed by Dr. T. Smith at the end of his life.

HUNTORST, (GERARD) one of the beſt painters of his time, was born at Utrecht in 1592. He was Blomeart's diſciple, and afterwards went to Rome; where having ſtudied deſigning, he exerciſed it in drawing night-pieces with the utmoſt ſucceſs. When he returned to Utrecht, he applied himſelf to hiſtory-painting. He had a vaſt number of ſcholars from Antwerp. He taught alſo the queen of Bohemia's children to deſign. Charles I. invited him over to England, and he did ſeveral grand performances for this king, who loved painting. He returned to Holland, where he painted for the prince of Orange. The time of his death is not mentioned.

HUSS, (JOHN) a very celebrated divine and martyr, was born at a town in Bohemia, called Huſſenitz, ſomewhere about the year 1376; and liberally educated in the univerſity of Prague. Here he took a batchelor of arts degree in 1393, and a maſter's in 1395; and we find him in 1400, in orders and miniſter of a church in that city. About this time the writings of our Wicklif had ſpread themſelves among the Bohemians, and were particularly read by the ſtudents at Prague, among the chief of whom was John Huſs; who, being greatly taken with Wicklif's notions, and having abundance of warmth in his make, began to preach and write with great zeal againſt the ſuperſtitions and errors of the church

Cave Hiſt. Liter. tom. ii. Append. p. 102. Oxon. 1740.

church of Rome. He ſucceeded ſo far, that the ſale of indulgences began greatly to decreaſe and wax cold among the Bohemians; and the pope's party cried aloud, that there would ſoon be an end of religion, if meaſures were not taken to oppoſe the reſtleſs endeavours of the Huſſites. With a view therefore of ſtopping this evil, Subinco, the archbiſhop of Prague, iſſued forth two mandates in the year 1408; one, addreſſed to the members of the univerſity, by which they were ordered to bring together all Wicklif's writings, that ſuch as were found to contain any thing erroneous or heretical, might be burnt; the other to all curates and miniſters, commanding them to teach the people, that after the conſecration of the elements in the holy ſacrament, there remained nothing but the real body and blood of Chriſt, under the appearance of bread and wine. Huſs, whoſe credit and authority in the univerſity was very great, as well for his piety and learning, as on account of ſome conſiderable ſervices he had done it, found no difficulty in perſuading many of its members of the unreaſonableneſs and abſurdity of theſe mandates: the firſt being, as he ſaid, a plain encroachment upon the liberties and privileges of the univerſity, whoſe members had an indiſputable right to poſſeſs, and to read all ſorts of books; the ſecond, inculcating a moſt abominable error. Upon this foundation they appealed to Gregory XII. and the archbiſhop Subinco was ſummoned to Rome. But upon his acquainting the pope that the errors and heretical notions of Wicklif were gaining ground apace in Bohemia, through the zeal of ſome preachers who had read his books, a bull was granted him for the ſuppreſſion of all ſuch errors in his province. By virtue of this bull, the archbiſhop condemned the writings of Wicklif, and proceeded againſt four doctors, who had not complied with his mandate, in bringing in their copies. John Huſs and ſome others, who were involved in this ſentence, proteſted againſt this procedure of the archbiſhop, and appealed from him a ſecond time, in June 1410. The matter was then brought before pope John XXIII. who ordered Huſs, accuſed of many errors and hereſies, to appear in perſon at the court of Rome, and gave a ſpecial commiſſion to cardinal Colonna to cite him. Huſs, however, under the protection and countenance of Wenceſlaus king of Bohemia, did not appear, but ſent three deputies to excuſe his abſence, and to anſwer all which ſhould be alledged againſt him. The cardinal Colonna paid no regard to the deputies, nor to any defence they could make; but declared Huſs guilty of contumacy to the

court

court of Rome, and excommunicated him for it. Upon this the deputies appealed from the cardinal to the pope, who commiſſioned four other cardinals to examine into the affair. These commiſſaries confirmed all which cardinal Colonna had done. Nay, they did more; the excommunication, which was limited to Huſs, they extended to his friends and followers; they declared him an Hereſiarch, and pronounced an interdict againſt him.

Dupin Novel. Bibl. des Aut. Eccleſ. tom. xii. p. 132. Paris 1700.

All this while, utterly regardleſs of what was doing at Rome, Huſs continued to preach and write with great zeal againſt the errors and ſuperſtitions of that church, and in defence of Wicklif and his doctrines. He preached directly againſt the pope, the cardinals, and the clergy of that party; and at the ſame time publiſhed writings, to ſhew the lawfulneſs of expoſing the vices of eccleſiaſticks. In the year 1413, the religious tumults and ſeditions were become ſo violent, that Subinco the archbiſhop applied to Wenceſlaus to appeaſe them. Wenceſlaus baniſhed Huſs from Prague; but ſtill the diſorders continued. Then the archbiſhop had recourſe to Sigiſmond the emperor, who promiſed him to come into Bohemia, and aſſiſt in ſettling the affairs of the church: but before Sigiſmond could be prepared for the journey, Subinco died in Hungary. About this time bulls were publiſhed by John XXIII. at Prague againſt Ladiſlaus king of Naples; in which a cruſade was proclaimed againſt that prince, and indulgences promiſed to all who would go to the war. This furniſhed Huſs, who had returned to Prague upon the death of Subinco, with a fine occaſion of preaching againſt indulgences, cruſades, and of refuting theſe bulls: and the people were ſo affected and inflamed with his preaching, that they declared pope John to be the Antichriſt. Upon this ſome of the ringleaders among the Huſſites were ſeized and impriſoned; which however was not conſented to by the people, who were prepared to reſiſt, till the magiſtrate had promiſed that no harm ſhould happen to the priſoners. But he did not keep his word: they were executed in priſon; which the Huſſites diſcovering, took up arms, reſcued their corpſes, and interred them honourably, and as martyrs, in the church of Bethlehem, which was Huſs's church.

Dupin, as above.

Thus things went on at Prague and in Bohemia, till the council of Conſtance was called: where it was agreed between the pope and the emperor, that John Huſs ſhould appear, and give an account of himſelf and his doctrine. The emperor promiſed for his ſecurity againſt any danger, and that nothing ſhould be attempted againſt his perſon: upon

which Huſs ſet out, after declaring publickly, that he was going to the council at Conſtance, to anſwer the accuſations which were formed againſt him, and challenging all people, who had any thing to except to his life and converſation, to do it without delay. He made the ſame declarations in all the towns through which he paſſed, and arrived at Conſtance upon the 3d of November, 1414. Here he was accuſed in form, and a liſt of his heretical notions and errors laid before the pope and the prelates of the council. He was ſummoned to appear the twenty-ſixth day after his arrival; and declared himſelf ready to be examined, and to be corrected by them, if he ſhould be found to have taught any doctrine worthy of cenſure. The cardinals ſoon after withdrew to deliberate upon the moſt proper method of proceeding againſt Huſs; and the reſult of their deliberations was, that he ſhould be impriſoned. This accordingly was done, notwithſtanding the emperor's parole for his ſecurity; nor were all his endeavours afterwards ſufficient to releaſe him, though he exerted himſelf to the utmoſt. He was toſſed about from priſon to priſon for ſix whole months, ſuffering great hardſhips and pains from thoſe who had the care of him; and at laſt was condemned of hereſy by the council, in his abſence and without a hearing, for maintaining, that the Euchariſt ought to be adminiſtred to the people in both kinds. The emperor, in the mean time, complained heavily of the contempt that was ſhewn to himſelf, and of the uſage that was ſhewn to Huſs; inſiſting, that Huſs ought to be allowed a fair and publick hearing. Therefore, upon the 5th and 7th of June 1415, he was brought before the council, and permitted to ſay what he could in behalf of himſelf and his doctrines; but every thing was carried on with noiſe and tumult, and Huſs ſoon given to underſtand, that they were not diſpoſed to hear any thing from him, but a recantation of his errors: which however he abſolutely refuſed, and was ordered back to priſon. Upon the 6th of July, he was brought again before the council; where he was condemned of hereſy, and ordered to be burnt. The ceremony of his execution was this: he was firſt ſtripped of his ſacerdotal veſtments by biſhops nominated for that purpoſe; next he was formally deprived of his univerſity-degrees; then he had a paper crown put upon his head, painted round with devils, and the word Hereſiarch inſcribed in great letters; then he was delivered over to the magiſtrate, who burnt him alive, after having firſt burnt his books at the door of the church. He died with great firmneſs and reſolution; and his aſhes were after-

afterwards gathered up and thrown into the Rhine. His writings were very numerous and very learned; and collected into a body, when printing began.

Account of his Life prefixed to his "System of Moral Philosophy." Glaſgow 1755.

HUTCHESON, (Dr. FRANCIS) a very fine writer and excellent man, was the ſon of a diſſenting miniſter in the north of Ireland; and was born on the 8th of Auguſt 1694. He diſcovered early a ſuperior capacity, and ardent thirſt after knowledge; and when he had gone through his ſchool education, was ſent to an academy to begin his courſe of philoſophy. In the year 1710, he removed from the academy, and entered a ſtudent in the univerſity of Glaſgow in Scotland. Here he renewed his ſtudy of the Latin and Greek languages, and applied himſelf to all parts of literature, in which he made a progreſs ſuitable to his uncommon abilities. Afterwards he turned his thoughts to divinity, which he propoſed to make the peculiar ſtudy and profeſſion of his life; for the proſecution of which he continued ſeveral years longer in the univerſity of Glaſgow.

He then returned to Ireland, and entering into the miniſtry, was juſt about to be ſettled in a ſmall congregation of diſſenters in the north of Ireland, when ſome gentlemen about Dublin, who knew his great abilities and virtues, invited him to take up a private academy there. He complied with the invitation, and met with much ſucceſs. He had been fixed but a ſhort time in Dublin, when his ſingular merits and accompliſhments made him generally known; and his acquaintance was ſought by men of all ranks, who had any taſte for literature, or any regard for learned men. The late lord viſcount Moleſworth is ſaid to have taken great pleaſure in his converſation, and to have aſſiſted him with his criticiſms and obſervations upon his "Enquiry into the ideas "of beauty and virtue," before it came abroad. He received the ſame favour from Dr. Synge, lord biſhop of Elphin, with whom he alſo lived in great friendſhip. The firſt edition of this performance came abroad without the author's name, but the merit of it would not ſuffer him to be long concealed. Such was the reputation of the work, and the ideas it had raiſed of the author, that lord Granville, who was then lord lieutenant of Ireland, ſent his private ſecretary to enquire at the bookſeller's for the author; and when he could not learn his name, he left a letter to be conveyed to him: in conſequence of which he ſoon became acquainted with his excellency, and was treated by him,

him, all the time he continued in his government, with diſtinguiſhing marks of familiarity and eſteem.

From this time his acquaintance began to be ſtill more courted by men of diſtinction, either for ſtation or literature in Ireland. Archbiſhop King, the author of the celebrated book, "De origine mali," held him in great eſteem; and the friendſhip of that prelate was of great uſe to him in ſcreening him from two ſeveral attempts made to proſecute him, for daring to take upon him the education of youth, without having qualified himſelf by ſubſcribing the eccleſiaſtical canons, and obtaining a licenſe from the biſhop. He had alſo a large ſhare in the eſteem of the primate Bolter, who through his influence made a donation to the univerſity of Glaſgow of a yearly fund for an exhibitioner, to be bred to any of the learned profeſſions. A few years after his "Enquiry "into the ideas of Beauty and Virtue," his "Treatiſe on "the Paſſions" was publiſhed: both theſe works have been often reprinted; and always admired both for the ſentiment and language, even by thoſe who have not aſſented to the philoſophy of them, nor allowed it to have any foundation in nature. About this time he wrote ſome philoſophical papers accounting for laughter, in a different way from Hobbes, and more honourable to human nature: which papers were publiſhed in the collection called "Hibernicus's "Letters." Some letters in the London Journal 1728, ſubſcribed Philaretus, containing objections to ſome parts of the doctrine in "The Enquiry," &c. occaſioned Dr. Hutcheſon's giving anſwers to them in thoſe public papers. Both the letters and anſwers were afterwards publiſhed in a ſeparate pamphlet.

After he had taught in a private academy at Dublin for ſeven or eight years with great reputation and ſucceſs, he was called in the year 1729 to Scotland, to be a profeſſor of philoſophy in the univerſity of Glaſgow. Several young gentlemen came along with him from the academy, and his high reputation drew many more thither both from England and Ireland. After his ſettlement in the college, he was not obliged, as when he kept the academy, to teach the languages and all the different parts of philoſophy, but the profeſſion of morals was the province aſſigned to him; ſo that now he had full leiſure to turn all his attention to his favourite ſtudy, human nature. Here he ſpent the remainder of his life in a manner highly honourable to himſelf, and ornamental to the univerſity, of which he was a member. His whole time was divided between his ſtudies and the duties of his

office; except what he allotted to friendſhip and ſociety. A firm conſtitution and a pretty uniform ſtate of good health, except ſome few ſlight attacks of the gout, ſeemed to promiſe a longer life; yet he did not exceed the fifty-third year of his age. He was married ſoon after his ſettlement in Dublin, to Mrs. Mary Wilſon, a gentleman's daughter in the county of Langford; by whom he left behind him one ſon, Francis Hutcheſon, doctor of medicine. By this gentleman was publiſhed, from the original manuſcript of his father, "A Syſtem of Moral Philoſophy, in three books, "by Francis Hutcheſon, L. L. D. at Glaſgow 1755, in two "volumes, 4to." To which is prefixed, "Some Account "of the life, writings, and character of the author," by the Rev. William Leechman, D. D. profeſſor of divinity in the ſame univerſity.

Dr. Hutcheſon was an extraordinary man, whether we conſider his accompliſhments, or his virtues. In the earlier part of his life, he had entered deeply into the ſpirit of the ancients; and his knowledge and taſte in Latin appears from what he has wrote in that language. His Synopſis of metaphyſics, pneumatics, natural theology, and his Compendium of ethics, are written with a ſpirit and purity of ſtile, ſeldom to be met with in modern Latin compoſitions. He was not only acquainted with theſe ſubjects, which are connected with his profeſſion; but he underſtood natural philoſophy, as now improved by the aſſiſtance of mathematics and experiments. He was well acquainted with the hiſtory of arts and ſciences: he knew civil and eccleſiaſtical hiſtory, ancient and modern: he had ſtudied too the Old Teſtament in the original language, although his other engagements did not ſuffer him to become a critic in it. Theſe ſingular acquiſitions were accompanied with the moſt amiable diſpoſitions and the moſt uſeful virtues. His integrity was ſtrict and inviolable: his heart was finely turned for friendſhip; and he had a remarkable portion of rational enthuſiaſm for the intereſts of learning, liberty, religion, virtue, and human happineſs, which animated him at all times, and was a diſtinguiſhing part of his character. Laſtly, he had a full perſuaſion and warm ſenſe of the great truths of natural and revealed religion; and taught upon all occaſions, that without a practical obſervance of theſe, there could be no ſuch things as perfection or happineſs among men.

It is not agreeable to our plan, to give an analyſis of Dr. Hutcheſon's philoſophy. He had high thoughts of human nature, of its original dignity; and was perſuaded, that even

even in this corrupt ſtate it was capable of great improvements by proper inſtructions and aſſiduous culture. This is the foundation on which he has built his ſyſtem: which will therefore paſs for a viſionary one with the followers of Montaigne, Hobbes, Mandeville, and others, who have ſet human nature as low as poſſible, by drawing it in the meaneſt and moſt odious colours.

HUTCHINSON (JOHN) an Engliſh author, whoſe writings have made no inconſiderable noiſe in the learned world, was born at Spennythorn in Yorkſhire in the year 1674. His father was poſſeſſed of a ſmall eſtate of about 40. l. per annum, and determined to qualify his ſon for a ſtewardſhip to ſome gentleman or nobleman. He had given him ſuch ſchool-learning, as the place afforded; and the remaining part of his education was finiſhed by a gentleman, that boarded with his father, who is ſaid to have inſtructed him, not only in ſuch parts of the mathematics, as were more immediately connected with his deſtined employment, but in every branch of that uſeful ſcience, and at the ſame time to have furniſhed him with a competent knowledge of the celebrated writings of antiquity.

At the age of nineteen, he went to be ſteward to Mr. Bathurſt of Skutterſkelf in Yorkſhire, and from thence to the earl of Scarborough, who would gladly have engaged him in his ſervice; but his ambition to ſerve the duke of Somerſet would not ſuffer him to continue there, and accordingly he removed ſoon after into this nobleman's ſervice. About the year 1700, he was called to London to manage a lawſuit of conſiderable conſequence between the duke and another nobleman; and during his attendance in town, he contracted an acquaintance with the late Dr. Woodward, who was phyſician to the duke his maſter. Between 1702 and 1706, his buſineſs carried him into ſeveral parts of England and Wales, where he made many obſervations, which he publiſhed in a little pamphlet, entitled, "Obſervations made by J. H. moſtly in the year 1706."

While he travelled from place to place, he employed himſelf in collecting foſſils; and we are told, that the large and noble collection, which Dr. Woodward bequeathed to the univerſity of Cambridge, was actually made by him. Whether Dr. Woodward had no notion of Mr. Hutchinſon's abilities in any other way, than that of a ſteward and mineraliſt, or whether he did not ſuſpect Mr. Hutchinſon at that

time as likely to commence author, both which are ſuppoſed, is not certain: Mr. Hutchinſon however complains in one of his books, that "he was bereft in a manner not to be men-"tioned of thoſe obſervations, and thoſe collections; nay, "even of the credit of being the collector."

Mr. Hutchinſon is ſaid to have put his collections into Dr. Woodward's hands, with obſervations on them, which the doctor was to digeſt and publiſh with farther obſervations of his own: but the doctor putting him off with excuſes, when from time to time he ſollicited him about this work, firſt ſuggeſted to Mr. Hutchinſon unfavourable notions of his intention. On this he reſolved to wait no longer, but to truſt to his own pen; and that he might be more at leiſure to proſecute his ſtudies, he begged leave of the duke of Somerſet to quit his ſervice. The requeſt at firſt piqued the pride of that nobleman; but when he was made to underſtand by Mr. Hutchinſon, that he did not intend to ſerve any other maſter, and was told what were the real motives of his requeſt, the duke not only granted his ſuit, but made him his riding purveyor, being at that time maſter of the horſe to king George I. As there is a good houſe in the Meuſe belonging to the office of purveyor, a fixed ſalary of 200 l. per annum, and the place a kind of ſinecure, Mr. Hutchinſon's ſituation and circumſtances were quite agreeable to his mind; and he gave himſelf up to a ſtudious and ſedentary life. The duke alſo gave him the preſentation of the living of Sutton in Suſſex, to which he preſented the Rev. Mr. Julius Bate; a great favourite of Mr. Hutchinſon, and zealous promoter of his doctrines.

In the year 1724, our author publiſhed the firſt part of his "Moſes's Principia;" in which he ridiculed Dr. Woodward's "Natural Hiſtory of the Earth," and his account of the ſettlement of the ſeveral ſtrata, ſhells, and nodules, by the laws of gravity, which he tells him every dirty impertinent collier could contradict and diſprove by ocular demonſtration. "Moſes's Principia," wherein gravitation is exploded, is apparently oppoſed to "Newton's Principia," wherein that doctrine is eſtabliſhed. Mr. Hutchinſon alſo threw out ſome hints concerning what had paſſed between Dr. Woodward and himſelf, and the doctor's deſign of robbing him of his collection of foſſils. From this time to his death, he continued publiſhing a volume every year, or every other ear; which, with the manuſcripts he left behind him, were publiſhed 1748, in twelve volumes 8vo. An abſtract

of them was alſo publiſhed in 1753, 12mo. Mr. Hutchinſon's followers look upon the breach between Dr. Woodward and him, as a very happy event; becauſe, ſay they, had the doctor fulfilled his engagements, Mr. Hutchinſon might have ſtopped there, and not have extended his reſearches to the lengths he has done, and thereby deprived the world of writings which they deem valuable. Others, however, talk in quite another ſtrain, as if perſuaded, that had Mr. Hutchinſon never written a word, the only conſequence would have been, that there would have been ſome fools and madmen the fewer: ſuch is the diſcrepancy of human opinions.

In the year 1727, he publiſhed the ſecond part of "Moſes's Principia;" which contains the ſum and ſubſtance, or the principles of the ſcripture-philoſophy. As Sir Iſaac Newton made a vacuum and gravity, the principles of his philoſophy, our author on the contrary aſſerts, that a plenum and the air are the principles of the Scripture-Philoſophy. In the introduction to this ſecond part, Mr. Hutchinſon hinted, that the idea of the Trinity was to be taken from the three grand agents in the ſyſtem of nature, fire, light, and ſpirit; theſe three conditions of one and the ſame ſubſtance, viz. Air, anſwering wonderfully in a typical or ſymbolical manner to the three perſons of one and the ſame eſſence. This, we are told, ſo forcibly ſtruck the celebrated Dr. Samuel Clarke, that he ſent a gentleman to Mr. Hutchinſon with compliments upon the performance, and deſired a conference with him on that propoſition in particular: which, however, it is added, after repeated ſollicitations Mr. Hutchinſon thought fit to refuſe.

Some time in the year 1712, Mr. Hutchinſon is ſaid to have completed a machine of the watch-kind, for the diſcovery of the longitude at ſea, which was approved by Sir Iſaac Newton; and Mr. Whiſton, in his "Longitude and latitude, &c. has given a teſtimony in favour of our author's mechanical abilities. "I have alſo, ſays he, very lately "been ſhewn by Mr. Hutchinſon, a very curious and inquiſitive perſon, a copy of a manuſcript map of the world, "made about eighty years ago, taken by himſelf from the "original: wherein the variation is reduced to a theory, "much like that which Dr. Halley has ſince propoſed, and "in general exactly agreeing to his obſervations.—But with "this advantage, that therein the northern pole of the internal loadſtone is much better ſtated, than it is by Dr. "Halley—its place then being, according to this unknown

" very curious and ſagacious author, about the meridian, &c. " which ancient and authentic determination of its place, I " deſire my reader particularly to obſerve.

Mr. Hutchinſon had been accuſtomed to make an excurſion for a month or ſo into the country for his health; but neglecting this in purſuit of his ſtudies, he is ſuppoſed to have brought himſelf into an ill habit of body, which prepared the way for his death. The immediate cauſe is ſaid to be an overflowing of the gall, occaſioned by the irregular ſallies of an high-kept unruly horſe, and the ſudden jerks given to his body by them. On the Monday before his death, Dr. Mead was with him, and urged him to be bled; ſaying at the ſame time in a pleaſant way, " I will ſoon ſend " you to Moſes." Dr. Mead meant, to his ſtudies, two of his books being intitled " Moſes's Principia:" but Mr. Hutchinſon taking it in the other ſenſe, anſwered in a muttering tone, " I believe Doctor, you will;" and was ſo diſpleaſed with Dr. Mead, that he afterwards diſmiſſed him for another phyſician. He died on the 28th of Auguſt 1737, aged 63. He ſeems to have been a very odd compoſition of a man. He certainly did not want parts, nor knowledge, nor learning; but it may well be queſtioned, whether he did not want judgment to apply them properly. His temper ſeems to have ſtood very much in his way: for it is evident from his writings, that he either did not know, or did not conſider, what ſpirit he was of, ſince much ill language, and a violent propenſity to perſecution and cruelty, but too plainly appears in them. And to this it is probably owing, that he not only died unnoticed, but that ſo little attention has been paid to his works. Not that we pretend to be an advocate for them, for it is not our buſineſs to be of any party; but we are of opinion, that if his works had abounded as much with good ſenſe, good learning, and enlightening knowledge, as they are ſaid to abound with abſurd, ill-grounded, vain opinions, yet his furious and vindictive ſpirit might have prevented an impartial attention to them: and from this no doubt it is, that many have pronounced him fool and madman, who have taken theſe characters of him upon credit.

The above memoirs are extracted from an account of him, lately publiſhed in a work called " Bibliotheca Biogra- " phica," as communicated by Robert Spearman, Eſq; who was concerned with Mr. Julius Bate, in the publication of Mr. Hutchinſon's works.

HUTTEN (Ulric de) a gentleman of Franconia, of uncommon parts and learning, was born on the 20th of April 1488 at Steckenburg, the ſeat of his family; was ſent to the abbey of Fulde at eleven years of age; and took his maſter of arts degree at eighteen, at Frankfort on the Oder, being the firſt promotion made in that newly opened univerſity. In 1509, he was at the ſiege of Padua, in the emperor Maximilian's army; and he owned, it was the want of money, which forced him to make that campaign. His father, not having the leaſt taſte or eſteem for polite literature, thought it unworthy the purſuit of perſons of exalted birth; and therefore would not afford his ſon the neceſſary ſupplies for a life of ſtudy. He would have had him to apply himſelf to the civil law, which might have raiſed him in the world; but Hutten had no inclination for that kind of ſtudy. Finding however there was no other way of being upon good terms with his father, he went to Pavia in April 1511, where he ſtayed but a little time; that city being beſieged and plundered by the Swiſs, and himſelf taken priſoner. He returned afterwards to Germany, and there, contrary to his father's inclinations, began to apply himſelf anew to his ſtudies. Having a genius for poetry, he firſt ſet out as an author in that way; and publiſhed ſeveral things, which were much admired and gained him great credit. He travelled to various places, among the reſt to Bohemia and Moravia; and waiting on the biſhop of Olmutz in a very poor condition, that prelate, who was a great Mæcenas, received him graciouſly, preſented him with a horſe, and gave him money to purſue his journey. The correſpondence he held with Eraſmus was of great advantage to him, and procured him reſpect from all the literati in Italy, and eſpecially at Venice.

Melchior Adam de vitis, &c. — Bayle's Dict. — Niceron, Hommes Illuſtres, tom. 15.

At his return to Germany in 1516, he was recommended in ſuch ſtrong terms to the emperor, that this prince beſtowed the poetical crown on him; and from that time Hutten had himſelf drawn in armour, with a crown of laurel on his head, and took vaſt delight in being repreſented in that manner. He was of a very military make, and had given many proofs of courage, as well in the wars as in private rencounters. Being once at Viterbo, where an ambaſſador of France ſtopped, there happened a general quarrel to ariſe; in which Hutten, forſaken by his comrades, was attacked by five Frenchmen at once, and put them all to flight, after receiving ſome ſmall wounds. He wrote an Epigram on that

occaſion, " in quinque Gallos a ſe profligatos," which may be ſeen in Melchior Adam. He had a couſin John de Hutten, who was court-marſhal to Ulric duke of Wirtemberg, and was murdered by this duke in 1515, for the ſake of his wife, whom the duke enjoyed afterwards as a miſtreſs. Our poet and ſoldier, as ſoon as he heard of it, breathed nothing but reſentment; and becauſe he had no opportunity of ſhewing it with his ſword, fell to work with his pen, and wrote ſeveral pieces in the form of Dialogues, Orations, Poems, and Letters. A collection of theſe was printed in the caſtle of Steckelberg in the year 1519, 4to.

He was in France in the year 1518, from whence he went to Mentz, and engaged in the ſervice of the elector Albert; whom he attended a little after to the diet of Augſburg, where the elector was honoured with a cardinal's hat. At this diet articles were exhibited againſt the duke of Wirtemberg, on which occaſion the murder of John de Hutten, the marſhal of his court, was not forgot: and a league ſoon after was formed againſt him. Our Hutten ſerved in this war with great pleaſure; yet he was ſoon diſguſted with a military life, and grew very hungry after his ſtudies and a retirement. This we find by a letter of his to Frederic Piſcator, dated the 21ſt of May 1519: in which he diſcovers an inclination for matrimony, and expreſſes himſelf very ſingularly on that ſubject. He informs his correſpondent, " that " he wanted a wife to take care of him; that whatever fine " things might be ſaid of a ſingle life, yet he was by no " means fit for it, and did not like even to lie alone; that he " wanted a female, in whoſe company he might unbend his " mind, ſooth his cares, play, joke, and tattle; that ſhe " muſt be beautiful, young, well-educated, merry, modeſt, " and patient; that he did not require much money with " her, nor inſiſt much on her high birth, ſince whoever " married him would be ſufficiently ennobled: ad genus quod " pertinet, ſatis nobilem futuram puto, quæcunque Hutteno " nupſerit."

Believing Luther's cauſe a very good one, he joined in it with great warmth; and publiſhed Leo the Xth's Bull againſt Luther in 1520, with interlineary and marginal gloſſes, in which that pope was made the object of the ſtrongeſt ridicule. The freedom, with which he wrote againſt the irregularities and diſorders of the court of Rome, exaſperated Leo in the higheſt degree; and induced him to command the Elector of Mentz to ſend him to Rome bound hand and foot, which

which however the Elector did not do, but ſuffered him to depart in peace. Hutten then withdrew to Brabant, and was at the court of the emperor Charles V. but did not ſtay long there, being told that his life would be in danger. He then retired to Ebernberg, where he was protected by Francis de Sickingen, Luther's great friend and guardian, to whom the caſtle of Ebernberg belonged: from whence he wrote in 1520 his complaint to the emperor, to the Electors of Mentz and Saxony, and to all the ſtates of Germany, againſt the attempts which the pope's emiſſaries made againſt him. It was from the ſame place, that he wrote to Luther in May 1521, and publiſhed ſeveral pieces in favour of the reformation. He did not declare openly for Luther, till after he had left the Elector of Mentz's court; but he had written to him before from Mentz, and his firſt letter is dated June the 4th, 1520. While he was upon his journey to Ebernberg, he met with Hochſtratus; upon which he drew his ſword, and running up to him, ſwore he would kill him, for what he had done againſt Reuchlin and Luther: but Hochſtratus, throwing himſelf at his feet, conjured him ſo earneſtly to ſpare his life, that Hutten let him go, after ſtriking him ſeveral times with the flat of his ſword. This ſhews the heat of his zeal: it was indeed ſo hot, that Luther himſelf, than whom nothing could ſcarce be hotter, blamed it. During his ſtay at Ebernberg, he performed a very generous action in regard to his family. Being the eldeſt ſon, and ſucceeding to the whole eſtate, he gave it all up to his brothers; and even, to prevent their being involved in the misfortunes and diſgraces which he expected, by the ſuſpicions that might be entertained againſt them, he enjoyned them not to remit him any money, nor to hold the leaſt correſpondence with him.

It was now that he devoted himſelf wholly to the Lutheran party, to advance which he laboured inceſſantly both by his writings and actions. We do not know the exact time, when Hutten quitted the caſtle of Ebernberg; but it is certain that in January 1523, he left Baſil, where he had flattered himſelf with the hopes of finding a ſafe aſylum, but on the contrary had been expoſed to great dangers. Eraſmus, though his old acquaintance and friend, had here refuſed a viſit from Hutten, for fear, as he pretended, of heightening the ſuſpicions which were entertained againſt him: but this was only a pretence; his true reaſon, as he afterwards declared it in a letter to Melancthon, being, "that he ſhould "then have been under a neceſſity of taking into his houſe that

"proud

" proud boaſter, oppreſſed with poverty and the pox, who " only ſought for a neſt to lay himſelf in, and to borrow " money of every one he met." Take his words: " quod " Hutteni colloquium deprecabar, non invidiæ metus tantum " in cauſa fuit; erat aliud quiddam. Ille egens et omnibus " rebus deſtitutus quærebat nidum aliquem, ubi moraretur. " Erat mihi glorioſus ille miles cum ſua ſcabie in ædes reci- " piendus," &c. This refuſal of Eraſmus provoked Hutten to attack him pretty ſeverely, and accordingly he publiſhed an Expoſtulatio in 1523, which chagrined Eraſmus extremely; who anſwered it however the ſame year in a very lively piece, intitled, " Spongia Eraſmi adverſus adſpergines Hutteni." Hutten would certainly have made a reply, had he not been ſnatched away by death; but he died in an iſland of the lake Zurich, where he had hid himſelf to be ſafe, on the 29th of Auguſt 1523. He is ſaid to have died of the pox; which, though ſome treat as a calumny, is generally and upon good grounds believed to have been the caſe. For, not to inſiſt on his having declared that he could not live without women, although he was never married, he publiſhed a Latin work in 1519, " Of curing the pox by Guaiacum wood:" in the dedication of which to the Elector of Mentz, a ſpiritual prince, he was not aſhamed to own, that having been grievouſly afflicted with the diſtemper, which is the ſubject of his book, he had recovered his health wholly by the application of this medicine. What a ſtrange medley of a character is this! Hutten, abjuring all connexions with temporalities and the things of this world; Hutten, wandring from place to place on account of his religion; Hutten, perſecuted with the moſt ardent zeal;—this very Hutten carries the pox about with him whereſoever he goes, and at laſt dies of it!

He was a man of little ſtature; of a weak and ſickly conſtitution; extremely brave, but much too paſſionate: for he was not ſatisfied with attacking the Roman Catholics with his pen, he attacked them with his ſword too. He acquainted Luther with the double war, which he carried on againſt the clergy. " I received a letter from Hutten, ſays Luther, " filled with rage againſt the Roman Pontiff, declaring he " would attack the tyranny of the clergy both with his pen " and ſword: he being exaſperated againſt the pope for " threatning him with daggers and poiſon, and commanding " the biſhop of Mentz to ſend him bound to Rome." Camerarius ſays, that Hutten was vaſtly impatient, that his air and diſcourſe ſhewed him to be of a cruel diſpoſition; and applied

Luther. Oper. vol. i. Epiſt. 282.

plied to him what was ſaid of Demoſthenes, namely, that "he would have turned the world upſide down, had his "power been equal to his will." Nevertheleſs they all admired him for his genius and learning. His works are very numerous, though he died young; which made Mr. Bayle ſay, that had he lived five and thirty years longer, he would have overflowed Europe with a deluge of books and libels: for libels he is ſuppoſed to have written in great numbers. A collection of his Latin Poems was publiſhed at Franckfort in 1538, 12mo; all which, except two poems, were reprinted in the third part of the "Deliciæ Poetarum Germanorum." He was the author of a great many works, chiefly ſatyrical, in the way of Dialogue; and Thuanus has not ſcrupled to compare him to Lucian. He had alſo a conſiderable ſhare in the celebrated work, called, "Epiſtolæ virorum obſcu-"rorum."

In vita Melancthonis.

His age at his death.

HUYGENS (CHRISTIAN) a very great mathematician and aſtronomer, was born at the Hague in Holland upon the 14th of April 1629, and was ſon of Conſtantine Huygens, lord of Zuylichem, who had ſerved three ſucceſſive princes of Orange in the quality of ſecretary. He ſpent his whole life in cultivating the mathematicks; and not in the ſpeculative way only, but in making them ſubſervient to the uſes of life. From his very infancy he applied himſelf to this ſtudy, and made a conſiderable progreſs in it, even at nine years of age, as he did alſo in muſic, arithmetic, and geography; in all which he was inſtructed by his father, who in the mean time did not ſuffer him to neglect the Belles Lettres. At thirteen years of age, he was put upon the ſtudy of mechanics; for he had diſcovered a wonderful curioſity that way, in examining machines and the like: and two years after had the aſſiſtance of a maſter in mathematics, under whom he made a ſurpriſing progreſs. In the year 1645, he went to ſtudy law in the univerſity of Leyden under the learned Civilian Vinnius; yet did not attach himſelf ſo cloſely to this ſtudy, but that he found time to continue his mathematicks under the famous profeſſor Schooten. He left this univerſity at the end of one year, and went to Breda, where an univerſity had juſt been founded, and put under the direction of his father; and here he made the law his chief ſtudy for two or three years. In the year 1651, he gave the world a ſpecimen of his genius for mathematicks, in a treatiſe intitled, "Theoremata de quadratura Hyperboles, Ellipſis, & Circuli, ex

Hugen. vita prefixed to his opera varia.

"ex dato portionum gravitatis centro:" in which he ſhewed very evidently, what might be expected from him afterwards.

After his return to the Hague in 1649, he went to Holſtein in Denmark, in the retinue of Henry count of Naſſau; and was extremely deſirous of going to Sweden, in order to ſee Des Cartes; but the ſhort ſtay of the count in Denmark would not permit him. In the year 1655, he travelled into France, and took a doctor of laws degree at Angers. In 1658, he publiſhed his "Horologium" at the Hague. He had exhibited in a preceding work, intitled, "Brevis inſtitutio "de uſu Horologiorum ad inveniendas longitudines," a model of a new invented pendulum; but as ſome perſons, envious of his reputation, were labouring to deprive him of the honour of the invention, he wrote this book to explain the conſtruction of it; and to ſhew, that it was very different from the pendulum of aſtronomers invented by Galileo. In 1659, he publiſhed his "Syſtema Saturninum, ſive de cauſis mi-"randorum Saturni phænomenon, & comite ejus planeta "novo." Galileo had endeavoured to explain ſome of the ſurpriſing appearances of the planet Saturn. He had at firſt perceived two ſtars, which attended it; and ſome time after he was amazed to find them diſappear. Chriſtian Huygens, being extremely deſirous to account for theſe changes, laboured with his brother Conſtantine to bring the teleſcopes to greater perfection; and made himſelf glaſſes, by which he could view objects at a greater diſtance, than any that had yet been contrived. With theſe he applied himſelf to obſerve all the places and appearances of Saturn, and drew a journal of all the different and very varying aſpects of that planet. He diſcovered a ſatellite attending it, for none of the five were then known any thing of; and after a long courſe of obſervations perceived, that the planet was ſurrounded with a ſolid and permanent ring, which never changes its ſituation. Theſe new diſcoveries gained him a very high rank among the aſtronomers of his time.

In the year 1660, he took a ſecond journey into France, and the year after paſſed over into England, where he communicated his art of poliſhing glaſſes for teleſcopes, and was made fellow of the Royal Society. About this time the air-pump was invented, which received conſiderable improvements from him. This year alſo he diſcovered the laws of the colliſion of elaſtic bodies; as did afterwards our own countrymen and celebrated mathematicians Wallis and Wren, with

with whom Huygens had a diſpute about the honour of this diſcovery. After he had ſtaid ſome months in England, he returned to France again, in 1663, where his merit became ſo conſpicuous, that Monſieur Colbert reſolved to fix him at Paris, by ſettling a conſiderable penſion upon him. Accordingly in 1665, letters were ſent to him to the Hague, whither he was returned, written in the king's name, to invite him to Paris, with the promiſe of a large ſtipend, and other conſiderable advantages. Huygens conſented to the propoſal, and reſided at Paris from the year 1666 to the year 1681; where he was made a member of the royal academy of ſciences. All this time he ſpent in mathematical purſuits, wrote ſeveral works, which were publiſhed from time to time, and invented and perfected ſeveral uſeful inſtruments and machines. But continual application began then to impair his health; and, though he had viſited his native air twice, viz. in 1670 and 1675, for the ſake of recovering himſelf from indiſpoſition and illneſs, yet he was now obliged to betake himſelf to it altogether. Accordingly he left Paris in 1681, and went into his own country, where he ſpent the remainder of his life in the ſame purſuits and employments. He died at the Hague upon the 8th of June 1695, in the ſixty ſeventh year of his age, while his Coſmotheoros, or Latin treatiſe concerning a plurality of worlds, was printing: however, he provided in his will for its publication, deſiring his brother Conſtantine, to whom it was addreſſed, to take that trouble upon him. But Conſtantine was ſo occupied with buſineſs, as being ſecretary in Holland to the king of Great Britain, that he died alſo before it could be printed; ſo that the book did not appear in public, till the year 1698. One would almoſt be tempted to think, that death was the portion of all, who attempted to make diſcoveries about other worlds. While Kepler was printing his "Somnium aſtronomicon," a book written upon much the ſame ſubject, he died. The perſon, to whom the care of the impreſſion fell, died too, before it was finiſhed; ſo that, as we have related under his article, a third perſon was unwilling to undertake it, for fear the ſame unhappy fate ſhould attend him.

In the year 1703, were printed at Leyden in one volume quarto his "Opuſcula Poſthuma, quæ continent Dioptricam, "Commentarios de vitris figurandis, Diſſertationem de Co-"rona et Parheliis, Tractatum de motu & de vi centrifuga, "deſcriptionem Automati Planetarii." Mr. Huygens had left by will to the univerſity of Leyden his mathematical writings,

writings, and requeſted Meſſieurs de Volder and Fullenius, the former of whom was profeſſor of natural philoſophy and mathematicks at Leyden, and the other at Franeker, to examine theſe works, and publiſh what they ſhould think proper. This is what they have done in this volume. Mr. Huygens had written in Low Dutch the ſecond of the tracts it contains, relating to the art of forming and poliſhing teleſcope-glaſſes, to which he had greatly applied himſelf; but Dr. Boerhaave, profeſſor of phyſic at Leyden, had taken the pains to tranſlate it into Latin. In the year 1704, were publiſhed in quarto his "Opera Varia." This collection is generally bound in four volumes; contains the greateſt part of the pieces, which he had publiſhed ſeparately, and is divided into four parts. The firſt part contains the pieces relating to mechanicks; the ſecond thoſe, relating to geometry; the third thoſe, relating to aſtronomy; and the fourth thoſe, which could not be ranged under any of theſe titles. Mr. Graveſande had the care of this edition, in which he has inſerted ſeveral additions to the pieces contained in it, extracted from Mr. Huygens's manuſcripts. In the year 1728, were printed in two volumes in quarto at Amſterdam his "Opera Reliqua:" which new collection was publiſhed alſo by Mr. Graveſande. The firſt tome contains his treatiſes of light and gravity; the ſecond his "Opuſcula Poſthuma," which had been printed in the year 1703. In ſuch curious and uſeful reſearches was Mr. Huygens's whole life ſpent. He loved a quiet and ſtudious life; which perhaps was the chief reaſon, why he never married. He was an amiable, chearful, worthy man; and in all reſpects as good, as he was great.

Wood's Athenæ Oxon. and Faſti.

HYDE (EDWARD), earl of Clarendon, and lord high chancellor of England, was deſcended from an ancient family in Cheſhire, and born at Dinton near Hindon in Wiltſhire on the 16th of February 1608. In Lent term 1622, he was entered of Magdalen-hall in Oxford, and in 1625 took a batchelor of arts degree; but failing of a fellowſhip in Exeter college, for which he ſtood, he removed to the middle Temple, where he ſtudied the law for ſeveral years, and became very famous in it. When the lawyers reſolved to give a public teſtimony of their diſſent to the new doctrine, advanced in Prynne's Hiſtriomaſtrix, wherein was ſhewn an utter diſregard of all manner of decency and reſpect to the crown, Mr. Hyde and Mr. Whitlocke were appointed the ma-

Life of the Lord chancellor Hyde, prefixed to ſeveral of his pieces, &c. p. 2. Lond. 1727.

managers of the maſque, preſented on that occaſion to their majeſties at Whitehall on Candlemas-day 1633-4. At the ſame time he teſtified, upon all occaſions, his utter diſlike to that exceſs of power, which was then exerciſed by the court, and ſupported by the judges in Weſtminſter-hall. He condemned the oppreſſive proceedings of the high commiſſion court, the ſtar-chamber, the council-board, the earl marſhal's court, or court of honour, and the court of York. This juſt way of thinking is ſaid to have been formed in him by a domeſtic accident, which biſhop Burnet has related in the following manner. "When he firſt began, ſays that right "Reverend Hiſtorian, to grow eminent in his profeſſion of "the law, he went down to viſit his father in Wiltſhire; "who one day, as they were walking in the fields together, "obſerved to him, that 'men of his profeſſion were apt to 'ſtretch the prerogative too far, and injure liberty: but 'charged him, if ever he came to any eminence in his pro-'feſſion, never to ſacrifice the laws and liberty of his coun-'try to his own intereſt, or the will of his prince.' He re-"peated this twice, and immediately fell into a fit of apo-"plexy, of which he died in a few hours; and this advice "had ſo laſting an influence upon the ſon, that he ever after "obſerved and purſued it." Hiſtory of his own times, vol. i. B. 2.

In the parliament, which began at Weſtminſter, April the 10th 1640, he ſerved as burgeſs for Wotton-Baſſet in Wiltſhire; in which he diſtinguiſhed himſelf upon the following occaſion. His majeſty having acquainted the houſe of commons, that he would releaſe the ſhip-money, if they would grant him twelve ſubſidies, to be paid in three years, great debates aroſe in the houſe that day and the next; when Mr. Hampden, ſeeing the matter ripe for the queſtion, deſired it might be put, "whether the houſe ſhould comply with the "propoſition made by the king, as it was contained in the "meſſage?" Hereupon ſerjeant Glanvile the ſpeaker, for the houſe was then in a committee, endeavoured in a pathetical ſpeech to perſuade them to comply with the king, and ſo reconcile him to parliaments for ever. No ſpeech ever united the inclination of a popular council more to the ſpeaker than this did; and if the queſtion had been preſently put, it was believed, that few would have oppoſed it. But after a ſhort ſilence, the other ſide recovering new courage, called again with ſome earneſtneſs, that Mr. Hampden's queſtion ſhould be put; which being like to meet with a concurrence, Mr. Hyde, being very ſollicitous to keep things in ſome tolerable

lerable calmneſs, then ſtood up; and giving his reaſons for his diſlike to that queſtion, propoſed, that "to the end every "man might freely give his yea or no, the queſtion might be "put only upon giving the king a ſupply; and if this was "carried, another might be put upon the manner and pro-"portion: if not, it would have the ſame effect with the "other propoſed by Mr. Hampden." This, after it had been ſome time oppoſed and diverted by other propoſitions, which were anſwered by Mr. Hyde, would, as it is generally believed, have been put and carried in the affirmative, though poſitively oppoſed by Herbert the ſollicitor-general, if Sir Henry Vane the ſecretary had not ſtood up, and aſſured them as from his majeſty, that if they ſhould paſs a vote for a ſupply, and not in the proportion propoſed in his majeſty's meſſage, it would not be accepted by him, and therefore deſired that the queſtion might be laid aſide. This being again urged by the ſollicitor-general, and it being near five in the afternoon, it was readily conſented to, that the houſe ſhould adjourn till the next morning, at which time they were ſuddenly diſſolved. And within an hour after, Mr. Hyde met Mr. St. John, who was ſeldom known to ſmile, but then had a moſt chearful aſpect, and obſerving Mr. Hyde melancholy, aſked him, "what troubled him?" who anſwered, "The ſame he believed that troubled moſt good men, that "in a time of ſo much confuſion, ſo wiſe a parliament "ſhould be ſo imprudently diſſolved." Mr. St. John replied ſomewhat warmly, that "all was well: that things muſt "grow worſe, before they would grow better; and that that "parliament would never have done what was requiſite."

Hiſtory of the Rebellion, &c. B. ii.

This parliament being diſſolved, Mr. Hyde was choſen for Saltaſh in Cornwall in the long parliament, which began the 3d of November the ſame year, where his abilities began to be taken public notice of; and when the commons prepared a charge againſt the lord chief baron Davenport, baron Weſton, and baron Trevor, Mr. Hyde was ſent up with the impeachment to the lords, to whom he made a moſt excellent ſpeech. It begins thus: "My lords, there cannot be "a greater inſtance of a ſick and languiſhing common-"wealth, than the buſineſs of this day. Good God! how "have the guilty theſe late years been puniſhed, when the "judges themſelves have been ſuch delinquents? It is no "marvel, that an irregular, extravagant, arbitrary power, "like a torrent, hath broken in upon us, when our banks and "our bulwarks, the laws, were in the cuſtody of ſuch per-

"ſons.

" ſons. Men, who had left their innocence, could not pre-
" ſerve their courage; nor could we look that they, who
" had ſo viſibly undone us, themſelves ſhould have the vir-
" tue or credit to reſcue us from the oppreſſion of other men.
" It was ſaid by one, who always ſpoke excellently, that
' the twelve judges were like the twelve lions under the throne
' of Solomon;' under the throne of obedience, but yet
" lions. Your lordſhips ſhall this day hear of ſix, who, be
" they what they will elſe, were no lions: who upon vulgar
" fear delivered up their precious forts, they were truſted
" with, almoſt without aſſault, and in a tame eaſy trance
" of flattery and ſervitude, loſt and forfeited, ſhamefully
" forfeited, that reputation, awe, and reverence, which the
" wiſdom, courage, and gravity of their venerable prede-
" ceſſors had contracted and faſtened to the places they now
" hold; and even rendered that ſtudy and profeſſion, which
" in all ages hath been, and, I hope, now ſhall be of ho-
" nourable eſtimation, ſo contemptible and vile, that had not
" this bleſſed day come, all men would have had that quarrel
" to the law itſelf, which Marius had to the Greek tongue,
" who thought it a mockery to learn that language, the
" maſters whereof lived in bondage under others. And I
" appeal to theſe unhappy gentlemen themſelves, with what
" a ſtrange negligence, ſcorn, and indignation, the faces of
" all men, even of the meaneſt, have been directed towards
" them, ſince, to call it no worſe, that fatal declenſion of
" their underſtanding in thoſe judgments, of which they
" ſtand here charged before your lordſhips." The concluſion
runs thus: " If the excellent, envied conſtitution of this
" kingdom hath been of late diſtempered, your lordſhips ſee
" the cauſes. If the ſweet harmony between the king's
" protection and the ſubjects obedience hath unluckily ſuf-
" fered interruption; if the royal juſtice and honour of the
" beſt of kings have been miſtaken by his people; if the
" duty and affection of the moſt faithful and loyal nation
" have been ſuſpected by their gracious ſovereign; if by
" theſe miſrepreſentations, and theſe miſunderſtandings, the
" king and people have been robbed of the delight and com-
" fort of each other, and the bleſſed peace of this iſland
" been ſhaken and frightened into tumults and commotions,
" into the poverty, though not into the rage, of war, as a
" people prepared for deſtruction and deſolation; theſe are
" the men actively or paſſively, by doing or not doing, who
" have brought this upon us: Miſera ſervitus falſo pax vo-
" catur; ubi judicia deficiunt, incipit bellum."

Ruſhworth's Hiſt. Collect. vol. ii.

But though Mr. Hyde was very zealous for redreſſing the grievances of the nation, he was no leſs ſo for the ſecurity of the eſtabliſhed church, and the honour of the crown. When a bill was brought in to take away the biſhops vote in parliament, and to leave them out of all commiſſions of the peace, or any thing that had relation to temporal affairs, he was very earneſt for throwing it out, and ſaid, that "from the time that parliaments begun, biſhops had always "been a part of it; that if they were taken out, there was "no body left to repreſent the clergy; which would intro-"duce another piece of injuſtice, which no other part of "the kingdom could complain of, who being all repreſent-"ed in parliament were bound to ſubmit to whatever was "enacted there, becauſe it was, upon the matter, with their "own conſent: whereas if the bill was carried, there was "nobody left to repreſent the clergy, and yet they muſt be "bound by their determination." Mr. Hyde was one of the committee, employed to prepare the charge againſt the earl of Strafford: but as ſoon as he ſaw the unjuſtifiable and unreaſonable violence, with which the proſecution was puſhed, he left them, and oppoſed the bill of attainder warmly. He was afterwards appointed a manager at the conference with the houſe of lords, for aboliſhing the court of York, whereof that earl had been ſeveral years preſident; and was chairman alſo of ſeveral other committees, appointed upon the moſt important occaſions, as long as he continued his preſence among them. But when they began to put in execution their ordinance, for raiſing the militia againſt his majeſty, Mr. Hyde being perſuaded that this was an act of open rebellion, left them; and they felt the blow given to their authority by his abſence ſo ſenſibly, that, in their inſtructions ſhortly after to the earl of Eſſex their general, he was excepted with a few others from any grace or favour.

Hiſt. of the Rebellion, P. iii.

Whitlocke's Memorials, &c. p. 62, and Hiſt. of the Rebellion, B. vi.

He withdrew to the king at York, having firſt obtained the great ſeal to be ſent thither on May 20, 1642: and upon his arrival, was taken into the greateſt confidence, though he was not under any character in the court for ſome months. But, towards the latter end of the year, upon the promotion of Sir John Colepepper to be maſter of the rolls, he ſucceeded him in the chancellorſhip of the Exchequer, and the ſame year was knighted, and made a privy councellor. With theſe characters he ſat in the parliament aſſembled at Oxford in January 1643; and in 1644, was one of the king's commiſſioners at the treaty of Uxbridge. Not

long

long after this, the king ſending the prince of Wales into the weſt, to have the ſuperintendency of the affairs there, Sir Edward Hyde was appointed to attend his highneſs, and to be of his council: where he entered, by his majeſty's command, into a correſpondence with the marquis of Ormond, then lord lieutenant of Ireland. Upon the declining of the king's cauſe, he with the lords Capel and Colepepper ſailed from Pendennis caſtle in Cornwall to Scilly, and thence to Jerſey, where he arrived in March 1645; but being greatly diſguſted at the prince's removal thence the following year to France, he obtained leave to ſtay in that iſland. His diſguſt at the prince's removal into France is ſtrongly expreſſed in the following letter to the duke of Ormond:

Lives of the lord chancellors, &c. vol. i. p. 46. Lond. 1708.

"My Lord,

"Your lordſhip hath been long ſince informed, whither my "lord Digby attended the prince, and from thence have par- "doned my not acknowledging your grace's favour to me, "from the impoſſibility of preſenting it to you. I confeſs, "in that conjuncture of time, I thought the remove from "Jerſey to Ireland to be very fit to be deliberately weighed, "before attempted; but I would have choſen it much more "chearfully than this that is embraced, which I hope will "be a memorial to my weakneſs: for it is my misfortune "to differ from thoſe, with whom I have hitherto agreed, "and eſpecially with my beſt friend, which I hope will not "render me the leſs fit for your charity, though I may be "for your conſideration. Indeed, there is not light enough "for me to ſee my way, and I cannot well walk in the "dark; and therefore I have deſired leave of the prince to "breathe in this iſland a little for my refreſhment, till I may "diſcern ſome way in which I may ſerve his majeſty. I hope "your lordſhip will never meet with any interruption in the "exerciſe of that devotion, which hath rendered you the "envied example of three kingdoms, and that I ſhall yet "find an opportunity to attend upon your lordſhip, and have "the honour to be received by you in the capacity of,

Collection of Letters to and from the duke of Ormond by Carte, No. 378.

"My Lord, your Lordſhip's, &c.

June 22, 1646. "Edward Hyde."

We ſee here not barely a diſguſt, but even a reſentment ſhewn to the prince's going to Paris; the ground of which undoubtedly lay in the manifeſt danger his religion was thereby brought into from the reſtleſs endeavours of his mother; ſince it is notorious, that the chancellor was never upon any

tolerable terms with her majeſty, on account of his watchfulneſs againſt every attempt of this kind.

During his retirement in the iſle of Jerſey, he began to write his "Hiſtory of the Rebellion," which had been particularly recommended to him, and in which he was aſſiſted alſo by the king, who ſupplied him with ſeveral of the materials for it. We learn from the hiſtory itſelf, that upon the lord Capel's waiting on the king at Hampton Court in 1647, his majeſty writ to the chancellor a letter, in which he "thanked him for undertaking the work he was upon; "and told him, he ſhould expect ſpeedily to receive ſome "contribution from him towards it: and within a very ſhort "time afterwards, he ſent to him memorials of all that had "paſſed from the time he had left his majeſty at Oxford, "when he waited upon the prince into the weſt, to the very "day that the king left Oxford to go to the Scots; out of which "memorials the moſt important paſſages in the years 1644 "and 1645, are faithfully collected." Agreeably to this, the ninth book opens with declaring, that "the work was "firſt undertaken with the king's approbation, and by his "encouragement; and particularly, that many important "points were tranſmitted to the author by the king's imme-"diate direction and order, even after he was in the hands "and power of the enemy, out of his own memorials and "journals." So much for the exact time, when this hiſtory was begun; and now we are upon the ſubject, we may as well fix the time, when it was finiſhed, which may be done to the ſame degree of exactneſs, from the dedication of our author's "Survey of the Leviathan," wherein he addreſſes himſelf to king Charles II. in theſe terms. "As ſoon as I "had finiſhed a work, at leaſt recommended, if not en-"joined, to me by your bleſſed father, and approved, and, "in ſome degree, peruſed by your majeſty, I could not "think of," &c. This dedication is dated Moulins, May 10, 1673; whence it appears, that the hiſtory was not compleated till the beginning of that, or the latter end of the preceding year. And this may account for thoſe paſſages in it, where facts are related which happened long after the Reſtoration; as for inſtance, that "Sir John Digby lived "many years after the king's return;" and that the "Earl "of Sandwich's expedition was never forgiven him by ſome "men:" which, we ſee, might very conſiſtently be obſerved in this hiſtory, though that earl did not loſe his life till 1672.

Hiſtory, &c. b. x.

B. xi.

B. xvi.

About

About the middle of May 1648, Sir Edward received a letter from the queen to call him to Paris; where, after the king's death, he was continued both in his ſeat at the privy council, and in his office of the exchequer, by king Charles II. In November 1649, he was ſent by the king with lord Cottington embaſſador extraordinary into Spain, to apply for that monarch's aſſiſtance in the recovery of his crown; but returned without ſucceſs in July 1651. Soon after his arrival, the king gave him an account of his eſcape after the battle of Worceſter, in that unfortunate expedition to Scotland, which had been undertaken during Sir Edward's abſence, and much againſt his judgment. He now reſided for ſome time at Antwerp, but left no means unattempted, by letters and meſſages to England, for compaſſing the Reſtoration; wherein, however, he ſolely relied upon the epiſcopal party. In 1653, he was accuſed of holding a correſpondence with Cromwell, but being declared innocent by the king, was afterwards ſecretary of ſtate. More attempts were made to ruin him with the king; but in vain; for in 1657, he was made lord high chancellor of England. Upon the Reſtoration, as he had been one of the greateſt ſharers in his maſter's ſufferings, ſo he had a proportionable ſhare in his glory. Beſides the poſt of lord chancellor, in which he was continued, he was choſen chancellor of the univerſity of Oxford in October 1660; and the November following created a peer, by the title of baron Hyde of Hindon, in Wiltſhire; to which were added, in April the year following, the titles of viſcount Cornbury in Oxfordſhire, and earl of Clarendon in Wiltſhire. Theſe honours, great as they were, were however not a whit greater than his merit. He had, upon the Reſtoration, ſhewn great prudence, juſtice and moderation, in ſettling the juſt boundaries between the prerogative of the crown and the liberties of the people. He had reduced much confuſion into order, and adjuſted many claſhing intereſts, where property was concerned. He had endeavoured to make things eaſy to the preſbyterians and malecontents by the act of indemnity, and to ſatisfy the royaliſts by the act of uniformity. But it is not poſſible to ſtand many years in a ſituation ſo much diſtinguiſhed as his was, without becoming the object of envy; which being the natural parent of malice, created him ſuch enemies, as both wiſhed and attempted his ruin, and at laſt effected it.

Hiſt. of the Rebellion, b. xiii.

Wood's Athen. Oxon.

In the mean time nothing perhaps contributed more, if ſo much, to inflame this paſſion againſt him than the incident of his eldeſt daughter's marriage with the duke of York,

which came out in a few months after the king's return. She had been one of the maids of honour to the princeſs royal Henrietta ſome time during the exile, when the duke fell in love with her; and being diſappointed by the defeat of Sir George Booth, in a deſign he had formed of coming with ſome forces to England in 1659, he went to Breda, where his ſiſter then reſided. Spending ſome weeks there, he took this opportunity, as biſhop Burnet tells us, of ſolliciting miſs Hyde to a compliance without marriage; but ſhe managed the matter with ſuch addreſs, that in the concluſion he married her, the 4th of November that year, with all poſſible ſecrecy, and unknown to her father. After their arrival in England, growing big with child and near her time, ſhe called upon the duke to own his marriage; and though he endeavoured to draw her from claiming him both by great promiſes and great threatnings, yet ſhe had the ſpirit and wiſdom to tell him, "She would have it known that ſhe was his wife, "let him uſe her afterwards as he pleaſed." The king ordered ſome biſhops and judges to peruſe the proofs of her marriage; and they reporting, that it was according to the doctrine of the goſpel and the law of England, he told his brother, that he muſt live with her whom he had made his wife, and at the ſame time very generouſly preſerved the honour of an excellent ſervant, who had not at firſt been privy to it, aſſuring him, that "this accident ſhould not leſſen the eſteem "and favour he had for him."

Carte's Hiſtory of the duke of Ormond, v. ii. p. 388.

Hiſt. of his Own Times, v. i.

Eachard's Hiſt. of England, ad annum 1660.

The firſt open attack upon him was made by the earl of Briſtol; who, in 1663, exhibited againſt him a charge of high treaſon to the houſe of lords. There had been a long courſe of friendſhip both in proſperity and adverſity between the chancellor and the earl of Briſtol; but they gradually falling into different meaſures upon the account of religion and politicks, and the chancellor refuſing a ſmall boon, as the earl took it to be, which was ſaid to be the paſſing a patent in favour of a court lady, the latter thought himſelf ſo diſobliged, that he let looſe his fiery temper, and reſolved upon nothing but revenge. The ſubſtance of the whole accuſation was as follows: "That the chancellor being in place "of higheſt truſt and confidence with his majeſty, and hav- "ing arrogated a ſupreme direction in all things, had, with "a traiterous intent to draw contempt upon his majeſty's "perſon, and to alienate the affections of his ſubjects, "abuſed the ſaid truſt in manner following. 1. He had "endeavoured to alienate the hearts of his majeſty's ſub- "jects, by artificially inſinuating to his creatures and de- "pen-

Lives of the Lord Chancellors, &c. p. 207.

" pendents, that his majeſty was inclined to popery, and " deſigned to alter the eſtabliſhed religion. 2. He had ſaid " to ſeveral perſons of his majeſty's privy council, that his " majeſty was dangerouſly corrupted in his religion, and in- " clined to popery: that perſons of that religion had ſuch acceſs " and ſuch credit with him, that unleſs there were a careful " eye had upon it, the proteſtant religion would be over- " thrown in this kingdom. 3. Upon his majeſty's admit- " ing Sir Henry Bennet to be ſecretary of ſtate in the place " of Sir Edward Nicholas, he ſaid, that his majeſty had " given 10,000 l. to remove a zealous proteſtant, that he " might bring into that place a concealed papiſt. 4. In pur- " ſuance of the ſame traiterous deſign, ſeveral friends and " dependents of his have ſaid aloud, that 'were it not for " my lord chancellor's ſtanding in the gap, popery would " be introduced into this kingdom.' 5. That he had per- " ſuaded the king, contrary to his reaſons, to allow his name " to be uſed to the pope and ſeveral cardinals, in the ſollicita- " tion of a cardinal's cap for the lord Aubigny, great almoner " to the queen: in order to effect which, he had employed " Mr. Richard Bealing, a known papiſt, and had likewiſe " applied himſelf to ſeveral popiſh prieſts and jeſuits to the " ſame purpoſe, promiſing great favour to the papiſts here, " in caſe it ſhould be effected. 6. That he had likewiſe " promiſed to ſeveral papiſts, he would do his endeavour, " and ſaid, 'he hoped to compaſs taking away all penal " laws againſt them;' to the end they might preſume and " grow vain upon his patronage; and by their publiſhing " their hopes of toleration, encreaſe the ſcandal deſigned by " him to be raiſed againſt his majeſty throughout the king- " dom. 7. That being intruſted with the treaty between " his majeſty and his royal conſort the queen, he con- " cluded it upon articles ſcandalous and dangerous to the " proteſtant religion. Moreover, he brought the king and " queen together without any ſettled agreement about the " performance of the marriage rites; whereby, the queen " refuſing to be married by a proteſtant prieſt, in caſe of her " being with child, either the ſucceſſion ſhould be made un- " certain for want of the due rites of matrimony, or elſe his " majeſty be expoſed to a ſuſpicion of having been married " in his own dominions by a Romiſh prieſt. 8. That hav- " ing endeavoured to alienate the hearts of the king's ſub- " jects upon the ſcore of religion, he endeavoured to make " uſe of all his ſcandals and jealouſies, to raiſe to himſelf " a popular applauſe of being the zealous upholder of the

" proteſtant religion, &c. 9. That he farther endeavoured " to alienate the hearts of the king's ſubjects, by venting in " his own diſcourſe, and thoſe of his emiſſaries, opprobrious " ſcandals againſt his majeſty's perſon and courſe of life; " ſuch as are not fit to be mentioned, unleſs neceſſity ſhall " require it. 10. That he endeavoured to alienate the af- " fections of the duke of York from his majeſty, by ſug- " geſting to him, that 'his majeſty intended to legitimate " the duke of Monmouth.' 11. That he had perſuaded the " king, againſt the advice of the lord general, to withdraw " the Engliſh garriſons out of Scotland, and demoliſh all " the forts built there, at ſo vaſt a charge to this kingdom; " and all without expecting the advice of the parliament of " England. 12. That he endeavoured to alienate his ma- " jeſty's affections and eſteem from the preſent parliament, " by telling him, that 'there never was ſo weak and in- " conſiderable a houſe of lords, nor never ſo weak and " heady a houſe of commons;' and particularly, that 'it " was better to ſell Dunkirk, than be at their mercy for want " of money.' 13. That contrary to a known law made " laſt ſeſſion, by which money was given and applied for " maintaining Dunkirk, he adviſed and effected the ſale of " the ſame to the French king. 14. That he had, con- " trary to law, inriched himſelf and his treaſurers by the " ſale of offices. 15. That he had converted to his own " uſe vaſt ſums of publick money, raiſed in Ireland by way " of ſubſidy, private and public benevolences, and other- " wiſe given and intended to defray the charge of the go- " vernment in that kingdom. 16. That having arrogated " to himſelf a ſupreme direction of all his majeſty's affairs, " he had prevailed to have his majeſty's cuſtoms farmed at " a lower rate than others offered; and that by perſons, " with ſome of whom he went a ſhare, and other parts of " money reſulting from his majeſty's revenue."

Lives of the Lord Chancellors, &c.

A charge urged with ſo much anger and inconſiſtency as this was, it is eaſy to imagine, could not capitally affect him; on the contrary, we find, that the proſecution ended greatly to the honour of the chancellor; notwithſtanding which, his enemies advanced very conſiderably by it in their deſign, to make him leſs gracious to his maſter, leſs reſpect- ed in parliament, and leſs beloved by the people. The build- ing of a magnificent houſe, which was begun in the follow- ing year 1664, furniſhed freſh matter for obloquy. " The " king, ſays biſhop Burnet, had granted him a large piece " of ground near St. James's palace to build upon. He

"intended a good ordinary houſe; but not underſtanding "theſe matters himſelf, he put the management of it into "the hands of others, who run him to a vaſt expence of "above 50,000 l. three times as much as he had deſigned to "lay out upon it. During the war, and in the plague year, "he had about 300 men at work; which he thought would "have been an acceptable thing, when ſo many men were "kept at work, and ſo much money as was daily paid circu-"lated about. But it had a contrary effect; it raiſed a great "outcry againſt him. Some called it Dunkirk Houſe, in-"timating that it was built by his ſhare of the price of Dun-"kirk: others called it Holland Houſe, becauſe he was be-"lieved to be no friend to the war, ſo it was given out he "had the money from the Dutch. It was viſible, that in "a time of public calamity, he was building a very noble "palace. Another accident was, that before the war there "were ſome deſigns on foot for the repairing of St. Paul's, "and many ſtones were brought thither for the purpoſe. "That project was laid aſide; upon which he bought the "ſtones, and made uſe of them in building his own houſe. "This, how ſlight ſoever it may ſeem to be, yet had a "great effect by the management of his enemies." To the biſhop's remark it may be added, that this ſtately pile was not finiſhed till 1667; ſo that it ſtood a growing monument for the popular odium to feed upon, almoſt the whole interval between his firſt and his laſt impeachment; and to aggravate and ſpread that odium, there was publiſhed a moſt virulent ſatirical ſong, intitled, "Clarendon's Houſe-warm-"ing," conſiſting of many ſtanza's, to which, by way of ſting at the tail, was added the following clumſy but bitter epigram:

Hiſt. of his Own Times, v. 1.

Upon the HOUSE.

Here lie the ſacred bones
Of Paul beguiled of his ſtones.
Here lie the golden briberies
Of many ruined families.
Here lies the Cavalier's debenture wall,
Fixed on an eccentric baſis:
Here's Dunkirk town and Tangier hall,
The queen's marriage and all,
The Dutchmens Templum Pacis.

In August 1667, he was removed from his post of lord chancellor, and in November following impeached by the house of commons of high treason and other crimes and misdemeanors: upon which, in the beginning of December, he retired to France, and on the 19th an act of banishment was passed against him. Mr. Eachard observes, that "it "has been often admired, that the king should not only con- "sent to discard, but soon after banish a friend, who had "been as honest and faithful to him as the best, and perhaps "more useful and serviceable, than any he had ever employed; "which surely could never have been brought to bear with- "out innumerable enviers and enemies." But to conceive how these were raised, we need only remember, that during the height of his grandeur, which continued two years after the Restoration without any rivalship, as well as the rest of his ministry, he manifested an inflexible steadiness to the constitution of the church of England, in equal opposition to the papists on one side, and the dissenters on the other; so that none of these could ever be reconciled to him or his proceedings. Yet at first he seemed so forward to make a coalition of all parties, that the cavaliers and strict church-men thought themselves much neglected; and many of them upon that account, though unjustly, entertained insuperable prejudices against him, and joined with the greatest of his enemies. But the circumstances, which were supposed to weaken his interest with, and at length make him trouble-some and disagreeable to the king, were rather of a personal nature, and such as concerned the king and him only. It is allowed on all hands, that the chancellor was not without the pride of conscious virtue; so that his personal behaviour was accompanied with a sort of gravity and haughtiness, which struck a very disagreeable awe into a court filled with licentious persons of both sexes. He often took the liberty to give such reproofs to these persons of mirth and gallantry, as was very unacceptable to them; and sometimes thought it his duty to advise the king himself in such a manner, that they took advantage of him, and as he passed in court, would often say to his majesty, "There goes your school- "master." The chief of these was the duke of Buckingham, who had a surprizing talent of ridicule and buffoonery; and that he might make way for his ruin, by bringing him first into contempt, he often acted and mimicked the chancellor in the presence of the king, walking stately with a pair of bellows before him for the purse, and colonel Titus carrying a fire-shovel on his shoulder for the mace: with which

Hist. of England, ad annum 1667.

which ſort of banter and farce the king, ſays Mr. Eachard, was too much delighted and captivated. Theſe, with ſome more ſerious of the popiſh party, aſſiſted by the ſollicitations of the ladies of pleaſure, made ſuch daily impreſſions upon the king, that he at laſt gave way, and became willing, and even pleaſed to part both from his perſon and ſervices. It was alſo believed, that the king had ſome private reſentments againſt him, as checking of thoſe who were too forward in loading the crown with prerogative and revenue; and particularly we are told, that he had countermined the king in a grand deſign, which he had to be divorced from the queen, under pretences, "that ſhe had been pre-engaged to another "perſon, or, that ſhe was incapable of bearing children." The perſon deſigned to ſupply her place was Mrs. Stuart, a beautiful young lady, who was related to the king, and had ſome office under the queen. The chancellor, to prevent this, ſent for the duke of Richmond, who was of the ſame name, and ſeeming to be ſorry, that a perſon of his worth and relation to his majeſty ſhould receive no marks of his favour, adviſed him to marry this lady, as the moſt likely means to advance himſelf. The young nobleman, liking the perſon, followed his advice, made immediate application to the lady, who was ignorant of the king's intentions, and in a few days married her. The king thus diſappointed, and ſoon after informed how the match was brought about, baniſhed the duke and his new dutcheſs from court, reſerving his reſentment againſt the chancellor to a more convenient opportunity. Be this as it will, the private reaſons of the king's abandoning the chancellor were expreſſed in a letter to the duke of Ormond, then in Ireland; which the king wrote to that duke for his ſatisfaction, knowing him to be the chancellor's friend. Mr Eachard obſerves, that this letter was never publiſhed, nor would a copy of it be granted; but that he had been told the ſubſtance of it more than once by thoſe who had read it; and the principal reaſon there given by the king was, "The Chancellor's intolerable tem-"per."

Before his departure from the kingdom, he drew up an apology in a petition to the houſe of lords, in which he vindicated himſelf from any way contributing to the late miſcarriages, in ſuch a manner, as laid the blame at the ſame time upon others. The lords received it on the 3d of December, and ſent two of the judges to acquaint the commons with it, deſiring a conference. The duke of Buckingham, who was plainly aimed at in the petition, delivered it to the commons,

mons, and with his uſual way of inſult and ridicule, ſaid, "The lords have commanded me to deliver to you this ſcandalous and ſeditious paper ſent from the earl of Clarendon. They bid me preſent it to you, and deſire you in a convenient time to ſend it to them again; for it has a ſtyle which they are in love with, and therefore deſire to keep it." Upon the reading of it in that houſe, it was voted to be "ſcandalous, malicious, and a reproach to the juſtice of the nation;" whereupon they moved the lords, that it might be burnt by the hands of the common hangman, which was ordered and executed accordingly. The chancellor retired to Rouen in Normandy; and in the year following his life was attempted at Eureux near that city by a body of ſeamen, in ſuch an outrageous manner, that he very difficultly eſcaped with it. In the Bodleian library at Oxford, there is an original letter from Mr. Oliver Long, dated at Eureux, April 26, 1668, to Sir William Cromwell ſecretary of ſtate, where the following account is given of this aſſault. "As I was travelling from Rouen towards Orleans, it was my fortune, April 23, to overtake the earl of Clarendon, then in his unhappy and unmerited exile, who was going towards Bourbon, but took up his lodgings at a private hotel in a ſmall walled town called Eureux, ſome leagues from Rouen. I, as moſt Engliſh gentlemen did to ſo valuable a patriot, went to pay him a viſit near ſupper-time; when he was, as uſual, very civil to me. Before ſupper was done, twenty or thirty Engliſh ſeamen and more came and demanded entrance at the great gate; which being ſtrongly barred, kept them out for ſome time. But in a ſhort ſpace they broke it, and preſently drove all they found, by their advantage of numbers, into the earl's chamber; whence, by the aſſiſtance of only three ſwords and piſtols, we kept them out for half an hour, in which diſpute many of us were wounded by their ſwords and piſtols, whereof they had many. To conclude, they broke the windows and the doors, and under the conduct of one Howard an Iriſhman, who has three brothers, as I am told, in the king of England's ſervice, and an enſign in the company of canoneers, they quickly found the earl in his bed, not able to ſtand by the violence of the gout; whence, after they had given him many blows with their ſwords and ſtaves, mixed with horrible curſes and oaths, they dragged him on the ground into the middle of the yard; where they encompaſſed him around with their ſwords, and after they had told him in their own language, how "he

State Trials, in that of the earl of Clarendon, v. ii. p. 572.

" he had ſold the kingdom, and robbed them of their pay, " Howard commanded them all, as one man, to run their " ſwords through his body. But what difference aroſe among " themſelves before they could agree, God above, who alone " ſent this ſpirit of diſſenſion, only knows. In this interval " their lieutenant, one Swaine, came and diſarmed them. " Sixteen of the ringleaders were put into priſon; and many " of thoſe things which they had rifled from him, found " again, which were reſtored, and of great value. Mon- " ſieur La Fonde, a great man belonging to the king of " France's bed-chamber, ſent to conduct the earl on his " way hither, was ſo deſperately wounded in the head, that " there were little hopes of his life. Many of theſe aſſaſſins " were grievouſly wounded, and this action is ſo much re- " ſented by all here, that many of theſe criminals will " meet with an uſage equal to his merit. Had we been ſuf- " ficiently provided with fire-arms, we had infallibly done " ourſelves juſtice on them; however, we fear not but the " law will ſupply our defect."

Being greatly afflicted with the gout, and finding himſelf not ſecure in that part of France, he went in the ſummer to Montpelier, where recovering his health to a good degree, he continued three or four years. In 1672, he reſided at Moulins, and removing thence to Rouen, died on the 9th of December 1673, in that city; from whence his body was brought to England, and interred on the North ſide of king Henry VIIth's chapel in Weſtminſter Abbey. He was twice married: firſt to Anne, daughter of Sir Gregory Ayloffe of Robſon in Wiltſhire, knt. and this lady dying without iſſue, to Frances, daughter, and at length heir to Sir Thomas Ayleſbury, bart. in July 1634; by whom he had four ſons and two daughters. Anne his eldeſt daughter was married, as we have already obſerved, to the duke of York, by which match ſhe became mother to two daughters Mary and Anne, who were ſucceſſively queens of England. Beſides theſe, ſhe brought the duke four ſons and three daughters, who all died in their infancy. The laſt was born February the 9th 1670-1, and her mother deceaſed the 31ſt of March following; having a little before her death changed her religion, to the great grief of her father, who on that occaſion wrote a moſt pathetic letter to her, and another to the duke her conſort. Life of Lord Clarendon, &c.

Beſides the " Hiſtory of the Rebellion" already mentioned, the chancellor wrote ſeveral other pieces theological as well as political. In 1672, while he reſided at Moulins, he wrote his

his "Animadverſions upon Mr. Creſſy's book, intitled, "Fanaticiſm fanatically imputed to the catholic church by "Dr. Stillingfleet, and the imputation refuted and retorted "by J. C." He is ſuppoſed to have been led to this work from the knowledge he had of Mr. Creſſy, by means of an acquaintance commenced at Oxford, where that gentleman was his contemporary; and a motive of a ſimilar nature might probably induce him to draw up his "Survey of Mr. Hobbes's "Leviathan," which he dedicated the year following to Charles II. from the ſame place. He wrote alſo ſome things of a ſmaller kind, which have been collected and publiſhed with his "Miſcellaneous Tracts." And, laſtly, in 1759 were publiſhed "An Account of his own life from his birth "to the reſtoration in 1660; and a continuation of the "ſame, and of his Hiſtory of the Grand Rebellion, from "the reſtoration to his baniſhment in 1667." Written by himſelf; and printed in one volume, folio, and three in 8vo. from his original MS. given to the univerſity of Oxford by his heirs.

See the art. Hobbes.

HYDE, (Dr. THOMAS) a moſt learned Engliſh writer, was ſon of Mr. Ralph Hyde, miniſter of Billingſley near Bridgenorth in Shropſhire, and born there upon the 29th of June 1636. Having a ſtrong inclination for the Oriental languages from his youth, he ſtudied them firſt under his father; and afterwards, in 1652, being admitted of King's college in Cambridge, he became acquainted with Mr. Abraham Wheelock, who being an admirable linguiſt, encouraged him to proſecute his ſtudy of them there. By him Dr. Hyde, when he had been at Cambridge little more than a year, was ſent to London, and recommended to the learned Mr. Brian Walton, afterwards biſhop of Cheſter, as a perſon very capable of helping him in that arduous work the Polyglot Bible, in which he was then engaged. Dr. Hyde did him great ſervices; for beſides his attendance in the correction of it, he ſet forth the Perſian Pentateuch. He tranſcribed it out of the Hebrew characters, in which it was firſt printed at Conſtantinople, into the proper Perſian characters; which by archbiſhop Uſher was then judged impoſſible to have been done by a native Perſian, becauſe one Hebrew letter frequently anſwered to diverſe Perſian letters, which were difficult to be known. He tranſlated it likewiſe into Latin. What he did farther in the Polyglot, is ſpecified by the editor in theſe words: "Nec prætereundus eſt D. Thomas "Hyde, ſummæ ſpei juvenis, qui in linguis Orientalibus

"ſupra ætatem magnos progreſſus fecit, quorum ſpecimina "dedit tum in Arabibus, Syriacis, Perſicis, &c. corrigen- "dis, tum in Pentateucho Perſico characteribus Perſicis de- "ſcribendo, qui antea ſolis Hebraicis extitit, ejuſque verſio- "nem Latinam concinnando." Walton. Præfat. ad Polyglot.

In the year 1658, he went to the univerſity of Oxford, and was admitted a ſtudent of Queen's college, where he was ſoon after made Hebrew reader. The year after, Richard Cromwell, then chancellor of that univerſity, directed his letters to the delegates thereof, ſignifying, that "Mr. Hyde "was of full ſtanding, ſince his admiſſion into the uni- "verſity of Cambridge, for the degree of maſter of arts, "and that he had given public teſtimony of his more than "ordinary abilities and learning in the Oriental languages;" upon which they made an order, that he ſhould accumulate that degree, by reading only a lecture in one of the Oriental languages in the ſchools: and having accordingly read upon the Perſian tongue, he was created maſter of arts on the 13th of April 1659. Soon after he was made under-keeper of the Bodleian library, upon the ejection of the famous Mr. Henry Stubbe; and behaved himſelf ſo well in this employment, that when the office of head-keeper became vacant, he was elected into it with the unanimous approbation of the univerſity. In the year 1665, he publiſhed a Latin tranſlation from the Perſian of Ulugh Beig's "Obſervations "concerning the longitude and latitude of the fixed ſtars," with notes. This Ulugh Beig was a great Tartar monarch, the ſon of Shâhrokh, and the grandſon of Timur Beig, or, as we commonly call him, Tamerlane. In the preface he informs us, "that the great occupations of government hin- "dered him from performing in perſon, ſo much as he "would have done towards the compleating this uſeful work; "but that he relied chiefly on his miniſter Salaheddin, and "that he dying, before the work was finiſhed, his collegue "Gaiatheddin Giamſhid, and his ſon Ali al Couſhi were "afterwards employed, who put the laſt hand to it." It was written originally in the Arabic tongue, but afterwards tranſlated twice into the Perſian. Wood's Faſti Oxon. v. ii.

About this time Dr. Hyde became known to the honourable and moſt excellent Mr. Robert Boyle, to whom he was very uſeful in communicating from Oriental writers ſeveral particulars, relating to chymiſtry, phyſic, and natural hiſtory. In October 1666, he was collated to a prebend in the church of Saliſbury. In 1674, he publiſhed "A Catalogue "of the books in the Bodleian library." In 1678, he had the Boyle's Works, V. v. p. 580, &c.

the archdeaconry of Glouceſter conferred upon him by the biſhop of that ſee; and in 1682, took his doctor of divini-
Wood, &c. ty's degree. On the 22d of December 1691, he was elected Arabic profeſſor, on the death of the juſtly celebrated Dr. Edward Pocock; and the ſame year publiſhed the "Itinera Mundi" of Abraham Peritſol, the ſon of Mordecai Peritſol, a very learned jew. This was done to ſupply in ſome meaſure the Arabic geography of Abulfeda, which, at the requeſt of the learned Dr. John Fell, he had undertaken to publiſh with a Latin tranſlation: but the death of his patron putting an end to that work, he ſent this leſſer performance abroad, and dedicated it to the earl of Nottingham, then ſecretary of ſtate, in hopes it might excite a ſtronger curioſity amongſt the learned to ſearch into this branch of literature. In the year 1693, he publiſhed his "De Ludis Orientalibus "libri duo;" a work, which is held at preſent in very high eſteem. Dr. Roger Altham, Regius profeſſor of Hebrew, and canon of Chriſt church, being, on ſome diſpute about the oaths, removed from both preferments, Dr. Hyde became poſſeſſed of them, the one being annexed to the other, upon the 19th of July 1697.

Three years after he had ready for the preſs, as Mr. Wood tells us, an excellent work, on a ſubject very little known even to the learned themſelves, "The Religion of the An-"cient Perſians:" a work of profound and various erudition, abounding with many new lights on the moſt curious and intereſting ſubjects, filled with authentick teſtimonies, which none but himſelf could bring to the public view, and adorned with many ingenious conjectures concerning the theology, hiſtory, and learning of the Eaſtern nations. This work was printed at Oxford in the year 1700, in a quarto, containing five hundred and fifty ſix pages; and is now become ſo extremely ſcarce, that it ſells from ſix and thirty ſhillings to two guineas, according to the condition it happens to be in, or the humour of the bookſeller who may chance to be poſſeſſed of it. The reader perhaps may be curious to know a little of the particulars of a work ſo highly valued, and ſo ſeldom to be met with; but the limits we have preſcribed to ourſelves will not ſuffer us to gratify him any farther, than by tranſcribing as much of the title as will give him a general notion of them. It runs thus: "Hiſtoria Religionis Veterum Perſarum, eorumque Mago-"rum. Ubi etiam nova Abrahami, et Mithræ, et Veſtæ, "et Manethis Hiſtoria, &c. Atque Angelorum officia "et præfecturæ ex Veterum Perſarum ſententiâ. Item Per-

"ſarum

" ſarum annus antiquiſſimus tangitur, is τῦ Giemſhîd dete-
" gitur, verus τῦ Yeſdegherd de novo proditur, is τῦ Melic-
" ſhâh, is τῦ Selgjûk et τῦ Chorzemſhâd notatur, et is τῆς
" Katâ et τῆς Oighûr explicatur. Zoroaſtris vita ejuſque
" & aliorum vaticinia de Meſſiah e Perſarum aliorumque
" monumentis eruuntur: Primitivæ opiniones de Deo et de
" Hominum origine reſerantur: Originale Orientalis Sybillæ
" myſterium recluditur: atque Magorum liber Sad-dor,
" Zoroaſtris præcepta ſeu religionis Canones continens, e
" Perſico traductus exhibetur. Dantur veterum Perſarum
" ſcripturæ et linguæ, ut hæ jam primo Europæ producan-
" tur et literato orbi poſtliminio reddantur, ſpecimina. De
" Perſiæ ejuſdemque linguæ nominibus, deque hujus dia-
" lectis, et a moderna differentiis ſtrictim agitur. Auctor
" eſt Thomas Hyde S. T. D. Linguæ Hebraicæ in univerſi-
" tate Oxon. profeſſor Regius, et ling. Arabicæ profeſſor
" Laudianus. Præmiſſo capitum Elencho accedunt Icones,
" et Appendix variarum diſſertationum." This work was dedicated to John Lord Somers, baron of Eveſham. Foreign writers, as well as thoſe of our own country, have ſpoken of it with equal admiration and applauſe; and, to ſay the truth, if Dr. Hyde had left us no other monument of his ſtudies, this alone had been ſufficient to eſtabliſh and preſerve his reputation, as long as any taſte for Oriental learning ſhall remain. He publiſhed however many others, and had a great more ready to be publiſhed, or at leaſt in ſome forwardneſs towards it: of which a catalogue is preſerved by Mr. Anthony Wood. But by an unaccountable fatality, as one well obſerves, the ſtudy of Oriental literature was at that time overlooked, or rather the worth of it was not ſufficiently underſtood: the conſequence of which was, that this learned man's abilities, application, and ſtrong inclination to enrich the republic of letters, with numerous acquiſitions of a moſt laborious reſearch both new and curious and uſeful, were neglected, till it was too late, and the loſs has been ever ſince, though to no purpoſe, deſervedly regretted.

On the 9th of April 1701, he reſigned the office of head-keeper of the Bodleian library, on account of his age and infirmities; and died the 18th of February 1702-3, at his lodgings in Chriſt-church, in the 67th year of his age. He had occupied the poſt of interpreter and ſecretary in the Oriental languages, during the reigns of Charles the ſecond, James the ſecond, and king William; and, it is ſaid, had, in the courſe of this employment, made himſelf ſurpriſingly

acquainted with whatever regarded the policy, ceremonies, and cuſtoms of the Oriental nations. He was ſucceeded in his archdeaconry of Glouceſter by Mr. Robert Parſons; and, which is ſingular enough, in the chair of Hebrew profeſſor and canon of Chriſt-church by his predeceſſor Dr. Roger Altham.

Hiſt. of Europe for 1703, p. 495. Pointer's Chronological Hiſtorian, v. ii. p. 483.—Willis's Survey, v. iii. p. 461.

HYGINUS, (Caius Julius) an ancient Latin writer, who flouriſhed in the time of Auguſtus; and of whom Suetonius, in the 20th chapter of his book "De Illuſtribus "Grammaticis," has given this account. "He was a "freedman of Auguſtus, and by nation a Spaniard; though "ſome think that he was an Alexandrian, and brought by "Cæſar to Rome, when Alexandria was taken. He was a "diligent follower and imitator of Cornelius Alexander, "a celebrated Greek grammarian; and was alſo himſelf a "teacher at Rome. He was made head-librarian of the "Palatine library; was very intimate with the poet Ovid, "and with Caius Licinius, a man of conſular dignity and an "hiſtorian, who has taken occaſion to inform us, that he "died very poor, and, while he lived, was ſupported chiefly "by his generoſity." Voſſius aſks, who this conſular hiſtorian Caius Licinus is? and thinks it ſhould be Caius Aſinius, who wrote a hiſtory of the civil wars, and was conſul with Cnejus Domitius Calvinus, in the year of Rome 723.

De Hiſt. Lat. p. 103. L. Bat. 1651.

Hyginus wrote a great many books, which are mentioned by ancient writers. Gellius quotes a work "of the lives and "actions of illuſtrious men." Servius, in his Commentary upon the Æneid, tells us, that he wrote upon "the Origin "and Situation of the Italian cities:" which ſame work is alſo mentioned by Macrobius. Gellius again mentions his "Commentaries upon Virgil;" as does Macrobius a book "concerning the Gods." He wrote alſo "about Bees and "Agriculture;" and, laſtly, a book of "Genealogies," of which he himſelf has made mention in the only work remaining of him; that is, in his "Poeticon Aſtronomicon "de mundi & ſphæræ ac utriuſque partium declaratione, "libris quatuor, ad M. Fabium conſcriptum." The firſt book treats of the world and of the doctrine of the ſphere; the ſecond of the ſigns in the Zodiac; the third gives a deſcription and hiſtory of the conſtellations; and the fourth treats of ſeveral things, relating to the planets. Here, while Hyginus deſcribes the conſtellations in the heavens, and notes the ſtars which belong to each, he takes occaſion to explain the fables of the poets from which the conſtellations were ſup-

Lib. i. c. 24.

In lib. iii. et vii.

Saturn. lib. v. c. 18.

Lib. i. c. 6.

Sat. lib. iii. c. 4.

poſed originally to have taken their riſe and name; and hence his work ſeems to have been called "Poeticon "Aſtronomicon." However, it is come down to us very imperfect; and all that part of it, which, as he tells us, treated of the Month, the Year, and the reaſons of intercalating the Months, is entirely loſt. To this is joined a Book of Fables, in which the Heathen mythology is reduced into a compendium: but this is alſo maimed and imperfect. The beſt edition of theſe remains of Hyginus, is that which Munker publiſhed, together with ſome other pieces of antiquity upon the ſame or a ſimilar ſubject, under the title of "Mythographi Latini," at Amſterdam in 1681, in two volumes 8vo. The third book of the "Poeticon Aſtronomicon," is adorned and illuſtrated with ſeveral copper plates of the Conſtellations elegantly engraved, which Grotius had publiſhed from the Suſian manuſcript; but which Schetter tells us, he had omitted in his edition of 1674, becauſe he knew thoſe ancient delineations to be very erroneous, and very ill done. Fabric. Biblioth. Latin.

HYPATIA, a moſt beautiful, virtuous, and learned lady of antiquity, was the daughter of Theon, who governed the platonic ſchool at Alexandria, the place of her birth and education, in the latter part of the fourth century. Theon was famous with his contemporaries for his extenſive knowledge and learning; but what has chiefly rendered him ſo with poſterity, is, that he was the father of Hypatia, whom, encouraged by her prodigious genius, he educated not only in all the qualifications belonging to her ſex, but cauſed her likewiſe to be inſtructed in the moſt abſtruſe ſciences. She made an amazing progreſs in every thing ſhe was put to; and the things that are ſaid of her, almoſt ſurpaſs belief. Socrates, the eccleſiaſtical hiſtorian, is a witneſs, whoſe veracity cannot be doubted, at leaſt when he ſpeaks in favour of an heathen philoſopher; and he tells us, that Hypatia "arrived at "ſuch a pitch of learning, as very far to exceed all the phi- "loſophers of her time:" to which Nicephorus adds, "thoſe "of other times." Philoſtorgius, a third hiſtorian of the ſame ſtamp, affirms, that "ſhe was much ſuperior to her fa- "ther and maſter Theon, in what regards aſtronomy:" and Suidas, who mentions two books of her writing, one "on "the aſtronomical canon of Diophantus, and another on "the conics of Apollonius," avers, that "ſhe not only "exceeded her father in aſtronomy, but alſo that ſhe under- "ſtood all the other parts of philoſophy." But our notions of Hypatia will be prodigiouſly heightened, when we conſider Lib. vii. c. 15. Lib. xiv. c. 14. Lib. viii. voc. 9. In Hypatia.

ſider her ſucceeding her father, as ſhe actually did, in the government of the Alexandrian ſchool: teaching out of that chair, where Ammonius, Hierocles, and many great and celebrated philoſophers had taught; and this at a time too, when men of immenſe learning abounded both at Alexandria, and in many other parts of the Roman Empire. Her fame was ſo extenſive, and her worth ſo univerſally acknowledged, that we cannot wonder, if ſhe had a crowded auditory. "She explained to her hearers," ſays Socrates, "the ſeveral ſciences, that go under the general name of "philoſophy; for which reaſon there was a confluence to "her, from all parts, of thoſe who made philoſophy their de-"light and ſtudy." One cannot repreſent to himſelf without pleaſure the flower of all the youth in Europe, Aſia, and Africa, ſitting at the feet of a very beautiful lady, for ſuch we are aſſured Hypatia was, all greedily ſwallowing inſtruction from her mouth, and many of them doubtleſs love from her eyes: though we are not ſure, that ſhe ever liſtened to any ſollicitations, ſince Suidas, who talks of her marriage with Iſidorus, yet relates at the ſame time, that ſhe died a maid.

Her ſcholars were as eminent as they were numerous: one of whom was the celebrated Syneſius, who was afterwards biſhop of Ptolemais. This ancient Chriſtian Platoniſt every where bears the ſtrongeſt, as well as the moſt grateful teſtimony to the learning and virtue of his tutreſs; and never mentions her without the profoundeſt reſpect, and ſometimes in terms of affection coming little ſhort of adoration. In a letter to his brother Euoptius, "Salute," ſays he, "the moſt "honoured and the moſt beloved of God, the PHILOSO-"PHER; and that happy ſociety, which enjoys the bleſſing
Epiſt. iv. "of her divine voice." In another, he mentions one Egyp-
Epiſt. 135. tus, who "ſucked in the ſeeds of wiſdom from Hypatia." In another, he expreſſes himſelf thus: "I ſuppoſe theſe "letters will be delivered by Peter, which he will receive
Epiſt. 132. "from that ſacred hand." In a letter addreſſed to herſelf, he deſires her to direct a Hydroſcope to be made and bought for him, which he there deſcribes. That famous ſilver Aſtrolabe, which he preſented to Peonius, a man equally excelling in philoſophy and arms, he owns to have been perfected
Ad Pæon. by the directions of Hypatia. In a long epiſtle, he acquaints her with his reaſons for writing two books, which he ſends her; and aſks her judgment of one, reſolving not to publiſh
Epiſt 154. it without her approbation.

But

But it was not Syneſius only, and the diſciples of the Alexandrian ſchool, who admired Hypatia for her great virtue and learning: never woman was more careſſed by the public, and yet never woman had a more unſpotted character. She was held as an oracle for her wiſdom, which made her conſulted by the magiſtrates in all important caſes; and this frequently drew her among the greateſt concourſe of men, without the leaſt cenſure of her manners. "On account of the "confidence and authority," ſays Socrates, "which ſhe had "acquired by her learning, ſhe ſometimes came to the judges "with ſingular modeſty. Nor was ſhe any thing abaſhed "to appear thus among a crowd of men; for all perſons, by "reaſon of her extraordinary diſcretion, did at the ſame time "both reverence and admire her.". The ſame is confirmed by Nicephorus, and the other authors, whom we have already cited. Damaſcius and Suidas relate, that the governors and magiſtrates of Alexandria regularly viſited her, and paid their court to her; and, to ſay all in a word, when Nicephorus intended to paſs the higheſt compliment on the princeſs Eudocia, he thought he could not do it better, than by calling her another Hypatia.

In loco ſupra cit.

Apud Phot. in cod. 242.

Lib. viii. c. 5.

While Hypatia thus reigned the brighteſt ornament of Alexandria, Oreſtes was governor of the ſame place for the emperor Theodoſius, and Cyril biſhop or patriarch. Oreſtes, having had a liberal education, could not but admire Hypatia, and, as a wiſe governor, frequently conſulted her. This created an intimacy between them, that was highly diſpleaſing to Cyril, who had a great averſion to Oreſtes: which intimacy, as it is ſuppoſed, had like to have proved fatal to Oreſtes, as we may collect from the following account of Socrates. "Certain of the Monks, ſays he, living in the Nitrian "mountains, leaving their monaſteries to the number of "about five hundred, flocked to the city, and ſpied the go"vernor going abroad in his chariot: whereupon approach"ing, they called him by the names of Sacrificer and Hea"then, uſing many other ſcandalous expreſſions. The go"vernor ſuſpecting, that this was a trick plaid him by Cyril, "cried out that he was a Chriſtian; and that he had been "baptiſed at Conſtantinople by biſhop Atticus. But the "Monks giving no heed to what he ſaid, one of them, call"ed Ammonius, threw a ſtone at Oreſtes, which ſtruck him "on the head; and being all covered with blood from his "wounds, his guards, a few excepted, fled ſome one way "and ſome another, hiding themſelves in the croud, leſt "they ſhould be ſtoned to death. In the mean while, the "people of Alexandria ran to defend their governor againſt

"the

" the Monks, and putting the reſt to flight, brought Am-
" monius, whom they apprehended, to Oreſtes; who, as
Lib. vii. c. 14. " the laws preſcribed, put him publickly to the torture, and
" racked him till he expired."

But though Oreſtes had the luck to eſcape with his life, Hypatia afterwards fell a ſacrifice. This lady, as we have obſerved, was profoundly reſpected by Oreſtes, who much frequented and conſulted her: " for which reaſon, ſays So-
" crates, ſhe was not a little traduced among the Chriſtian
" multitude, as if ſhe obſtructed a reconciliation between
" Cyril and Oreſtes. This occaſioned certain hot-brained
" men, headed by one Peter a lecturer, to enter into a con-
" ſpiracy againſt her; who watching an opportunity, when
" ſhe was returning home from ſome place, firſt dragged her
Lib. vii. c. 15. " out of her chair; then hurried her to the church called
" Cæſar's; and then, ſtripping her naked, killed her with
" tiles. After this, they tore her to pieces; and, carrying
" her limbs to a place called Cinaron, there burnt them to
" aſhes." Cave endeavours to remove the imputation of this horrid murder from Cyril, thinking him too honeſt a man to have had any hand in it; and lays it upon the Alexandrian mob in general, whom he calls " leviſſimum hominum ge-
" nus, a very trifling inconſtant people." But though Cyril
Hiſt. Liter. tom. i. p. 391. ſhould be allowed to have been neither the perpetrator, nor even the contriver of it, yet it is much to be ſuſpected, that he did not diſcountenance it, in the manner he ought to have done: which ſuſpicion muſt needs be greatly confirmed by reflecting, that he was ſo far from blaming the outrage committed by the Nitrian Monks upon the governor Oreſtes, that " he afterwards received the dead body of Ammonius,
" whom Oreſtes had puniſhed with the rack; made a pane-
" gyric upon him, in the church where he was laid, in
" which he extolled his courage and conſtancy, as one that
" had contended for the truth; and, changing his name to
" Thaumaſius, or the Admirable, ordered him to be con-
" ſidered as a martyr. However, continues Socrates, the
" wiſer ſort of Chriſtians did not approve the zeal, which
" Cyril ſhewed on this man's behalf; being convinced, that
Lib. vii. c. 14. " Ammonius had juſtly ſuffered for his deſperate attempt."

We learn from the ſame hiſtorian, in the place above cited, that the death of Hypatia happened in the month of March, in the tenth year of Honorius's, and the ſixth of Theodoſius's, conſulſhip; that is, about the year of our Lord 415.

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END of the SIXTH VOLUME.